

LINGUISTIC SURVEY OF INDIA



COMPILED AND EDITED BY

G. A. GRIBSON, C.I.E., F.A.D., D.Litt., I.C.S. (Retd.)



VOL. III

TIBETO-BURMAN FAMILY

PART I

GENERAL INTRODUCTION.

SPECIMENS OF THE

TIBETAN DIALECTS, THE HIMALAYAN DIALECTS,

AND THE

NORTH ASSAM GROUP

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THE HIMALAYAN DIALECTS,
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- Vol. I. Introductory.
- " II. Miao-Khams and Tai families.
- " III. Tibeto-Burman family.
 - Part I. Tibetan Dialects, Himalayan Dialects, and North Assam Group.
 - " II. Kado, Nagri, and Kachin groups.
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- " V. Indo-Aryan languages, Eastern group.
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- " IX. Indo-Aryan languages, Central group.
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 - " III. Bhoj languages, Khandesh, etc.
 - " IV. Himalayan languages.
- " X. Remains family.
- " XI. "Gipsy" languages and supplement.

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Map illustrating the relative positions of the Mouths of the principal geographical Winayayay		
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LINGUISTIC SURVEY OF INDIA

SYSTEM OF TRANSLITERATION ADOPTED

A.—For the Dena-aided alphabet, and others related to it.—

ब. अ. आ. अ. इ. ई. उ. ऊ. ए. ऐ. औ. ए. ओ. ओ. औ. ओ. औ. ओ. औ.

[illegible]

Vimarga (३) is represented by *ā*, thus *amā*: *Arundak*. *Amastive* (४) is represented by *ā*, thus *amā* *stā*, *am* *stā*. In Bengali and some other languages it is pronounced *ag*, and is then written *ag*; thus *am* *stā* *ag*. *Amastive* or *Amastive-danda* is represented by the sign [~] after the letter nasalized, thus, *am̃*.

B.—For the Arabic alphabet, as adapted to Hindustani—

[illegible]

Tauwin is represented by α , thus, $\frac{1}{\alpha^2}$ forces. *Alfalfa* requires is represented by β — thus, $\frac{1}{\beta^2}$ distal.

In the Arabic character, a final silent *h* is not transliterated,—thus, *ah* sounds. When pronounced, it is written,—thus, *ah* sound.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, *мы* has, not *iam*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindi) *दुग्ध* *duḡḡha*, pronounced *duḡha*; (Kazakh) *мыз* *mi*; *қы* *qy* *ky*, pronounced *ky*; (Hindi) *दुग्ध* *duḡḡha*.

INTRODUCTORY NOTE.

THE present volume deals with the Tibeto-Burman languages of India. For convenience it has been divided into three parts, viz. :—

Part I, Tibeto-Burman languages of Tibet, the Himalayas, and North Assam.

Part II, the Kado, Bhaṭṭa, and Kachin groups.

Part III, the Kuki-Chin and Burma groups.

The materials for Part I were originally entrusted to Professor Conrady of Leipzig. After he had analysed part of the materials, but before he had thrown the results into a connected form, he was compelled to abandon the task by a call to other duties.

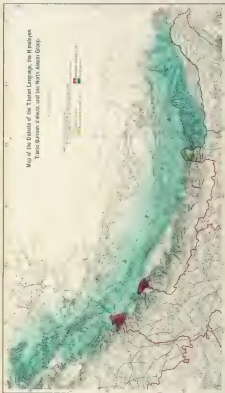
The materials and his notes were then made over to my Assistant, Dr. Eugen Konow of Christiania, Norway, who went over the whole work again and prepared the part in the form in which it is now presented to the public.

Dr. Konow has also prepared the Kachin section of Part II, and the whole of Part III.

Dr. Konow has been allowed complete liberty for displaying individuality of treatment, and the volumes prepared by him are entirely his work. I have, however, no hesitation in accepting his views, and, as Editor of the entire series of volumes of the Linguistic Survey of India, I accept full responsibility for all statements contained in them.

GEORGE A. GRIERSON.

Map of the Dialects of the Tibetan Language: the Himalayan
Tibeto-Burman dialects, and the North Asian Group.



THE TIBETO-BURMAN FAMILY.

The Tibeto-Burman family is the most important group of Indo-Chinese languages spoken in British India.

The denomination 'Indo-Chinese languages' comprises an endless series of different forms of speech in India and China. They are all spoken by Mongolian races, and they all have some characteristics in common.

The most important are the use of monosyllabic words and the so-called isolates, i.e., the absence of form-words and, consequently, of grammatical forms. Modifications such as are expressed by means of grammatical forms in Indo-European languages are indicated by putting side by side, according to fixed rules, words of which each retains its independence, without the possibility of a real inflection.

It has been usual to consider the Indo-Chinese languages as forming one distinct linguistic family, but we now know that this cannot be the case. It has been shown that the monosyllabic bases, which were formerly considered as handed down from the oldest times are, at least in a great number of cases, derived from polysyllables. On the other hand, the grammatical system of isolation is by no means consistently maintained in all Indo-Chinese languages. Many of them are agglutinating, i.e., the various grammatical relations are indicated by means of form-words,—prefixes, suffixes, and infixes,—added to the bases. Some dialects have in this way developed a pretty full grammatical system. It has been shown that there is no fundamental difference between agglutinating and isolating languages, and the adoption of one or the other principle cannot be used as the chief starting point for the classification of a language.

The reasons for assuming a relationship between all Indo-Chinese languages have thus proved invalid, and it has been possible to distinguish, instead of one, two linguistic families, the one known as the Sino-Khale family, and the other comprising Chinese, the Tai languages, and the Tibeto-Burman family.

A short account of the Sino-Khale family will be found in the Introduction to Vol. II of this Survey. The Tai languages are closely related to Chinese, and the two form one distinct family as compared with the Tibeto-Burman forms of speech. Chinese does not fall within the scope of this Survey. The Tai group has been dealt with on pp. 59 and ff. of the second volume.

The Tibeto-Burman family comprises a long series of dialects spoken from Tibet in the north to Burma in the south; and from Baluchistan in the west to the Chinese provinces of Szechuan and

Yunnan in the east.

The greater portion of this district lies outside the territory included within the operations of this Survey, and we have no trustworthy information regarding the number of speakers. Local estimates have been forwarded from those districts which fall within the scope of this Survey. They will be given in detail under the head of the various sub-groups into which our treatment of the Tibeto-Burman family will be subdivided. In this place-

we shall anticipate the detailed account and put together the totals for the sub-groups. We shall further add the figures returned at the Census of 1901. In comparing the two it must be borne in mind that the last Census was extended to Burma, which province was not included under the operations of this Survey.

The number of speakers were then returned as follows:—

Name of group.	Number of speakers.	
	Estimated numbers.	Census of 1901.
Tibetan	45,564	222,525
Burmese	184,584	150,525
North Assam	26,000	45,731
Kachin	627,989	222,421
Naga	222,759	245,780
Kachin	1,500	125,275
Kalm-Chin	584,081	556,140
Burmese	40,402	7,422,754
Total	1,815,819	9,540,426

Of the 2,868,454 speakers of Tibeto-Burman languages enumerated at the last Census, only 1,808,611 were found within the territory included in this Survey. The rest were enumerated in Burma.

It is impossible to form even an approximate idea of the number of speakers outside British India. The population of Tibet has been estimated at 8 million people. No estimates are available for the States of Nepal and Sikkim or for the number of speakers in China. We may say, however, that the total number of speakers of Tibeto-Burman languages can hardly be estimated at less than twenty millions.

The Tibeto-Burman languages are very closely related to the Sino-Tibetan. The vocabulary is, to a great extent, the same. It will be sufficient to give some few examples. I shall give the words in Tibetan, Burmese, Khamti, and Chinese. Khamti has been chosen to represent the Tai family, because it falls within the scope of this Survey. With regard to Tibetan and Burmese, I shall give the written and not the spoken form.

	Tibetan	Burmese	Khamti	Chinese
One	gshig	tsak	ling	pi
Two	gshig	tsak	shing	er
Three	gsum	tshe	shin	sa
Four	bal	le	sh	si
Five	lha	ng	sh	ng

	Tibetan.	Burmese.	Khmer.	Chinese.
See	shay	shach	shé	shé
Seven	shien	shien-shach	shai	sh'ei
Eight	shyep	shach	gai	gai
Nine	shye	shé	shen	shen
Ten	shien	shay	ship	ship
Hundred	shyga	sh'ei	gai	gai
My	shí	shí	shí	shí
Day	shyí	shien	shí	shien
See	see	see	ying-shé	shí
Eye	shyí	shyí	shí	shé
Five	shé	shí	shai	shé
Male	shen	shí	shien	shen
Head	shyí	shyí	shí	shí
Have	shé	shyí	shí	shé
Month	shé	shí-shyí	shí	shen
Many	shyí	shyí	shí	shyí
Fun	shyí	shé	shen	shí
Tongue	shé	shí	shí	shai
Tooth	shé	shí	shí	shí
Water	shien	shé	shen	shai, shé

It will be seen that in many cases the correspondence is striking. Sometimes, as in the case of Tibetan *shé*, Chinese *shé*, horse, it is less apparent. The loan-word *horse* or *roang*. Tibetan *shé* contains an additional word *shé*, and the original *horse* is only represented by the single letter *r*. Chinese *shé* must be compared with Burmese *shyí*. It contains a prefix *shé* and *shé-roang*, *shyí*, has been contracted to *shé*.

It will be seen that the Tibeto-Burman dialects are, on the whole, more closely connected with Chinese than with Burmese. It is not, however, possible to bring the relationship under one distinct formula. There are numerous cases, lines of affinity, and some dialects show more affinity with Burmese than with Chinese.

The correspondence between Tibeto-Burman and Sino-Chinese is by no means restricted to vocabulary. They have also some words in common, which are used to denote the same relations in time and space. In the terminology of Aryan grammar, we should say that some of the case and tense suffixes are the common property of both families. Thus the Tibetan genitive suffix *gai* is identical with Chinese *shí*, which is used in the same way. The *po* which is used to form a past tense in Slyn, Kien, and other dialects, should be

compared with Chinese *see*. The *s* which is added to the principal verb in Tibetan is probably identical with Tai *s* and so forth.

Such instances of correspondence are not, however, very numerous, and they do not play any important rôle in deciding the question of the relationship of the two families. They only show that a tendency towards agglutination must be ascribed to their common parent tongue.

Tibetan as well as Siamese and Chinese makes use of tones. The Tibetan tone-
 system will be sketched later on. In this place it is sufficient to note that Professor Conrady's investigations have shown that it has been developed on the same lines, and according to the same principles, as in the case in Chinese and Tai. Moreover, the whole phonetic system must originally have been the same in the Tibeto-Burman and in the Siamese-Chinese families. Intransitive bases could not begin with hard, but only with soft, consonants. In all dialects, the soft initials have a tendency to develop into hard ones, while transitive bases were formed from intransitives by hardening the initial consonant, and, at the same time, pronouncing the word in a higher tone. The raising of the tone and the hardening of the initial were probably both due to the existence of an old prefix before the base-word. These prefixes have been lost in Chinese, but the tones still show that they once existed. This common use of prefixes in the formation of words in the common parent tongue from which the Tibeto-Burman and Siamese-Chinese families have sprung, shows that that old form of speech is really belonged to the agglutinating class. The difference between agglutination and isolation cannot, accordingly, be made the basis of a classification of languages. An agglutinating language can become isolating, and vice versa.

An account of the Tai tone-system and some general remarks on the tones in Indo-Chinese languages, based on Prof. Conrady's investigations, will be found on pp. 87 and 88 of the second volume of this Survey.

It has already been remarked that the speeches now under consideration are monosyllabic bases. Isolating, monosyllabic and, generally speaking, of the so-called isolating class, but that these peculiarities in all probability are not original features of the languages. Nevertheless, at the present day, we find them very prevalent. Generally speaking every monosyllabic base-word is incapable of inflexion. The uninflected and unchangeable bases are simply put together into sentences. There are no proper case and tense suffixes, and each base can be used in more than one way, as nouns, as adjectives, or as verbs. Under such circumstances it might be expected that it is all but impossible to translate a sentence, there being no order signs to show where we are to look for the subject and what word represents the verb. The confusion that is to be expected from this state of affairs, is remedied by means of a fixed order of words. Thus in Chinese, the subject comes first, then the verb, then the object, and genitives and adjectives precede the qualified noun. In Siamese the usual order is, likewise, subject, verb, object, but adjectives and genitives follow the qualified word. Compare the remarks on pp. 74 and 75 of Vol. II.

It will be seen that the Tai languages agree with Chinese in using the order, subject, verb, object. The Tibeto-Burman languages, on the other hand, arrange the words of the sentences according to a different principle, viz., subject, object, verb. They also

make a much more extensive use of auxiliary words in order to connect the words of a sentence and to explain their mutual relationship. As a consequence of these important characteristics, the Tibeto-Burman languages stand out as a distinct family as compared with Tai and Chinese.

The Tibeto-Burman dialects possess a richly varied vocabulary. Thus we often find that the different varieties of some particular animal are denoted by means of different terms, where we should use one and the same word. For instance, in Lushè we find nine words for 'ant' and twenty different translations of the one word 'beetle.' It will be seen that there is a tendency to coin a separate word for every individual concrete conception. This peculiarity is shared by most languages spoken by tribes in a primitive stage of civilisation, and they are by no means peculiar to the Tibeto-Burman, or even to the Indo-Chinese forms of speech. Most Tibeto-Burman dialects are spoken by wild or semi-wild tribes, and it is accordingly only to be expected that in them this peculiarity should be so prominent.

Most Tibeto-Burman languages further evince a difficulty in forming words for abstract ideas. This is again a consequence of the uncivilised state of the tribes speaking them. We know from Chinese, and partly also from Tibetan, that such languages are quite able to form expressions for the most subtle notions of human thought. It has been common to draw attention to the fact that languages such as Tibeto-Burman are unable to distinguish between form and substance, because they do not possess form-words, i.e., words which do not denote any substance or any material conception but simply the different ways of forming and arranging them in the mind. Professor Friedrich Müller of Vienna, in his comparison of comparative philology, says,—

'Such languages have no proper comprehensions of form, and are quite unfit for the classification and combination of ideas. The principal reason is that they do not possess particles, i.e., words without matter meaning, which support the act of thinking like algebraic formulas. When such languages are forced into modern conceptions, as, for instance, in translating the Bible, they are at once overcome by the substance; they conceive as substances what we conceive as form.'

'The deficiency of such languages is, in no small extent, due to the fact that they do not possess a real verb, the whole expression starting from substantiated conceptions.'

The history of the various Tibeto-Burman languages shows that many of them have developed a kind of inflexion by means of words which are now for all practical purposes particles. Although, as the example of Chinese shows, the absence of such particles does not, by any means, preclude the higher acts of thinking, most of these tongues, whether they possess these words or not, have nevertheless remained in the stage of individual conceptions and are unable to give expression to abstract ideas. The consequence of this state of affairs can be seen in several ways.

It has been already remarked that the vocabulary is richly developed, there being in most cases separate words for the most individual conceptions but few or no words to denote more general ideas. Thus several dialects prefer to use the word denoting an individual of their tribe instead of the general word 'man,' and we find translations such as *siap-pá*, man, in Singpho, and *lêe-má*, man, in Khami.

The same tendency towards individual conception of all objects can also be traced in the fact that many Tibeto-Burman dialects avoid using words such as 'hand,' 'foot,'

'father,' 'mother,' etc. They speak only of 'my hand,' 'thy hand,' 'his hand,' and so forth in the case of all words denoting relationship or parts of the body. Thus, Thibé has *di-pi*, my-father; *ni-mi*, thy-mother; *di-di-di*, his hand, but does not employ *gi*, father, *má*, mother, or *di-di*, hand, alone. Similar forms are common in dialects of the Bodo and Kuki-Chin groups and also in some Himalayan dialects.

The Bodo and Kuki-Chin groups also agree in using generic particles with numerals. The same is the case in Burmese. By means of such particles the numerals are restricted in their sphere and only apply to some special class of objects. The Burmese would not for example simply say 'one man,' but they would add a particle to the numeral in order to indicate the class to which the qualified word belongs. Thus, they say *ti ta-pauk*, one one-rational-being, i.e., one man; and *paung a'y-di*, bottle ten-round-things, or ten bottles.

It has been already remarked that Tibeto-Burman like Sino-Tibetan languages do not distinguish between the different classes of words in the same way as Indo-European languages. The same word can often be used as a noun, as an adjective, and as a verb. The Tibeto-Burman dialects belong to that class of speeches regarding which Professor Friedrich Müller remarks that they do not possess a real verb. Their verb is a kind of noun, and instead of saying 'I go,' a Tibeto-Burman would say 'my going.' Under such circumstances it is not quite correct to speak of nouns, adjectives, and verbs. It would be better to speak of indefinite bases, of which the radical meaning is still so free and general that they can be used either as subjects or as predicates, and, therefore, as nouns, as adjectives, or as verbs at will.¹

It will, however, be more practical for our present purposes to use the well-known terms of Indo-European grammar, and the remarks which follow will therefore be classed under the usual heads of noun, adjective, verb, etc.

Nouns.

The words used as nouns in Tibeto-Burman languages differ from the Indo-European nouns in many respects.

There is no grammatical gender, and such words as do not denote animate beings have no gender at all. The male and female gender of animate beings can, of course, be distinguished. There are often quite different words to denote the male and the female, a consequence of the common tendency to coin separate words for the most individual conceptions; or the natural gender is equally frequently distinguished by adding words meaning 'male' 'female,' respectively. The different methods of denoting the gender have thus nothing to do with grammar.

The Indo-European noun has different forms for the singular and the plural, and often also for the dual. That is not the case in Tibeto-Burman. The number is frequently left to be inferred from the context, or else it is marked by adding numerals or words meaning 'many,' 'all,' 'several,' and so forth.

There is no proper declension. Different relations in time and space can, however, be indicated by suffixing words which we can call postpositions. Originally, these had a full meaning of their own, but many of them are now only used as postpositions, i.e., have become real particles. They cannot be called suffixes, because they are separable

¹ Compare also Müller's *Lectures on Comparative Grammar on the Classification of the European Languages*, p. 26.

and only added to the last of a number of connected words. Thus, they are added to an adjective which follows a noun and not to the qualified noun, while, if number is indicated by adding a numeral, an indefinite pronoun, or something of the sort after the principal noun, the postposition comes after this addition.

The most important case of Argyen grammar is the genitive. It is often left without any sign in Tibetan-Burman languages, the governed noun being simply put before the governing one. In other cases an element is added which looks like a suffix. Thus in Tibetan *kyé, gyé, or é*, and in Burmese *i*. The Burmese *i* is also a demonstrative pronoun, and the same is probably the case with Tibetan *kyé*. Compare the remarks in the introduction to Tibetan, on p. 30, below. Similarly the so-called genitive suffixes of other Tibetan-Burman dialects can probably all be derived from demonstrative pronouns.¹ An Miao such as Tibetan *mi-f lépün*, a man's house, thus literally means 'man-that house.' It will be seen that such forms are no real cases.

Adjectives are commonly undistinguishable from nouns in form. No fixed rule can be given regarding their position with reference to the noun they qualify. The rule in Tibetan is that they follow the qualified noun or, if they precede it, they are put in the genitive case. The practice in other dialects is inconsistent. The frequent dropping of every sign of the genitive sufficiently accounts for this state of affairs even if we consider the Tibetan rule as the original one. It will, however, be remarked later on that formerly the order of words must have been less fixed than it is at the present day.

Noun and adjective form a kind of compound, and postpositions are only added to the last component. This is of course a necessary consequence of the character of the Tibetan-Burman languages. There is no real inflexion, and the various relations in time and space are indicated but once in the case of several parallel words.

There is no comparative or superlative. Comparison is effected by adding postpositions to the compared noun in order to show that the meaning of the adjective is relative. Thus we say 'great as compared with him,' 'great from him,' 'great among all,' and so forth, instead of 'greater,' 'greatest,' respectively.

The numeral system is distinctly decimal. The rule for the formation of higher numbers in Tibetan and also in Chinese is to prefix the numerals 'one,' 'two,' etc., to 'ten,' etc. For instance, Tibetan *lha-sa-cho*, seven tens, seventy. *lha-sa-cho*, ten seven, on the other hand, means 'seventeen.' The same is the case in Burmese, Kachin, and in some other dialects such as Mithel, Shi, Mihar, etc. The common rule in the dialects belonging to the Bodo, Nigh, and Kuki-Chin groups is, however, to suffix the multiplier. Compare Thado, *aw-aga*, ten-five, fifty.

Several Himalayan languages make use of a different system in the formation of higher numbers, which are not counted in tens but in twos. Thus Kachin has *mié shié* and 'two twenties ten' for 'fifty.' The same system is also found in some dialects belonging to the Bodo group, and a separate word for 'twenty' is, moreover, common in several Kuki-Chin dialects. Similarly, Kachin has *lha-sa*, twenty. In the

¹ Similarly in Burman, an Argyen language, the genitive is indicated by the so-called *kyé*, which is also of demonstrative origin, though, in this case, the pronoun is relative and is appended to the governing noun—*kyé, é, etc.*

case of the Himalayan languages this state of affairs is probably due to the existence of a non-Tibeto-Burman element in the population. Compare the remarks in the introduction to these forms of speech, on pp. 179 and 173 below. It is impossible to decide whether a similar explanation holds good in the case of the remaining dialects.

The use in some dialects of generic particles with nouns has already been mentioned.

The personal pronouns are comparatively simple, but there are several nouns in use as pronouns, the use of which is regulated by the laws of etiquette. Thus in Burmese the simple word for 'I' is *aga*. It is, however, commonly replaced by other words, such as *kyaw-nak*, 'little slave,' when addressing an equal, *kyaw-di*, 'king's slave,' when addressing a superior, and so forth.

In some dialects we find different forms of the pronoun 'we,' one excluding and the other including the person or persons addressed. This is for instance the case in *Chak*. A fully developed system of various forms of the pronoun of the first person is found in some Himalayan dialects such as *Kanibari*. The details will be found in the section of this volume dealing with Himalayan languages, and it will be seen that here we probably have to do with the influence of non-Tibeto-Burman forms of speech.

There is no relative pronoun in the Tibeto-Burman forms of speech. Some dialects have adopted the Aryan relatives, and Aryan constructions are commonly imitated in all dialects, at least in the translated specimens forwarded for the purposes of this survey; but the indigenous Tibeto-Burman principle is to use a kind of participle instead. Thus, Burmese *pya-thi* *ga*, doing man, the man who does; Tibetan *'gya-bad* *gikang-pa-rum*, going of merchants, the merchants who go.

The formation of *verb* participles differs in the different dialects, though we may observe that, as a general rule, they are treated as nouns qualifying another noun, and that hence, in Tibetan, they are usually put in the genitive case. The Burmese relative particle *ga*, written *thawp*, is probably the demonstrative pronoun *ga*, that. Compare the remarks on the formation of the genitive in Tibeto-Burman languages.

The Tibeto-Burman verb is properly a noun. It is not capable of inflexion in person, number, or gender. In some Tibetan dialects we find a tendency to reserve certain forms for certain persons, and, in the Naxosangli Nigh dialect, we apparently find a full system of conjugational forms. The same is also the case in other dialects, and more especially in some of those belonging to the Himalayan group, but the whole principle is foreign to Tibeto-Burman languages, and it is always due to the influence of other, different, forms of speech.

The nominal nature of the Tibeto-Burman verb is also apparent from the fact that the subject of transitive verbs is usually put in the case of the agent. Thus, instead of 'I strike' they say 'by-me striking.' The case of the agent is not, however, regularly used, and in the dialects of the Sino group it has been almost entirely dropped. In such cases, the subject should, according to Aryan principles, be considered as a *genitive* qualifying the verbal noun which is used as a verb. In those dialects which regularly

insert personal prefixes before nouns governing a genitive, such prefixes are often also used before a noun performing the function of a verb. For instance, in *San-jag-t* we have *de-mi-si-t* *de-sak*, *one-by one*-striking, I strike.

It has already been remarked that the ordinary noun has only one number. If it is necessary to indicate the notion of plurality, this is done, not by means of suffixes, but by adding words meaning 'many,' 'all,' etc. The same is the case with the noun when used as a verb, although the addition of pluralising words is not common. Compare idioms such as *Tik-hi che-si-t-chi*, *uttings, they etc.*

The verbal noun can be used alone as a verb without any addition, but in many cases a particle is added in order to show that the action of the verbal noun really takes place. Such a particle is the *o* which is added to the principal verb of narrative sentences in Tibetan; thus, *seep-sep-o*, *he went*.

It seems probable that such assertive particles, in Tibet, if not in all, cases, are various forms of the verb substantive, which, in its turn, often performs the function of a demonstrative pronoun. Thus the common assertive particle in Sgria is *At*, and the same word is also used as a verb substantive and a demonstrative pronoun. It is related to the *At* which is used as an assertive particle and a demonstrative pronoun in Italian, and elsewhere. A form such as *Angled a pe-wi*, I say, should accordingly be literally translated 'my saying-in.'

Another consequence of the nominal character of the Tibeto-Burman verb is that it can be used in connexion with prepositions like an ordinary noun. In this way the verbal noun is used to form various kinds of adverbial sentences. Thus, Tibetan 'agre-se, going-in, if (I) go; lang-se, rising-from, when you have risen; *San-pep*, sitting-by, when he saw, etc.

Ordinary nouns are incapable of inflexion in time. The same is, broadly speaking, the case with nouns performing the function of a verb. It will hence be generally observed that the use of the so-called tenses is very loose. If it is required to lay especial stress on the time at which an action took place, it is necessary to add a word indicating the fact. Thus we find idioms such as 'one-by striking-fistling,' instead of 'I struck,' and so forth. Such additions have, it is true, often lost their full meaning, and are now exclusively used as suffixes; but in all cases in which we can trace the history of such tense-suffixes, they have a definite meaning of their own.

The various tense-forms of Tibetan are of a different nature. Modern investigations seem to show that they have nothing to do with time, but are simply parallel forms, of which the sphere has sometimes been restricted to one special time.

The negative verb appears to have been originally formed by prefixing a negative particle to the verbal noun. If a verb substantive or an auxiliary was added, the negative particle was often prefixed to it. This is probably the reason for many dialects using a negative suffix. It must be derived from a verb substantive with a negative prefix. Thus the Old Kuki suffix *mek*, *not*, contains a verb substantive *ak* and a negative prefix *me*. *Uk* is probably identical with Tibetan 'edap, in, Bakti etc.

It has been already remarked that the usual order of words in Tibeto-Burman languages is subject, object, verb. There is, however, considerable inconsistency, and comparison with Chinese and Sinoese shows that a fixed order of words must be a comparatively modern departure.

At all events, it cannot have sprung into existence before the old Tibeto-Burman parent language had branched off from the common stock from which the modern Tibeto-Burman and Chinese-Siamese families have both developed.

It has been pointed out that the old intrusive bases of Tibeto-Burman as well as those of Chinese-Siamese could not begin with hard consonants. On the whole, it is doubtful whether the common parent tongue possessed hard consonants at all. The old initial consonants of intrusive bases were soft. Although several dialects of Assam and Further India in many cases have preserved them, there is a general tendency throughout the whole family to lose such sounds. The preservation of these soft initial consonants is most common in the dialects belonging to the Kachin, Bolo, and Naga groups, which in this respect agree with classical Tibetan and many Himalayan dialects. It is not, however, possible to base a classification only upon this state of affairs, because it would necessitate our separating the modern dialects of Tibet from classical Tibetan.

The use of tones might possibly suggest itself as another basis of classification. Central Tibetan in this respect apparently agrees with Kachin and probably also with the central Naga dialects. The tendency to develop a system of different tones must, however, be assigned to the common parent tongue from which Tibeto-Burman and Siamese-Chinese have been derived. It is apparently a consequence of the dropping of the old prefixes. The fact that it has not been developed in numerous Tibeto-Burman dialects is probably due to the more thoroughgoing preservation of the old prefixes, and perhaps also to the influence of the languages spoken by the old inhabitants whom the Tibeto-Burmans found in possession of the country when they first entered it.

On the whole, it is impossible to classify the Tibeto-Burman dialects satisfactorily. They must have split up into many different forms of speech at a very early period, and there are numerous crossings and intercrossings. The remarks which follow do not pretend to be more than a provisional attempt at a classification based on the facts brought to light in this Survey.

The most important Tibeto-Burman language is Tibetan. It comprises several dialects, and it is known in an old form which goes back to at least the seventh century A.D.

The old language makes an extensive use of prefixes, which had lost their character as separate syllables and had been reduced to consisting of a consonant alone. The old initials were well preserved.

The modern dialects have all been developed from a similar form of speech. In Central Tibet the old prefixes have been lost, and the soft initials have become aspirated and hardened. Hand in hand with these changes the characteristic Central Tibetan two-syllable has been developed.

In the west, the prefixes have, to a great extent, been preserved. The same is the case with the soft initials. There are, on the other hand, no tones.

The eastern dialects agree with the western ones in the particulars just mentioned. Some Tibetan dialects are spoken in the Chinese province of Szechuan. They are characterized by the use of prefixes which are still full syllables. In this respect they connect Tibetan with the dialects of the Kachin, Naga, and Bodo groups.

The Kachin dialects agree with classical Tibetan in many respects. The old soft initials have, on the whole, been preserved. There is, however, a strong tendency to replace them. The old prefixes are still pronounced in many words. Causals are extensively formed by means of prefixes. Kachin possesses a system of tones similar to that of Central Tibetan.

In the north Kachin is spoken in the neighbourhood of Burmese, and philologically it can be considered as a link between Tibetan and Burmese. It agrees with the latter form of speech in many important details, e.g., in the use of several prefixes and suffixes and in the richly developed system of verbal particles.

The neighbours of the Kachins towards the west speak dialects belonging to the Naga and Kuki-Chin groups, and there are many characteristic features which connect Kachin with both. Thus the extensive use of the prefix *pa*, as is common to Kachin and Naga, and the vocabulary and many suffixes in Kuki-Chin are strikingly like those in use in Kachin.

The Naga group comprises a long series of dialects which mutually differ much from each other. They are, on the whole, more closely related to Tibetan than to Burmese. The old soft initials have often been hardened, but they are also often preserved. Causals are still often formed by means of prefixes, and prefixes on the whole play a considerable rôle. The dialects classed together in this Survey under the head of the Central Naga sub-group are apparently more closely related to Tibetan than the other Naga dialects. They are said to make use of an elaborate system of tones, and the negative verb is formed as in Tibetan by means of a negative prefix, while other Naga dialects, as also the Bodo and Kuki-Chin groups use a negative suffix.

In the south and west the Naga dialects are connected with the Bodo and Kuki-Chin languages by means of several intermediate dialects.

Between Naga and Tibetan we find several dialects which have been put together as the North Assam Group. They also, in some respects, connect Tibetan with the dialects of the so-called Bodo-group. Before proceeding to these last-mentioned forms of speech it will, however, be necessary to mention a long series of dialects spoken in the Central and Lower Himalayas, which will be classed together under the head of Himalayan languages. They comprise many dialects, which differ to some extent amongst themselves, but which as a whole can be said to form a link between Tibetan and the dialects of the Bodo and Kuki-Chin groups. Some of them, besides, show traces of a non-Tibeto-Burmese element. Further details will be found in the introduction to the Himalayan languages.

The Bodo dialects agree with Tibetan in many respects. The old soft initials have, to a considerable extent, been preserved, and causal verbs are extensively formed by adding prefixes as in Tibetan. It is, however, still more common to form them by adding a suffix. In this respect the Bodo dialects agree with Naga, with which group it also has several other points of connection, and also with the Kuki-Chin dialects.

With these latter forms of speech the Bodo dialects also agree in other important points, e.g., in the frequent use of the pronominal prefixes and of generic particles with nouns.

The Kuki-Chin dialects, on the other hand, form the last link in the chain connecting Tibetan with Burmese, the southernmost Tibeto-Burman language.

Further details will be found in the introductions to the various sub-groups. The preceding remarks will have shown that the relationship between the various Tibeto-Burman dialects is somewhat complicated, and that it is impossible to bring it under one single formula. If we ignore minor details the state of affairs can, perhaps, broadly be described as follows:—

Tibetan and Burmese, the northernmost and southernmost Tibeto-Burman languages, are connected by means of two different chains of dialects. The eastern consists of the various Kachin dialects, the western has a double beginning in the north, which unites towards the south. In the first place we find the dialects of the North Assam group merging into the Nigā, and further into the Bodo and Kaki-Chin forms of speech, and, in the second place, we can also trace a line from Tibetan, through the Himalayan languages, into Bodo and further into Kaki-Chin. These latter dialects then gradually merge into Burmese.

The first to recognise the unity of the Tibeto-Burman languages was R. H.

Authorities.

Hodgson, who in 1838 began to publish a series of papers on the Tibeto-Burman dialects. Some useful remarks had already been published by Buxton in 1839. Max Müller, in his *Letter to Chamberlain Buxton on the Classification of the Turanian Languages*, attempted a classification of the Tibeto-Burman languages, by sub-dividing them into two groups which he called sub-Himalayan or Gangeitic and Lohitic, respectively. The latter sub-division broadly comprises Burmese and the dialects of the North Assam, Nigā, Bodo, Kachin and Kaki-Chin groups.

Remarks on Tibeto-Burman philology were further made by Logan, Forbes, Grube, and others. The whole question was finally put forward in a new light in the works of Professors Kuhn and Conrady.

The list which follows registers some of the principal works dealing with Tibeto-Burman philology in general. Other works will be mentioned in the introductions to the various sub-groups and dialects:—

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TIBETAN OR BHŌTĪĀ.

Tibetan is the language of Tibet and the adjoining districts of India. It does not properly fall within the scope of this Survey. Important dialects are, however, spoken in British India, and it will therefore be necessary to give a short account of Tibetan and its sub-dialects.¹

The language of Tibet has usually been designated Tibetan. The origin of the name Tibet is obscure, and it would be waste of time to

Names of the language.

enter upon the various explanations propounded by different scholars. It came to Europe through the Mohammedans of Western Asia. The Tibetans themselves call their country *Sod-gye* and their language *Sod-shed*, pronounced *Sōd-shē* in Central Tibetan. 'A Tibetan' is *Sod-gye*, and this word has been changed to *Riastie*, *Riastā*, etc., by the Hindūs. The name 'Bhotia' is now applied by them to the Tibetans living on the borders between India and Tibet, while the people of Tibet proper are called *Hindiyas*, and the country *Hindia*. Several names have been proposed for the language. The one which has been universally recognised is Tibetan. In the oldest publications about the language, it interchangeably with *Tangutan*, a name which has not been adopted by scholars in that sense. The name *Bhotanta*, which was used in the first Tibetan dictionary, has also been discarded as being apt to produce the impression that the dialect of Bhotan is meant. It has also been proposed to call the language *Bhotia* and to distinguish the sub-dialects by adding the locality where they are spoken, etc., *Bhotia* of Tibet, or Tibetan proper; *Bhotia* of Bhotan or *Prag-hā*; *Bhotia* of Sikkim or *Dzajong-hā*; *Bhotia* of Ladakh or *Ladakhi*, and so forth. Against such a terminology the fact must be urged that the Bhotia of Tibet comprises many dialects which are mutually more different than is *Dzajong-hā* from the Tibetan of Central Tibet. It would accordingly be impossible to speak of the *Bhotia* of Tibet as opposed to other dialects, and the name Tibetan would have to be discarded altogether. Moreover the inhabitants of Tibet proper are usually known to the Hindūs of Upper India as *Hindiyas* and not as *Bhotia*. I therefore prefer to employ the name Tibetan as the common designation of the language, as the one which is universally recognised as such. The fact that the language is also spoken outside Tibet cannot be urged against its being called Tibetan. Nobody hesitates to call the French language spoken in Belgium French.

Various dialects of Tibetan are spoken all over Tibet including Balistan and

Ladakh. The *Kozi La* pass, on the high road from Srinagar

to Dera, is the ethnographic watershed between the Aryan and Tibetan population. Thence we may draw an irregular line eastwards including the northernmost districts of Lahor, Spiti, Kumaon, Garhwal, Nepal, Sikkim and Bhotan. Tibetan is accordingly mainly a language foreign to India, where it is only

¹ I take this opportunity of acknowledging the great assistance which has been rendered me in the preparation of what follows by the Rev. A. E. Fausbøll. He has kindly volunteered to read through the whole matter in proof, and he has furnished me with numerous valuable notes and corrections. The chapters dealing with *Bhot* and *Prag* have been practically rewritten by him, the materials originally prepared for this Survey having turned out to contain several wrong forms.

spoken by immigrants in the frontier districts. Towards the east it extends into the Chinese province of Szechuan.

Tibetan is not a uniform language over the whole territory within which it is spoken. The classical dialect of Tibetan literature represents the stage of development at which the language had arrived in the time when it was first reduced to writing. It was then a monosyllabic form of speech with a highly complicated phonetic system, abounding in compound consonants. These compounds were, at least in numerous cases, the final result of a combination of prefixes with monosyllabic bases. The prefixes must once have formed separate syllables. Their vowels were, however, very early lost, and therewith was a monosyllabic word beginning with a compound consonant. Such compounds have been partly retained in the west and in the east. In the centre, on the other hand, the prefixed consonants representing the lost remnant of the old prefixes have been dropped, and the old base-words have been restored, apparently without any traces of the lost prefixes. This dropping of the prefixes is however only apparent. Their existence is still traceable by means of the tone, each word being, as a rule, pronounced in the so-called high tone. A short account of the Tibetan tone-system will be given later on. In this place it will be sufficient to remark that the dropping of the old prefixes and the resulting use of tones is characteristic of all Central Tibetan dialects, which are spoken from Spiti in the west to Bhutan in the east. This group includes numerous sub-dialects which will be separately dealt with in the ensuing pages in so far as they are spoken within the territory included under the operations of this Survey. Preceding from the west these dialects are Spiti, Nyemkal, Jod, the Garhwal dialect, Khasia, Sharpa, Danjangka, and Lhasa. The dialect spoken in Kulu is also a form of Central Tibetan. It is probably identical with the Spiti form of the language. Our information regarding the dialects of this group spoken in Tibet is less complete. We only know the dialect of Central Tibet, *i.e.*, the provinces of Ü and Tsang, which is a kind of lingua franca over the whole Tibetan territory. The dialect spoken in the so-called Chumbi Valley between Sikim and Bhutan apparently agrees with the forms of speech current in those States and not with the Ü-dialect. The valley itself is called Dume, and is divided into Upper and Lower Dume.

The western portion of Tibet, from a line drawn from Darjeeling and northwards, is called Ngari. It is divided into the three districts of Mangyal, Khorum, and Maryul. Mangyal marches with Nepal almost to its western boundary; Khorum extends along the frontier of Kasmir, Garhwal, and Badkash; Maryul includes Western Tibet, especially the Kashmiri States of Baltistan and Ladakh.

The dialects of Mangyal probably agree with Sharpa and Khasia, which are spoken in Eastern Nepal. The language of Khorum is probably closely related to Spiti, Nyemkal, Jod, the Tibetan dialect spoken in Garhwal, etc., while the dialects of Ladak to the north of Khorum probably merge into Ladakhi and Balti.

Those latter forms of speech belong to another group, which Jacobson called Western Tibetan. It is spoken in Baltistan and Ladakh, and probably also in the adjoining districts of Tibet. Three closely related dialects of this group are spoken within British territory, *viz.*, Balti in Baltistan, Purik in the old province of Purik, and Ladakhi in Ladakh. All these dialects agree in retaining a good deal of the

compound consonants of classical Tibetan, and in being devoid of tones. In this latter respect the Tibetan dialect spoken in Lhasa marches with Western Tibetan. On the other hand it simplifies the old compound consonants just as is the case in Central Tibetan. Final consonants are often dropped in Lhasa, as is also the case in Central Tibetan. In that case, the preceding vowel often assumes an abrupt pronunciation in Lhasa as well as in Ü and Tsang. The Lhasa dialect can therefore be described as a kind of connecting link between Western and Central Tibetan.

The dialect spoken in the province of Kham in Eastern Tibet agrees with Western Tibetan in being devoid of tones and in retaining many of the old compound consonants of classical Tibetan. Such compounds are, however, treated in a different way from that which is the case in Western Tibetan, and the Kham dialect must therefore be regarded as a distinct group, which we shall call Eastern Tibetan. Connected dialects are spoken to the North and East, in Sifan and Szechuan. Short vocabularies have been published of several of them by Hodgson, Rothen, and others. They do not fall within the scope of this Survey, and it will, in this place, be sufficient to mention that they form the link which connects Tibetan with the Tibeto-Burman languages of Assam and Further India.

We have no trustworthy information about the number of speakers of the various

Tibetan dialects outside British India. The population of

That is estimated at about six millions. Numerous speakers are also found in Nepal and Sikkim. According to rough local estimates prepared during the preliminary operations of this Survey, the number of speakers of Tibetan and its sub-dialects within the districts included was as follows:—

Tibetan unclassified	7,808
“ Lhasa dialect	1,879
“ Spati dialect	5,545
“ Nyamkai	1,514
“ Jol	100
“ Chakravati dialect	4,500
“ Sharpa	500
“ Dzungaria	30,000
“ Lhoka	1,000
Total	45,024

This total is considerably below the mark, and it does not include important dialects such as Balti and Ladakhi.

At the last Census of 1901 the number of speakers of Tibetan and its dialects was returned as follows:—

Tibetan	14,318
Balti	125,476
Ladakhi	89
Sharpa	4,407
Dzungaria	5,893
Lhoka	42,180
Others	30,000
Total	205,283

Of the 42,590 speakers returned under the head of Lhoka, 31,615 were enumerated in the Panjab. It is not possible that these speak the Tibetan Lhoka dialect of Kham,

and these figures will not therefore, be added under the detailed description of that dialect.

The figures entered under the head of Ladakhi do not include the speakers of that dialect in Ladakh, where they have been returned as speaking Hindi. Their number was 39,716. They are included in the 35,822 speakers under the head of Tibetan, others.

Tibetan was already a literary language in the early part of the 7th century.¹

Literature.

The Rev. H. H. Howells, in the introduction to his Tibetan-English Dictionary, sums up the history of Tibetan literature as follows:—

"There are two chief periods of literary activity to be noticed in studying the origin and growth of Tibetan literature and the landmarks in the history of the language. The first is the Period of Translation which, however, might also be entitled the Classical Period, for the majority of the religious writings conferred a corresponding reputation and tradition of excellence upon the form in which it was conveyed. This period begins in the first half of the seventh century, when Tharwai Samchoke, the minister of Srongtsangsumpa, was sent to India to learn Sanskrit. His invention of the Tibetan alphabet gave a twofold impulse; for several centuries the wisdom of India, and the ingenuity of Tibet laboured in union and with the greatest industry and attention at the work of translation. The tribute due to real genius must be awarded to those early pioneers of Tibetan grammar. They had to grapple with the infinite wealth and refinement of Sanskrit; they had to save the independence of their own tongue, while they strove to subject it to the rule of scientific principles, and it is most remarkable how they managed to produce translations of such literal and faithful to the spirit of the original. The first master had made for their later disciples a comparatively easy road, for the style and content of the writings with which the translators had to deal present very uniform features. When once typical patterns had been furnished, it was possible for the literary manufacturer to be satisfied by a sort of mechanical process.

A considerable time elapsed before natives of Tibet began to indulge in compositions of their own. When they did so, the subject-matter chosen by them to spend upon was either of an historical or a legendary kind, for the Sacred Form of language shows much resemblance to the modern tongue, approaching most closely the present form of Central Tibet."

According to Sami Chandra Das the second period begins about the year 1025 A.D. It is the age of Milasumpa and Atisa, etc. Sami Chandra reckons a new stage from 1305 A.D.—

"When Pandita Sahpa Sri of Kashmir had returned to Tibet after witnessing the plunder and destruction of the great Buddhist monasteries of Chokangpai and Vikramas Chis in Nagalla, and the conquest of Sengat and Debar by the Mahmoodians under Mahiyar Ghazni (etc.) in 1035 A.D. . . . Among the most noted writers of the time was Sahpa, Pandita Sangha Gyel-dzö-nam, Pagpa Ping-pa, the spiritual tutor of Emperor Khoshu Khan, and Shongton Lomdun, who translated the Karyakshala of Dzungli and Mahamandala's *Sandisa Kalyanashala* in central Tibetan. With the opening of the 14th century Bamsa Shashen Döb introduced a new era in the literature of Tibet, and Buddhistism received fresh impulse under the rule of the Chaggyan chieftain, when Tibetan scholars took largely to the study of Chinese literature under the auspices of the Ming Emperors of China. During this period, called the age of Da-sung (old orthography), the great indigenous literature of Tibet arose. A host of learned lamas and scholars like Tsongkhapa, Döben, Gyelun Nyupa, Tsam Phaktsaba, Tsam Gyelupa Gyel-dzö, Sangpa Khampa, and others flourished. This was the age of the *Chöng-pa* or Yellow Cap School of Buddhistism, founded by Tsongkhapa with Odzhen as its head-quarter.

The third period begins with the first quarter of the 15th century, when Chinese suzerainty over Tibet was fully established and the last of the Tatar kings of the dynasty of Ghazli Khan was killed by a General of the Jaqar (Tartar)ians incident which transferred the sovereignty of Tibet to the Dalai Lamas, who was still then a mere monarch of the Chaggyan church. It is within this period that Tibet has enjoyed unprecedented peace under the benign sway of the holy Buddhistism, and its language has become the *lamba* form of *High Tibetan*.

¹ The Tibetan alphabet which was introduced in the seventh century was probably in all an older alphabet which had, in its turn, been developed after some old Indian script.

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The Tibetan alphabet is usually stated to have been adopted from India by Thon-mi-mun-bho-tu, minister of King Shrong-btsan-sgam-po, about the year 632. It is, however, possible that the art of writing was known in Tibet at an earlier period. Two distinct characters are in use, the so-called *w-sida*, written *shu-shen*, head preceding, and the so-called *w-wed*, written *shu-wed*, head-less. The former is always used in printing and is distinguished by the characteristic top-line of North Indian alphabets. The latter is the current hand of every day's writing and the top-line is dispensed with. In this place we are only concerned with the *w-sida* character. It consists of the following signs:—

ཀ	ཁ	ག	ང
ka	kha	ga	nga
ཅ	ཆ	ཇ	ཉ
cha	cha	ja	nga
ཊ	ཋ	ཌ	ཌྷ
ta	tha	da	ma
ཏ	ཐ	ཌ	ཎ
pa	pha	ba	ma
པ	ཕ	བ	
pra	pha	ba	
མ	མ		མ
ma	ma	ma	'a
ཙ	ར	ལ	
ya	ra	la	
འ	ག	ག	ཤ
sha	ma	ba	a

It will be seen that the above table does not contain any signs for the nasals or for vowels other than *a*. Cerebrals are found in all Tibetan dialects as the result of the simplifying of certain compound consonants. Compare the remarks under the head of pronunciation below. In borrowed words the cerebrals are written by means of the inverted signs of the dentals. Thus, རྩ རྩ; རྩ རྩ; རྩ རྩ; རྩ རྩ.

All vowels are short if not resulting from contractions; compare the remarks under the head of pronunciation. The vowel *a* is inherent in every consonant, and it is not separately marked. If other vowels are to follow a consonant, they are indicated by means of separate signs at the head or the foot of the consonant, viz.:—*a*, *i*, *u*, and *u*. Thus, ཀ ཀ; ཀ ཀ; ཀ ཀ; ཀ ཀ.

Initial words are collected in the same way, the sign Ḥ 'a and Ḥ 'a being used as the basis of the vowel signs; thus, $\overline{\text{Ḥ}}$, 'a : Ḥ i. The sign Ḥ denotes the opening of the previously closed throat for pronouncing a vowel with the slight explosive sound which the Arabs indicate by means of the Hamza. Ḥ is the more vowel without that opening. Thus the word (she) fly as endogon would be written $\text{Ḥ}\overline{\text{Ḥ}}\text{Ḥ}\text{Ḥ}\text{Ḥ}$, while the word *Leften* would be written $\text{Ḥ}\overline{\text{Ḥ}}\text{Ḥ}\text{Ḥ}\text{Ḥ}$. This difference is only observed in Eastern Tibet. In Western Tibet both Ḥ and Ḥ are pronounced as a.

It has already been remarked that the vowel *a* is inherent in all consonants. This is not, however, the case if the consonant closes a syllable beginning with a vowel or another consonant. It is therefore necessary to mark the end of such syllables. This is done by adding a dot at the right side of the upper part of the closing letter. This dot is called *yoy*. Thus *ṣayy* *ḥayy* *ḫayy* *ḳayy*.

Two or more consonants are often combined without any intervening vowel.

The letter *y* is subjected to the letters *k*, *kh*, *g*, *gh*, *ph*, *h*, and *m*. It is then expressed by means of the sign $\underset{\sim}{}$ under the consonant. Thus $\underset{\sim}{y}k$, $\underset{\sim}{y}kh$, $\underset{\sim}{y}g$, $\underset{\sim}{y}gh$, $\underset{\sim}{y}p$, $\underset{\sim}{y}h$, $\underset{\sim}{y}m$.

Consonantal compounds containing *w* are of two kinds, those in which *r* follows, and those in which it precedes the other components. It occurs after gutturals, dentals, labials, *m*, *n*, *s*, and *h*, and it is then indicated by the sign „ at the bottom of the preceding consonant. Thus, Ṛ āra, Ś āra, Ḥ āra, H āra, Ś āra,

When r is the first component of a concatenated component, it is indicated by means of the sign " above the consonant. In this way it is written above k , g , ng , t , $č$, n , $š$, u , z and dz . Thus, $q\overset{r}{k}ia$; $g\overset{r}{k}ia$; $g\overset{r}{ng}ia$. E also occurs before g *sua*. In that case it is written in full over the g ; thus, $E\overset{r}{g}uya$.

\bar{x} occurs as the last component of compounds beginning with \bar{a} , \bar{b} , \bar{c} , \bar{d} , \bar{e} , and \bar{a} , and as the first component before mute gutturals, palatals, dentals and labials, \bar{w} and \bar{h} . The sign \bar{x} is in each case written under a preceding and over a following consonant. Thus, \bar{x} ga; \bar{x} wa; \bar{x} la.

The sign ॥ is sometimes found at the bottom of a letter. It originally represented the subscribed Sanskrit ॥ or ॥ . In Tibetan words it is commonly a diacritical sign used in order to distinguish homonyms; thus མེ མེ , mē, mē; མེ མེ , hēi, hēi.

The letters *g*, *d*, *h*, *w*, and *'* often occur as the first component of compound nouns. They are then simply written below the other components; thus, g'g'g' *ggg*, *gon* *gongon*; d'd'd'd *daad-pa*, *white*; w'w'w' *'appa*, *beams*.

If a syllable beginning with such a compound ends with an *n*, the sign α_n is added. In order to avoid the mistake of pronouncing the last component as the final component of the syllable. Thus, $\alpha\alpha\alpha\alpha$ *dyn*, but $\alpha\alpha\alpha$ *dyn*.

The numeral signs are

ཏ	ཨ	ག	པ	ཅ	ཆ	ཇ	ཉ	མ	མ
1	2	3	4	5	6	7	8	9	0

Pronunciation

Pronunciation differs in the different dialects. In this place we shall only make some few general remarks.

The Tibetan vowels are, broadly speaking, short. In Western Tibet vowels are comparatively long when closing a syllable, but really long vowels only occur as the result of a contraction; thus, Central Tibetan *མི*, written *myi* *his*, *work*. In borrowed words long vowels occur and are indicated by an མི under the consonant; thus,

མམ་མམ་, called མམ་མམ་ མམ་མམ་, *rest*.

With regard to consonants, it should be noted that the hard unaspirated notes are pronounced without any admixture of aspiration.

The corresponding soft consonants are pronounced in different ways. When final they are usually hardened. When initial they are pronounced like the corresponding English sounds. In the East, however, they are pronounced with a strong aspiration so that they are scarcely discernible from the corresponding hard sounds. Thus, *gong*, which ཇ is pronounced *gung* or even *lung*. This tendency is traceable from Spiti eastwards. It will be seen in what follows that it goes hand in hand with the tone system. When the soft consonant is the second component of a consonantal compound, the dialects of Western and Eastern Tibet have developed in opposite directions. In the West, a prefix before a soft consonant tends to harden it. In the East, on the other hand, the soft sound is retained if it is preceded by one of the prefixes *a*, *r*, *l*, *g*, and *h*, while it is hardened after *w* and *'*.

Compound consonants are treated in different ways in the different dialects. Those which end in a subscripted *g* and *r* are often retained, especially in the West. The *r* which is added above other consonants is also dialectically pronounced.

Other compounds are generally simplified. Some of them are, however, still pronounced in the Kham dialect. The initial མི of compound consonants is often pronounced as a nasal in compound words after vowels; thus, མམ་མམ་མམ་ *his'aggar*, is commonly pronounced *Kagar*. Both the component letters of the conjunct *dh* are dropped in most dialects; thus, *dh*, pronounced *a*, *h*.

Further details regarding Tibetan pronunciation will be mentioned under the head of the various sub-dialects.

It has already been remarked that Central Tibetan possesses a system of tones which does not exist in the West and in the East. The fundamental lines of this system were already discovered by Jaczko. He distinguished between two tones, the high and the deep one. The latter, he stated, was found in words beginning with unaccompanied soft consonants in the written language, the former in words beginning with soft consonants preceded by a prefix or also beginning with hard consonants.

The Rev. Graham Sandberg went farther and distinguished three tones, the high-pitched, the medial, and the low resonant. 'The high-pitched tone,' he said, 'is rendered by an elevated treble or falsetto style of voice, continuously sustained at one pitch; and the medial being scarcely lower, that must be the key in which the ordinary flow

of words ought to run, merely substituting the voice to the low resonant tone, which is natural in character, whenever a word or words proper to that tone are introduced.

Still more details have been given by the Rev. K. Amundsen, who began his studies of Tibetan with an ear trained for the tone-system by his previous study of Chinese. He distinguishes six different tones, which number can, however, be reduced to four, as in two cases the difference depends only on the length of the tone, and not on its musical height. The Rev. A. H. Francke has shown that Mr. Amundsen's system bears a striking similarity to the system propounded by the ancient native grammarians. The six tones are described as follows:—

Tone 1. High pitched, often nasal, and short as if bitted against something;

Tone 2. High like tone 1, but long.

Tone 3. Medium pitch and short like tone 1.

Tone 4. Medium pitch and long.

Tone 5. Curved tone; deep but gradually raised to medium pitch, like saying 'two' in a surprised questioning tone.

Tone 6. Descending long tone.

With regard to the two main divisions of Tibetan tones, Professor Conroy's investigations have shown that the state of affairs must be explained as follows. Intensive bases originally, as a rule, commenced with soft consonants. Transitive bases were then formed from them by adding prefixes. The soft consonant preceded by a prefix frequently developed into an aspirated hard consonant. The prefixes were originally independent syllables. In the course of time, however, they lost their character as such. At the same time the following base-word was pronounced in a high-pitched tone, while the old soft initials were combined with a low tone.

The hard initials must, as a rule, be considered as a secondary development from soft sounds preceded by prefixes. They are sometimes in their turn preceded by new prefixes. They do not, however, change their tone on that account, and such hard sounds preceded by prefixes are apparently a comparatively late departure in the development of the Tibetan language.

Tibetan is a comparatively well known language, and it is not necessary in this place to give a detailed account of its declension and conjugation.

Inflectional system.

Several features of Tibetan grammar will be mentioned under the head of the various sub-dialects. In this place it will be sufficient to draw attention to some general features which characterize the classical language and run through all, or most, dialects.

PRONOUNS.—Pronouns are monosyllabic base-words, with or without prefixed consonants, or else they are followed by suffixes. The most common suffixes are *pa*, *ka*, *ma*, *po*, *ka*, *ma*. *Pa* and *ka* are pronounced *wa*, *wo* respectively after vowels and after the consonants *ng*, *r*, and *l*. *Pa* and *ma* are sometimes distinguished by *po* being employed as the male and *ma* as the female suffix; thus classical Tibetan *rgyal-po*, king; *rgyal-ma*, queen.

These suffixes give a distinct nominal character to a base. They are then used to form verbal nouns and participles.

Pa, *ka*, and *ma* are used in a very wide way. *Pa* is often used like Hindustani *wa* in order to denote a person who is in some way connected with the thing denoted

by the base-word; thus, *shu-pa*, water-man, water-carrier; *shu-pa*, harvestman; *Dhu-pa*, a man from Dhu, i.e. the province of Ü. If a corresponding feminine is intended, *ma* is added to, or substituted for, *pa*; thus, *Dhu-ma*, a woman from Ü.

The suffix *pa* more especially denotes the performer of an action; thus, *byed-pa* (or *byed-pa-pa*), a doer. Colloquially it is frequently replaced by the suffix *shu*; thus, *Agad-shu*, the doer.

Other suffixes which are used as mere formatives are *ka*, *sha*, and *gye*. They are used after some few nouns, especially such as denote the seasons, and after some numerals and pronouns; thus, *Agar-ka*, winter; *shu-sha*, autumn, etc.

All these suffixes are dropped when the word containing them is combined with another word into a compound; thus, *shar-ka*, boat; but *shar-ka-shu*, name-boat.

Gender.—There is no grammatical gender. The natural gender is distinguished by using different words, or by means of qualifying additions; thus, *pa*, father; *ma*, mother; *bu*, son; *bu-ma*, daughter; *gyal-pa*, king; *gyal-ma*, queen.

Number.—Nouns do not change for number. If it is necessary to denote plurality, suffixes are added such as *me*, *dag*, *gya*, etc. They are originally independent words denoting plurality.

Cases.—Cases are formed by adding suffixes, which are the same in the singular and the plural. The case suffixes to some extent differ in the different dialects.

The suffix of the genitive in the classical dialect is *gyi* after words ending in *d*, *g*, and *r*; *gyi* after those ending in *a*, *u*, *e*, and *i*; *gi* after such as end in *g* and *ng*; and *'i* after words. The suffixes in use in the dialects can all be derived from these forms. It is apparently possible to define the original meaning of this suffix. It occurs in vulgar forms such as *ka-gyi*, *gya-gyi*, that, yonder; *ma-gi*, the lower one, etc. In Chinese a genitive is formed by adding the suffix *shu*; thus, *shu ti shu shing*, heaven earth of nature, the nature of heaven and earth. The same suffix also forms adjectives and relative participles. Originally it is a demonstrative pronoun, or a pronoun of the third person. It is impossible not to compare with this the Tibetan genitive suffix, which in the Lad dialect is sometimes pronounced *shi*. The literal meaning of a phrase such as *shu-gyi shu-shu-shu-shu-shu-shu*, the minister's wife, is then probably 'minister-that wife.' If this explanation is correct, the genitive is originally formed by adding a pronoun. The Chinese pronoun *shi* is used as a pronoun of the third person in the dative and the accusative. We can accordingly compare its use as a genitive suffix with the German idiom 'dem Vater sein Haus,' to the father his house, the house of the father. The Tibetan idiom differs from the German in not using any possessive pronoun corresponding to the German 'sein', his. Even the genitive suffix is often dispensed with.

The Tibetan language does not possess anything corresponding to the Aryan cases of the nominative and the accusative. The subject and the object are sufficiently indicated by their position. There is, however, a tendency to use the dative as the case of the object. The dative is in all dialects formed by adding the suffix *ka*. *La* is a post-position denoting the relation of space in the widest sense. It often takes the form of *a* in the west.

The subject of transitive verbs is put in the case of the agent. The Tibetan verb is properly a noun, and a sentence such as 'the man strikes his son' must be expressed

by 'the-man-by-acc striking.' The suffix of the agent is a, aa, ia. *Jaq* and *Syruksak*, etc. In most dialects it is added to the sensitive, in others directly to the base.

The dative suffix is often, and also to denote the negative. There is in addition a locative suffix *na*, and by adding *s* to this suffix an oblique suffix *nas* is formed. This *s* is probably identical with the suffix of the agent.

Tibetan further possesses a case denoting motion to or into. It is usually called the terminative, and it is formed by adding *ra* or *r* to bases ending in vowels; *ta* after *g* and *k*, and, in certain words, after *ḡ*, *ḡ*, and *ḡ*; *sa* after *s*; *da* after *m*, *r*, *ḡ*, and the other consonants. In some dialects this case is only used in adverbs. In ordinary use it is commonly replaced by the dative.

Numerous other relations are indicated by adding postpositions to the base or to the centive. The latter class are normally case forms of nouns.

Adjectives.—Adjectives do not differ in form from nouns. They follow the nouns they qualify or, if they precede it, are put into the positive case. Colloquially the positive suffix is, however, often dropped with, but so is the case with ordinary nouns.

Comparison is effected by adding a particle of comparison to the compared noun. In classical Chinese *tsai*, *pau*, and *tsai* are used in this way. *Baitz* has *pa* and *Pau* *Sauang*, i.e. perhaps *Sau paung*; *Kadaiki*, *Jap* and *Spiit* use *sang*, which is perhaps abbreviated from *Sauang*, while *Kigato* has borrowed the Arakan dialect form *Nopal* dialects. The particles ending in *i* probably contain the same suffix as is used to form the oblique. The suffix *sang* is probably connected. A sentence such as *rie-tse* *Mif shing-be gin*, the dog is smaller than the horse, therefore literally means "herefrom the dog small is."

NUMERALS. The numerals of the various sub-dialects will be found in the lists of words. Higher numbers are counted in tens as in Chinese. A smaller number *before* a ten, hundred, etc., denotes multiplication, while *after* them, it denotes addition, just as in the case in Chinese. Thus, *shen-chie*, seven-ten, seventy; *shen-shen*, ten-seven, seventeen. Tens are often added to the tens from ten to hundred; *sheng* to hundreds and thousands, and so forth. Thus, *shen* and *shen sheng*, ten.

Present.—The common forms of the personal pronoun will be found under the head of the various dialects. In this place we shall only note that several important forms are in use in addition to the ordinary pronouns. Such forms are *liged*, then, *meid-ness*, then: *thow*, *thow*, *he*, and so forth.

There are in all dialects two demonstrative pronouns corresponding to English 'this' and 'that', respectively. In classical Tibetan they are 'et, this; 'o, that. In addition to them the colloquial dialects use various more specialised pronouns such as *pha-yyi*, reader; *ma-et*, that down there, etc.

There are no relative pronouns. Relative participles are used instead. Thus, instead of 'the man who sees' we say 'the seeing man.' Such indefinite relative clauses as are introduced in English by words such as 'he who,' 'whoever,' 'that which,' etc., can be translated by means of an interrogative pronoun in connection with a participle.

Verbs.—The verb is the most interesting feature of Tibetan grammar. It is virtually a noun, and, accordingly, it does not vary for person and number. There is, it is true, in some dialects a tendency to distinguish the person of the subject by means

different suffixes, but their employment is irregular and inconsistent, and the tendency can only be described as incipient.

The verb is a kind of noun. It does not, however, govern its subject in the genitive—as in the case when an ordinary noun qualifies another noun. The subject of intransitive verbs does not take any distinguishing suffix; the subject of transitive verbs, on the other hand, is put in the case of the agent.

Though the verb is a noun, it is often capable of denoting action with reference to a definite time. Many verbs have different bases in the present, in the past, in the future, and in the imperative. These different tense bases are formed, partly by adding prefixes and suffixes or by changing the initial consonant, and partly by means of a change of the vowel of the base. This fact is of interest because it shows how a monosyllabic and isolating language sometimes presents characteristic features which look strikingly like a real inflection. Thus, the present base *gtang*, give, has agent base *ltang*, a future base *gtang*, and an imperative base *ltang*. Some verbs have four, some three, some two, and some only one base. The modern colloquials usually substitute the past base for all the rest.

It is impossible to give definite rules about the use of prefixes in the various tense bases. *g* is the most common one. In the future it often interchanges with *p* and *z*. The only suffix used in this way is *a*, which is often added in the past and imperative bases; thus, *ltu-ta*, to see; past *ltan*, imperative *ltan*. When the vowel of the base is an *a*, it is changed to *e* in the imperative, and often also to *e* in the present; thus, 'agya-pa, to stop, past *ltag*, future *slag*, imperative *ltag*. This example also shows that the initial consonant can be hardened and accompanied by an aspiration.

The details concerning these different bases will be found in the usual dictionaries and grammars. In this place I only draw attention to their existence. It may also be noted that the tense bases were most probably originally general transitive or active bases without reference to a definite time. This conclusion seems to follow from the fact that no rule can be given for the use of definite prefixes in each tense. The same prefix may occur in any of them, and the various tense bases are occasionally used as verbal bases in all tenses. Moreover the same prefixes are commonly used to form ordinary causal and active verbs. Lastly, the common tendency of the colloquial dialects to substitute the past base for the rest cannot be considered as an instance of the decay of a more fully developed language, but is a simplification of the different parallel forms in actual use.

Such tense bases are formally nouns. Several suffixes can be added. The most common one is *pa*, or (after the final consonant) *g*, *l*, and vowels) *ba*. By means of this suffix a common verbal noun and participle can be formed; thus, *ltu-ta*, to see; *gtang-ba*, giving; *ltang-ba*, having given, who has given.

Another common suffix is *che* in *Balti*; *ch* in *Parli*; *ch*, *ch*, *ch*, in *Ladakhi*; *che* in *Lakul*; *je* in *Kanawar*; *che* and *er* in *Kigato*; *che* in *Sikkim* and *Tsang*; *che*. It is perhaps connected with the Chinese *che*, which forms verbal nouns and participles.

The nasal case suffixes can be added to such nouns and also to the more tense bases, and in this way various participles and verbal nouns are formed. Thus, *ltan-pa*, looking-in-the-past-by, when he looked; *mtang-tse*, seeing-to, in order to see; *mtan tsang-ma*, night rising-from, when the night had risen; 'agya-ma, going-in, if (I) go; *mtang-ba*,

going-in, having gone; *ngai-to-lee*, lying down, after having lain; *dyoo-tyie*, necessary-ly, because it is necessary.

Other suffixes of the same kind are *etien*, *te*, *ching*, *ghe*, etc.

Mihon is used to form a noun of agency and a participle; thus, *dyagel-dhong-mihon-gyod*, money giving-of man, the man who gives the money.

To is used after the consonants *m*, *v*, *l*, and *s*. After *s* it is replaced by *do*, and after *g*, *ng*, *l*, *m*, and vowels by *etc*. It is the usual suffix of the conjunctive participle; thus, *hiong-etc*, having given.

Ching is used after *p*, *t*, and *k*. After *s* it takes the form *ching*, and in all other cases it is replaced by *atching*. It is used to form a conjunctive participle which is usually introduced in smaller clauses within a larger one; thus, *nd dyo-ching hiee-to*, when, being displeased, he became angry.

Ghe is used to form a present participle; thus, *ndhoo-ghe* 'ndgh, (I) am seeing.

The tenses here mentioned above are used as finite tenses. The last verb of a sentence must, however, in most cases, take an additional mark which indicates that the action implied really takes place. If there be more than one verb in the sentence, only the last one takes this mark, the whole sentence being considered as one single unit of which the reality need not be asserted more than once. In the classical dialect this assertive particle is the vowel *o*, before which a final consonant is doubled. Thus the past tense of *lie-to*, to look, is *lieeo*. In order to express the past tense, however, *o* must be added; thus, *hioe-mo*, saw. In a similar way *eeo* is added, with the same doubling of the final consonant, in interrogative sentences if there is no interrogative pronoun or adverb; thus, *ndhoo-eeo*, do you see?

In the colloquial language this *o* is commonly dropped. The same is also the case in the classical dialect when the principal verb is the verb substantive. It is therefore probable that *o* is a form of the copula. The Western dialects have *ag* instead of *o*.

The interrogative particle *eeo* is usually pronounced *o*. It is dropped in the latter member of a double question; thus, *ndhoo-eeo ee ndhoo*, do you see or not?

The tenses here with the addition of the particle *o* are often used in order to denote the various tenses. There are, however, numerous periphrastic forms. Thus a present is formed by adding the verb substantive to the base with or without the suffix *pa*, *to*, to the conjunctive participle, and to other participles.

A past is formed by adding suffixes such as *seep*, *wend*; *dyung*, became; *sia*, *shoo*, finished, etc., to the base, or by adding the verb substantive to the base with the suffix *pa* or to the conjunctive participle.

A future is formed by adding 'eeag or *peeg*, comes, to the base; or by adding *eyye-ghe*, *maile-to*, to the base; or by adding 'ayye-to, to become, to the termination of the verbal noun ending in *pa*, and so forth.

Further details about such forms will be found under the head of the various dialects.

Canakala.—It has already been remarked that intransitives have as a rule begin with a soft consonant, if the initial sound is not a vowel. There are, it is true, several intransitives which begin with a hard or hard aspirated consonant. It seems, however, probable that such bases have originally had a transitive, or at least an active intransitive meaning. Compare English phrases such as "he does go." The hard consonants *en*, on the whole, be considered as a later development from soft ones.

The regular method of forming transitives and causals is to prefix a, g, d, or d to such bases. Instead of a we also find s and r. Thus, *gab-pa*, to hide, to conceal one's self; *gañ-pa*, to cover; *gad-mo*, laughter; *gañ-pa*, to laugh; *da-pa-pa*, to fear; *gañ-pa*, to threaten; *gag-pa*, bent; *gañ-pa*, to bend; *da-ba*, smokes; *dañ-pa*, to fumigate.

These prefixed consonants were originally separate syllables, and they still occur as such in connected forms of speech. Compare *Shagpho ai-lin*, to make warm, from *lin*, warm; *Lakel ai tñi*, to kill, from *tñi*, to die, etc. The following base was pronounced with a strong stress, and in the course of time the prefixes lost their character of separate syllables and were reduced to prefixed consonants, which have, in their turn, been dropped in many Tibetan dialects. At the same time, these last-mentioned dialects have usually introduced a higher tone in such words, so that the existence of these prefixes can still be ascertained by means of the tone.

Other causal verbs are formed by hardening the initial consonant of the intransitive base, with or without an aspiration. Thus, *dal-ba*, to burn; *thal-ba*, to burn; *gab-pa*, to hide; (*g*-) *gab*, covered. Such causal verbs are pronounced with the high tone, and there can be no doubt that they have originally developed from those formed by means of prefixes.

In this connexion it may be noted that the transitive prefixes were probably once separate words which could be used as suffixes as well. Compare *dañ-pa*, heated; *dañ-d-pa*, to generate, from *dañ-ba*, to be born, etc.

Negative verb.—The negative verb is formed by prefixing *ad* in the present and future, and *as* in the past and in the imperative. The negatives are often prefixed to auxiliaries and not to the principal verb.

Order of words.—The order of words is subject, object, verb.

Honorific language.—The preceding remarks draw attention to some of the principal grammatical features of Tibetan. There remains one difficulty, which is considerable to all who endeavour to learn the language. To quote Mr. Walsh, "there are in Tibetan what are practically two distinct languages running side by side, and each in current and regular use. The Common, in which one addresses an inferior, and which the lower classes speak amongst themselves, and the Honorific, *shre-wa* (*rye-wa*), in which any one addresses a superior, and in which the educated classes politely address one another. It is necessary to know both these, as in speaking of himself the speaker always uses the common form. It is not that the same word is employed, but has a different respectful form, such as *scoren*, for example, in the case of verbs in Urdu. In Tibetan an entirely different word is used, and this equally as regards nouns, verbs, and adjectives. Thus, if I say to an inferior, "you have a fine house," I would say *khjed-kyi rin gag-pa* (read), but to a superior or politely addressing an equal *nyid-rang-gi khññe-pa khag-pa* (read), from which it will be seen that there is not a single word the same in the two sentences.

I give below one or two common words to show how complete the difference is:—

	Common.	Honorific.
eye	<i>nyid</i>	<i>nyen</i>
nose	<i>mo</i>	<i>chungs</i>
mouth	<i>ka</i>	<i>shel</i>
ear	<i>ras</i> or <i>ras-ññag</i>	<i>nyen</i>

Similarly—

to see	<i>mllang-la</i>	<i>galpe-ya</i>
to smell	<i>asom-ya</i>	<i>skampi-motse-ya</i>
to eat	<i>se-la</i>	<i>tshe-ya</i>
to hear	<i>ye-la</i> or <i>flae-ya</i>	<i>gan-ya</i>

From the examples given above it will be seen that, in respect of the words used, the Common and Bonarite are practically two languages.

We shall now turn to the various Tibetan dialects, beginning with the westernmost one, that spoken in Ladakh.

TRANSLITERATION AND TRANSLATION.

Chi	se-mah,	khul-ri	khul	hai-kha	chew-ah	kyak-khan	ken	ai	chi,
Chi	se-ma,	khul-ri	khul	hai-kha	chew-ah	kyak-khan	ken	ai	chi,
W'hai	sep-ly,	God-by	hai	se-ma	faith-ort	making	all	and	die,
de-pai-sa	khong-lah	rhawo	duk-pi	khaw-ah	thap-tah,	sera,			
de-pai-sa (being)	khong-la	rhawo	duk-pi	khaw-ah	thap-tah,	sera,			
that from	him-to	faithful	being-coming	being-ahort	revolve,	aying,			
Khul	ba	chik-ba	min;	dise	khul	mi-pai-po-tah	rya.		
Khaw	ba	chik-ba	min;	dise	khul	mi-pai-po-tah	rya.		
Me	see	only-one	great	fine	blow-by	more-kind-to	liked.		

In the above the first line gives the literal transliteration, the second one the actual pronunciation, and the third the translation. The specimen, it will be seen, corresponds to the Gospel of St. John, iii, 16.

I am indebted to Mr. R. T. Clarke, L.C.S., for a version of the Parable of the Prodigal Son and a list of Standard Words and Phrases in Sakti. They have been revised by the Rev. A. H. Francke, and the notes on the dialect which follow are based on them.

Pronunciation.—The vowels of open syllables are mostly long, and those of closed syllables short; thus, *ai*, *au*, *meu*, *aiu*, *ie*, *u*, *o*. The final *a* of the article and of case suffixes is, however, short.

The Tibetan *u* 'a' has always been dropped or else replaced by *ui*. Both have been transliterated *a*. In such connections as *windak*, classical *ai* 'ai-ay', the 'a' is pronounced and transliterated as *a*.

The consonants are, broadly speaking, the same as in classical Tibetan. Soft consonants at the end of a syllable are always hardened; thus, *chik*, classical *gchik*, one; *egyep-ta*, behind. The Tibetan *g* often also becomes *kh*, i.e., the *ch* in German 'ach' or in Scotch 'loch'. This is especially the case when *g* is a prefix or is followed by another consonant. Thus, *rhawo*, classical *gawo*, gold; *rhöjha*, classical *rhöjha pa*, hanger; *tsökhä*, classical *tsökhä*, service; *khawo*, classical *gawo*, bull, etc. The same sound also occurs in the borrowed word *ghod*, God.

A corresponding soft guttural element *gi* occurs in words such as *gäi*, classical *gäi*, five; *thap-ring*, classical *thap-ring*, far.

The consonant *r* when prefixed to another consonant often becomes *sh* or *s*; thus, *aiu* or *aiu*, classical *aiu*, horse.

Compound consonants, initial as well as final, which are so marked a characteristic of classical Tibetan, are also frequent in Sakti. This latter dialect can even boast of some additional final compounds.

Suffixes.—In addition to the suffixes used in the declension and conjugation we may note *chaw*, *khaw*, and *chaw*. *Chaw* is used as in classical Tibetan to form possessive compounds; thus, *apay-pai-chaw*, sin having, a sinner; *aw-chaw*, power having, mighty. *Khaw* and *chaw* seem to be used in order to form participles and verbal nouns; thus, *epi-lhaw-haw*, friends; *apay-pai-pai-khaw chi*, a servant; *star-khaw-pä*, hot; *gaw-chaw-haw*, goods; *gaw-chaw-haw*, robes. Compare the Ladakhi suffixes *khaw* and *chaw*.

Tones.—Balti does not appear to possess a marked system of tones. In this respect it agrees with Purik and Ladakhi.

Articles.—There is no definite article. The numeral *chik*, one, is often used as an indefinite article. It is then frequently shortened to *ch* or *chik*. Thus, *ch chik*, a man; *pa chik*, a country.

Nouns.—Gender is only distinguished in the case of animate beings. It is denoted by using different words or by adding suffixes. Thus, *ch*, man; *ch-ching*, woman; *chikang*, bull; *ch*, cow; *chik*, dog; *chik-chik*, bitch; *ch-ching*, he-goat; *ch*, goat, female goat.

Number. There are two numbers, the singular and the plural. The plural is not marked when it appears from the context; thus, *chik-ch* *chik* *chik*, him-as chases you; *pa chik-ch* *pa-chik-chik-chik* *chik-ch* *pa*, my father-as several many are.

The usual plural suffix is *-ch* or *-gus*, all, which is often abbreviated to *-gus*, as. Thus, *ch-ching-ch*, women; *chikang-gus*, bulls; *pa-chik-ch*, goats; *chik-ch*, fathers; *ch-ch*, men; *chik-ch*, dogs.

Another plural suffix is *chik*; thus, *pa-chik-ch-chik*, goats, all goats.

Case.—The nominative and the accusative are not distinguished by means of suffixes. The nominative is used as the subject of intransitive verbs. The subject of transitive verbs, on the other hand, is put in the case of the agent. The suffix of that case is *-r*; thus, *chik-ch*, by the father.

The suffix of the dative is *-lo*; thus, *chik-ch*, to a father; *chik-ch-lo*, to fathers. Instead of *-lo* we find *-a* in *chik-ch*, direction-to, to. The suffix *-lo* is used in the same wide sense as in classical Tibetan; thus, *chik-ch*, on the mountain pasture; *chik-chik-chik-chik* *pa chik-ch*, to a distant country. The dative is sometimes also used as an accusative; thus, *pa chik-chik-chik* Camp, I have beaten his son.

The suffix *-lo* is, moreover, sometimes also used to denote the agent; thus, *chik-ch* *chik-ch* *pa chik-ch*, the father saw his son.

The suffix of the ablative is *-at*, corresponding to classical Tibetan, *-as*. It is commonly used to form adverbs. Thus, *chik-chik-chik-chik*, from a distance; *chik-chik-chik*, therefore. A common preposition of the ablative in the case of rational beings is *chik-chik-chik*, from the direction of. It is usually combined with the genitive. Thus, *chik-chik-chik* *pa chik-chik-chik*, from a father.

The genitive is formed by adding the suffix *-r*, which supersedes a final *-a*. Thus, *pa-chik*, of a country; *chik-ch*, of a father (*chik-ch*). Note forms such as *chik-chik*, of one, from *chik*, one, where the final *-a* has not been changed to *-r*.

There are some few traces left of the old terminative; thus, *chik-ch*, under; *chik-ch*, down; *chik-ch*, before; *pa-chik*, up.

The vocative is indicated by prefixing the interjection *ch*; thus, *ch* *chik*, O father.

Adjectives.—Adjectives do not differ from nouns in form. They usually precede, but sometimes also follow, the noun they qualify; thus, *chik-chik* *chik-chik*, much time; *pa-chik-chik* *chik-chik* *chik-chik*, many servants. The particle of comparison is *chik-chik*; thus, *chik-chik* *chik-chik* *chik-chik* *chik-chik* *chik-chik*, his brother his sister-than more tall-is, his brother is taller than his sister. Adjectives are often qualified by adverbs such as *chik*, very; *chik-chik*, very much, and so forth.

Numerals.—The first numerals are given in the list of words. They follow the word they qualify, and postpositions are accordingly added to them and not to the qualified noun; thus, *ni shi-lu*, man one-to.

Genitive suffixes are used in two instances. Thus, *semp shi-lu*, ring one-piece, a ring; *re-lab-shi shi-lu*, goat-young-one one-piece, a kid.

'A half' is *piat*; thus, *shab piat semp* *piat*, two rupees and a half.

Pronouns.—The personal pronouns which occur in the texts are as follows:—

	I.	We.	You.	You.	He, she, it.	They.
Form.	<i>api, ap-tang</i>	<i>ap-pi, ap-tang</i>	<i>shang, se-pa</i> <i>shu, shu-pa</i>	<i>shang, shu-pa</i> <i>shang, shu-pa</i>	<i>shi</i>	<i>shang, shang</i>
Gen.	<i>api, ap-tang</i>	<i>api</i>	<i>shang, shu-pa</i>	<i>shang, shu-pa</i>	<i>shi</i>	<i>shang, shang</i>

Shang, we, excludes, and *ap-tang* includes the person addressed. *Tang* is used as an honorific form and perhaps also as a plural. It apparently corresponds to classical Tibetan *ap-tang*, while *shang* corresponds to *shang-pang*, thyself, and so forth.

Other forms are regular; thus, *api-shu* and *api-lu*, to me; *shi*, him; *shi-lu*, him from, and so forth.

Demonstrative pronouns are *shu*, *shi*, *shu*, this; *shu-lu*, from this; *shu*, that; *shu-lu*, of that; *shu-shang-lu*, from them. An isolated form is *pi*, this, that. Compare *shab-shu*, that.

Interrogative pronouns are *shu*, who? *shu*, what? *shu*, how much? how many?

Indefinite pronouns are *shu*, anyone, or, whoever; *shang*, anything.

There are no relative pronouns. Relative participles are used instead. They precede the qualified noun in the positive; thus, *api-shu-lu shu-shu-pi pi*, me-to coming-of mine, the slave that belongs to me; *api-lu shu-pi shu-shu-lu*, me-to being-of goods, the goods that are mine.

Verbs.—The conjugation of verbs is, broadly speaking, effected in the same way as in classical Tibetan. The materials available are not sufficient to allow us to judge about the use of the various bases of verbs. It is probable that the past base is commonly used in all tenses, just as is the case in *Ladakhi*. The imperative is, however, often formed from a separate base.

There is apparently an incipient tendency to distinguish the person of the subject by means of suffixes added to the verb.

The verb substantive is formed from the bases *shu*, *pi*, and *shu*. It is freely used in the formation of the finite tenses of other verbs.

Present. The base of the present tense is identical with the root of the verb. The more present base does not, however, occur in the materials available in other verbs than the verb substantive *pi*, am, art, etc. The usual present tense of *shu* verbs is a compound form. It is effected by adding suffixes to the present base. The common suffixes are *shu*, *shu*, and *shu*, all various forms of the copula. Thus, *shu-shu*, I, or we, sit; *shu-shu*, I, or we, sit; *shu-shu*, I sit; *shu-shu*, he sits; *shu-shu*, he comes.

A present definite is formed by adding *pet* to the participle ending in *is*; thus, *gadd-pet*, he is grating.

Past time.—The usual base of the past tense is formed by adding *s* to the present base. Thus, *sur-s*, said; *cong-s*, came; *tseng-s*, struck. By adding the copula *et* or *at* to the past base a compound past is effected, which usually has the meaning of a perfect. Thus, *cong-s-et*, went; *cong-s'pa-s-et*, I have done; *tsok-s-et*, is found; *shoon-s-et*, has become alive. A kind of perfect is also effected by adding *pet* to the conjunctive participle ending in *et*; thus, *shok-et-pet*, having sat down is, has sat down, is sitting.

The participle ending in *pa*, *tsa*, is commonly used as a past tense of auxiliary verbs. Thus, *pet-pa*, was; *tsop-pa*, was; *met-pa*, was not.

The suffix *pa* is also added to the form ending in *et* or to the present; thus, *tseng-et-pa*, was striking; *cong-s-et-pa*, have walked; *shong-et-pa*, filled, was filling.

A past tense can also be formed by adding *cong* or *cong-s*, went, to the infinitive. Thus, *tsoktsok-s'pa-cong*, is married, *tsa*, marriage to make went.

Future.—The termination of the future tense is *sh*. Thus, *tseng-sh*, I shall strike; *gsh*, I shall go; *ser-sh*, I shall say.

Imperative.—Some verbs have a separate imperative base formed by changing the vowel *a* of the present base to *o*; thus, *tseng*, strike, *tseng-oh*, to strike; *sh*, eat, base *sh*.

In other verbs the present base, with or without the addition *shih*, is used as an imperative. Thus, *shoon*, put on; *tsa*, take; *sh-shih*, eat; *sh'pa-shih*, make. *Shih* literally means 'once,' 'one time.' Compare the German idiom 'sich mal.'

Verbal nouns.—The usual suffixes of verbal nouns are *sh*, *tsa*, *et*, *pa*, *tsa*, and *ts*; thus, *pet-sh*, to be; *sur-ts*, to say; *tseng-sh*, to strike; *gsh-ts*, to find. The suffix *shoon* in *gsh-shoon*, cloth, has already been mentioned. Compare classical *gsh-pa*.

Participles.—The suffixes *pa* and *tsa* form relative and adverbial participles; thus, *sh-ts-pa*, dead; *cong-sh-pet-pa*, coming-being, which will come. Compare the instances quoted under the head of relative pronouns. The suffixes *shoon* and *shoon* have already been mentioned above.

Conjunctive participles are formed by adding the suffix *s* to the present or past base. Thus, *sur-s*, saying; *shoon-s*, taking; *cong-s*, having come; *sh'pa-cong-s*, having brought; *sh'pa-s*, doing.

Other participles and verbal nouns are formed by adding the ordinary case suffixes.

The adverbial suffix *sh* is added to the conjunctive participle ending in *et* and to the participle ending in *sh*. Thus, *cong-s-sh*, having gone.

The locative suffix *tsa* is added to the present base; thus, *gadd-tsa*, grating; *tsok-shoon*, hungry.

The dative suffix *tsa* is used to form an infinitive of purpose; thus, *sh'pa-ts*, in order to make.

Passive voice.—There is no passive voice. Passivity is sufficiently indicated by the absence of the case of the agent in the subject. Thus, *sh'pa-cong cong-s-et*, to be found went, he is found; *gsh-cong tseng-s'pa-cong-s-et*, one striking went, I am struck; *gsh-cong tseng-sh sh*, the striking will-go, I shall be struck.

Causative.—There is one single instance of the classical causative formed by prefixing an *a*, *sh*, *s'pa*, make him put on, dress. Compare *gsh-shoon*, robe.

Negative verb.—The negative particle is a prefixed *not*; thus, *mtsepal-la*, did not pass; *mtse*, no; *mtse*, am not. The form *mtse* is usually added to the participle in *pa* or *ma* in order to form a compound negative, Thus, *mtse-pa-mat*, *mtse-ma mtse-pa*, did not give. There are no instances in the text of a negative imperative.

Interrogative particle.—The formation of interrogative sentences is the same as in the Ladakhi dialect.

Order of words.—The usual order of words is subject, object, verb. The object may precede the subject when it is followed by the suffix *la*. The positive precedes the governing word. Adjectives and possessives usually precede the noun they qualify, while numerals follow it. Adverbs are put immediately before the verb, or at the beginning of the sentence.

[No. L]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

BARI DIALECT.

(BARTONIAN.)

(Dr. F. Clarke, Esq., I.C.S., and Rev. A. H. Francke.)

Mi chik-la phrú nyis yot-pa. De-hsing-at tsum-tyé-vi-a ná-la sem,
Has one-to children two sons. Thenfrom younger-by father-to said,
 'Is ná, nph-cag-la cag-ma-yot-pi pə mīn.' Atika khur-ri
 'O father, me-son-to coming-befor-of share give.' Father-by his
 yot-chau-kun khung-la nya. Mo-pə namsak mī-nyiba, tsum-tyé phrú-vi-a
possessions them-to divided. Each that-a not-passed, little child-by
 khung yot-chau-kun khur-ri, lun thugh-cing yul chí-la tsa
his possessions carrying, way far country one-to journey
 b'ya. Yang khur-ri yot-pi yot-chau-kun chik tshan-ru-na shanglung sadpa
made. And his being-of possessions all night-to enjoying and
 b'ya. Khur-ri yot-chau-kun shams-pi shuk-la, yā nashen namdānā chi
made. His possessions finishing-of after, there might female one
 song. Khā shagapā song-a, Khā yā yul-ti phyuk-pə shiti-a
met. He ready became. He that country-of rich-man before
 nyungo-yot-kun-la duk-a. De phyuk-pə-a khā khur-ri phak-kun tshā-a
worst-like lived. That rich-man-by him his sister find-to
 tshan-ri-khā yakh-a. De-khā-nā thāt-kyi-khā khoshching-ngh-khā vā-a, lā-a
field-of-on went. There-after gladly hands-of-on being, daily
 shang-ri-pa, phag-na tshagla b'ya-a, yang ná-a khā-la chaur
filled, voice-with like done-having, and answer-by him-to anything
 mī-ma-mat-pa. De-khā-nā khā-la shang cag-a, vā-a, 'ngi ná-la
giving-up-mat. There-after him-to come come-having, said, 'my father-to
 ngampā-dak-khan mō-pə yot; khung-la ná-a drang-a
separated. I-son younger his; then-by voice-having filled-being
 lun-ri. Ngi-ng nggā-in shūt. Ngi-ng ná shiti-a songai,
separated. I-son younger his. I-son father-of before gone-having,
 vā-uk, "Is ná, yar-ri phyok song lāu-shuk-khan-ri shiti-a ngi-ng
say-still, 'O father, thy direction and Creator-of before I-son
 nyo-pa-dan song-ri. Yar-ri phang-gi phrú-la yā-pə nph-cag b'ya-a
smaller become(went). Thy children-of company-to place-to I-son worthy

yot-khan chi men. Ngí-sang yu-rí nyampt-yot-khan-han-sang de-tai yek." "
being one not-see. He-then they around-all-will mured-having place."

Dé-i shuk-ta khur-rí sú shí-ta onga Thagh-ringot
This-of after his father-of before come Distance-from

shí-ta khur-rí phú thang, shí-ta gyt-lukh onga; byag-gin
father-to his child son, father-to companion come; running

sang-shí-ná, phú bang-buá adam-a; yang lí b'ya. Phú-rí
you-having, child breast-between collected; and his made. Child-by

shí-ta sar-a, 'lé ná, ngí-sang yu-rí shí-ta nang dan-chuk-khan-rí
father-to said, 'O father, I-then the-of before and Creator-of

shí-ta nyu-pa b'ya-rí; yu-rí phú in sar-tó, ngí-sang byamó men.
before the did; they child me to-see, I-then worthy man.'

Dé-khí-ná shí-ta nyampt-yot-khan-han-ta sar-a, 'ná fagin-má
This-after father-by around-all-to said, 'very good

gonshu-shik khyang-shí-ná, khí-ta shon; yang sar-up shí-ta khí
rot-see brought having, him-to put; and ring one-place his

phamuk-ta bor; kham khí-ta shon. Yang shí-ta sar-a, 'ai-shik,
finger-on place; shoe him-to put.' And father-by said, 'eat,

thang-shik, thut-khí b'ya-shik; agi shu-pi ta khon-rí; shu-khan-pá
drink, merry make; my dead see alive-become; the-but-one

thap-rí. Khang thut-khí b'yi yakh-a
found-to.' Thap merry to-make began.

Khí-rí tshar-mó pho-mó tpa-rí-khí yot-pa. Khí sang-shí, sang-a
His older brother field-of-on was. He came-having, house-to

shí-ta then-ma-ná, ríghen nang hark-hí shat khí-ta lí.
before reaching-after, decent and distant-of stand him-to understood.

Khí-ta duk-khan-kun-rí-ná chuk-ta, 'ang' sar-shí khyang-shí, tá, 'du
Before being-all-of-from one-to, 'come,' saying brought-having, asked, 'this

shí ngí-mó tá?' Khí-ta duk-khan-tó-ta khí-ta sar-a, 'yu-rí
what joy is?' Before-being-by him-to said, 'you

pho-mó kók-shí then-pi gao b'ya, shí-ta shí
brother returned-having arriving-of food made, father-by what

sar-ta-na, khí kók-shí shang-ngí-ma then-pi phatí. Khí-ta
saying-if, he returned-having safety-in arriving-of far' Him-to

phatí-shí-ná, sang-fyag-má shuk-a. Di-rí phatí khí shí phatí
anger-having-come-after, inside not entered. This for his father outside

kyang-shí, khí-ta fagin b'ya. Khí-rí tam-ha shí-ta kók-ta, 'ngí-sang
appeared-having, him-to contently made, Him-by answer father-to returned, 'I-then

shí-shí mót-pá lí yang-ta lía-khí b'ya. Ngí-sang nam-mag yu-rí bakra
these many pour you-to service made. I-then near your order

chik-pa-mat; ngar-ri rpi-khan-kun-nang dō-ō, rpi-mō kyā-lā, ngi-sag-lā
broken-not-have; we friends-with mixing, for making-for, we-men-to
 wōk chī chik-ōt min-pa-ma, Dō-lā-mō-ōt dō-ōt khyar-ri lā-lā
 kīd one one-place present-not, But now your one-to
 grōn bya-ō-ri; dā lā-ōi yot-pī yot-chā-kā, rīāi-khā-kā-nyāmpā
first make; that one-by being-of properly-all sincere-with
 chān-chān. 'Ali-ō bā-lā nā, 'Is bā, ngi-lā yot-pī yot-chā-kā
first-come.' Father-by one-to said, 'O one, one-to being-of properly-all
 khyar-ri lā, ngi-mō bya-yot-pī bya-mō lā-pā; chā-mā-lā, khyar-ri chā-pī
 ālā lā, for to-be-made proper is; what-say-if, thy deed
 pōl-ōt pang khōm-ōi; star-khā-pō, thop-pa song-ō-ōi.
brother again all-around; the-leaf-one, found become.'

PURK.

The province of Purik formerly belonged to Ladakh, but was transferred to Baltistan after the Dogra war, 1834-42. According to the conceptions of the Ladakhis it extends from the Kaji pass to Uol-Khorba. The dialect called Purik is spoken from Mulba to Drua.

It has not been described by any authority, and no estimate of the number of speakers is available. At the last Census of 1901, Purik was included under the head of Balti.

Purik is closely connected with Balti and Ladakhi, and it can best be described as the connecting link between the two.

Pronunciation.—Final *a* is long if it occurs in the base of a word, and short if it occurs in a termination; thus, *ma*, mother; *la*, to. The oblique termination *at* seems to have a long *a*. This *a* has been derived from an old *aa*.

z as a prefix is pronounced as in Ladakhi, with a guttural sound. Also the other *r* corresponds to Ladakhi *r*.

Final *ge* and *ke* are liable to be pronounced *gi* or *ki*, respectively. A similar sound can be observed in Ladakhi. Thus the word *Ladenge* is often pronounced *Ladengi*, and this pronunciation gave rise to the spelling *Ladakh*. Tones do not play any rôle in the dialect, though they are probably used to a certain degree.

Prefixes and Suffixes.—Prefixes are usually pronounced in the same way as in Balti and Ladakhi. *z*, *l*, and *s* prefixes are distinctly pronounced; *g*, *k*, and *t* prefixes are often pronounced as *r* or *s*; thus, *egpak*, behind; *flowa*, belly; *abad*, language; *rotakpa*, chemical *poter-pa*, deer.

The prefix *a* is used as nouns of relationship as in Balti and Ladakhi. Thus, *a-di*, father; *a-ma*, mother; *a-oid*, elder sister; *a-wet*, wife.

The suffix *khaw* is used as in Balti and Ladakhi. Thus, *lingap-khaw*, beggar; *gung-khaw*, coming, etc.

Article.—There is no real definite article. The suffix *po* or *pa* is used as a kind of article, as is also the case in Balti and Ladakhi; thus, *nor-po*, property, substance; *paipap-po*, rich man; *awatap-po*, ring. In all these cases the *po* corresponds to the emphatic article of Ladakhi. Compare the remarks under the head of verbal noun, below.

The numeral *chik*, one, is used as an indefinite article. Thus, *wa chik-le*, to a man; *pat chik-a*, to a country. It occasionally takes the form *chil*. Thus, *agort gung-khaw-chil*, my coming, my share.

Nouns.—There is no grammatical gender. The natural gender is distinguished by using separate words or by adding suffixes such as *pid* and *pa*, male; *oid*, female. Thus, *Apai*, dog; *Apai-oid*, bitch; *Apai-pid*, cock; *Apai-oid*, hen.

Number.—The usual plural suffix is *gwa* as in Balti and Ladakhi; thus, *dapa-ut-gwa*, servants. It often occurs in the form *wa*. Thus, *atid-wa*, horses; *dapa-ut-wa*, servants. *Dhawa-chi*, all, is also used as a plural suffix.

Case.—The various cases are formed in the same way as in Balti and Ladakhi.

The nominative and the accusative do not take any suffix. The nominative is used as the case of the subject with intransitive verbs. Thus, *wa atid le ka-pai upa* *pat-pa*, man one-to two men went. The subject of a transitive verb is usually put in the case of the agent. This latter case is formed by adding *di* or, after vowels, *a*. Thus, *atid-a gwa* *Apai-a*, the father made a feast; *atid-a* *wa-a*, he said.

The suffix of the dative is *la*. Thus, *ni chib-la*, to a man. It is often also used to denote the object, as is also the case in Ladakhi; thus, *kib-la* *rdangpa*, beat him.

The dative suffix often takes the form *a*, as is also the case in Ladakhi. Thus, *kyid-a*, to a king; *nyen-a*, inside.

The suffix of the ablative is *ni*; thus, *chi chib-ni*, from a father. *Ni*, which also occurs, seems to be a loan from Ladakhi; thus, *ni-b-khe-ni*, from above wisdom, from whom?

The suffix of the genitive is *i*; thus, *chi-i*, *la*, *chi-i*, of a father.

The suffix of the locative is *na* and perhaps sometimes *nyen*; thus, *rdang-na*, inside. The dative is often used instead; thus, *khag-ni-a*, in the house.

There are only a few traces of the terminative. Thus, *chi-r*, there. In most cases the dative is used instead, as is also the case in Ladakhi.

Other relations are indicated by means of postpositions. Such are *chi-la*, *chi-fi-a*, before; *nyen-na*, behind; *kib*, on; *kib-ni*, from; *pa-la*, from; *pa-a*, for sake; *nyen-pi*, with.

Adjectives.—Adjectives are formed as in Ladakhi and Bhoti. The suffixes *chun* and *chiun* form possessive adjectives. Thus, *kyen-chun*, bigger; *chi-chun*, value-possessing, dear. The suffixes *pa*, *ba*, *pa*, and *na* are used as in Ladakhi and other connected forms of speech. Thus, *kar-pa*, middle; *nyen-ba*, good; *chi-pa*, great; *nyen-na*, good.

The adjective precedes the qualified noun in the nominative; thus, *nyen-pa* *chi-pi*, the little son; *kar-pi* *chi*, the white horse. *Many-na*, much, many, sometimes precedes and sometimes follows the noun it qualifies. Thus, *many-na* *kib*, much anger; *chi many-na*, many days.

Ni, much, and *man-na*, if it is not, are often prefixed in order to form an absolute comparative and superlative. Thus, *ni* *chi-i*, better; *man-na* *chi-i*, better, best.

The particle of comparison is *tsang*. *La*, perhaps *kar-pang*, from also; compare Ladakhi *tsang*. Thus, *khari* *pa* *ni* *khari* *chi* *tsang* *chi* *na*, his younger brother is taller than his sister.

Numerals.—The first numerals are given in the list of words. They follow the word they qualify. There are no traces of generic particles. Note *pa* *chi* *nyen* *na*, two and a half, as in Ladakhi.

Pronouns.—The following are the personal pronouns:—

<i>ni</i> , <i>ni</i> - <i>nyen</i> , I.	<i>khag</i> , <i>khag-nyen</i> , <i>pa-nyen</i> , (<i>nyen</i> - <i>nyen</i>), thou.	<i>kib</i> , <i>kib-nyen</i> , he.
<i>nyen-a</i> , <i>nyen-nyen</i> (<i>nyen-nyen</i> - <i>la</i>), by me.	<i>khag-nyen</i> , <i>khag-nyen</i> - <i>la</i> , <i>pa-nyen</i> - <i>la</i> , by thee.	<i>kib-a</i> , <i>kib-nyen</i> - <i>la</i> , <i>chi-a</i> , by him.
<i>ni-la</i> , <i>ni-nyen</i> - <i>la</i> , to me.	<i>khag-la</i> , <i>khag-nyen</i> - <i>la</i> , <i>pa-nyen</i> - <i>la</i> , to thee.	<i>kib-la</i> , <i>kib-nyen</i> - <i>la</i> , to him.
<i>ni</i> , <i>nyen</i> (<i>nyen-nyen</i> - <i>la</i>), my.	<i>khag-nyen</i> , <i>khag-nyen</i> - <i>nyen</i> , <i>pa-nyen</i> , thy.	<i>kib-i</i> , <i>kib-nyen</i> - <i>i</i> , <i>chi-i</i> , his.
<i>nyen-chi</i> , I and thou.	<i>khag-chi</i> , <i>khag-nyen</i> - <i>chi</i> , you.	<i>kib-chun</i> , <i>khag</i> , thy.
<i>nyen-nyen</i> , I and you.	<i>khag-nyen</i> , <i>khag-nyen</i> - <i>nyen</i> , by you.	<i>khag-nyen</i> - <i>la</i> , <i>khag</i> - <i>la</i> , by them.
<i>nyen-chi-a</i> , <i>nyen-nyen</i> - <i>chi</i> , by me.	<i>khag-chi</i> , <i>khag-nyen</i> - <i>chi</i> , <i>khag-nyen</i> - <i>nyen</i> , you.	<i>khag-nyen</i> - <i>i</i> , <i>khag</i> - <i>i</i> , their.

Npa and *nap-rang*, I, are apparently used without any difference. The final *rang* in *nap-rang*, *shar-rang*, *shu-rang*, means 'with'. It is used alone in *napai shi-ga-rang-i shu-rang* *bya-n*, my uncle's son-by his own sister-with wedding maid.

Demonstrative pronouns are *ai*, *ai*, *ai*, *ai*, *ai-n*, this; *i*, *ai*, that. A plural form is apparently *ai-rang*, they.

Interrogative pronouns are *ai*, who? *pi*, which? *ai*, what? *ai-la*, why? *ga*, *ga-ga*, how many?

Indefinite pronouns are formed from the same bases; thus, *ai-rang*, anyone; *ai-rang*, anything.

There are no relative pronouns. The interrogative pronouns are sometimes used instead, in connection with participles. Thus, *pa-la ai pa-pa*, country-in what being, all that is in the country; *pa shi-ga ai-rang-pa*, which son good going-if, the son who is going to turn out well; *ga ai-rang shi-ga ai-rang-pa*, from whose good going, he whose feast is becoming good; *ai-rang ai-rang pa-pa*, my what being, all that is mine. The suffix *ai* added in some of these examples corresponds to the *ai* which is used in relative clauses in Ladakhi.

In *ai-rang pa-pa ai-rang-pa*, whose is coming what, what is to be my share, *ai* is probably the Ladakhi article.

Verbs.—The verb substantive is formed from the bases *la*, *pa*, and *shu*. All these bases are also used as auxiliary verbs.

The base alone is sometimes used as a **present**; thus, *la*, am, art, is, and so forth; *pa*, is; *shu*, he is alive. Usually, however, *ai* or *shu* is added; thus, *ai-shu*, *la-shu*, *ai-shu*, I go; *shu-shu*, I strike.

A compound present is formed by adding *shu* to the participle *la* in *la*; thus, *shu-ga-shu*, he lives; *shu-shu-shu* (= *shu-shu-shu*), he goes.

The past base is formed by adding *ai*: thus, *pa-ai*, did; *shu-ai*, struck. The vowel *a* of the base is changed to *i* in *ai-ai*, *ai-ai*, has *ai*.

A compound past tense is formed by adding the verb substantive to the past base. Thus, *pa-ai-shu*, has come.

The present is sometimes also used to denote the past especially with intransitive verbs, as is also the case in Ladakhi; thus, *shu*, he is found.

A compound past is also formed by means of the suffix *pa*. It is by origin a participle, and the verb substantive can therefore be added. Thus, *pa-pa*, was; *pa-pa*, was; *ai-pa*, he said; *ai-pa*, he ate; *ai-pa*, it was necessary; *ai-pa*, he had died; *shu-ai-pa*, I had struck; *shu-ai-pa*, I was striking.

The suffix *ai* is used instead of *pa* in *shu-ai-ai*, did not give.

Forms such as *ai-ai pa-pa*, having died was, he had died, of course also occur.

The future is formed by adding *ai*, or, after *na*, also *ai*. Thus, *ai-ai*, I shall say; *shu-ai*, I shall give.

The imperative is often the same present or past base. Thus, *shu*, he; *shu-ai*, strike. As in Ladakhi an *i* is substituted for the *a* of the base; thus, *ai*, *ai*; *shu*, give; *shu*, get up.

The suffixes *ai* and *ai* are sometimes added; thus, *ai-pa-ai*, prepare.

Verbal nouns.—The same bases, with or without the suffixes *pa*, *ai* and *ai*, are used as verbal nouns. Thus, *pa-pa*, to be; *ai-ai*, to say; *shu-ai*, to strike; *shu-ai*, to prepare also *shu-ai*, a spectacle.

Participles.—The verbal nouns are also used as participles. Thus, *rotar-pa*, believed; *das-pa* *mat-pa*, giving was not, he did not give.

A suffix *ān* is used to form present and past participles. Thus, *paup-ān*, coming; *gūsp-ān*, begging, beggar; *paup-ān-pā*, come-having-tho, he who came.

Adverbial and conjunctive participles are formed by adding the suffixes *ad* and *id*; thus, *āst-ad*, dying; *āst-id*, gladly. *Id* is sometimes used in the same way. Thus, *ar-ad*, saying. Such forms are occasionally also used as verbal nouns. Thus, *ar-id-ad*, saying from, having said; *āgh-id-id*, returned-having-from, having returned. On the other hand, the verbal noun can also be used as a conjunctive participle. Thus, *d-asg-e-pa*, having filled; *mat ar-da*, not saying.

Passive voice.—There is no passive voice. Passivity is sufficiently indicated by the absence of the suffix of the agent. Thus, *ast-ar-e-pa*, he was lost.

Causatives are formed by means of the prefix *s*. Thus, *s-ān*, put on. As in Ladakhi it is, however, more common to add the auxiliary *chīn-ān*; thus, *āst gāg-ān*, make him come.

The negative particle is a prefixed *na*. Thus, *na* *das*, he did not go; *na* *ar-a*, he did not say. As in Ladakhi, *na* is probably used instead in the present and future tenses. Compound negative tenses are formed by adding *mat* and *na*; thus, *das-pa* *mat-pa*, giving was-not, did not give.

The interrogative particle is *ā* as in Ladakhi; thus, *āst paup-id-ā*, does he come?

Order of words.—The usual order of words is subject, indirect object, direct object, verb. In *ān mat-pā āst-da* *das*, this causes him-to give, the direct object is put before the indirect one for the purpose of emphasizing it.

For further details the specimens which follow should be consulted. The first is a version of the Parable of the Prodigal Son, and the second a popular tale. A list of Standard Words and Phrases will be found on pp. 160 and 11. I owe the specimens to the kindness of the Rev. A. H. Francke.

[No. 2.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

TUMU DIALECT.

SPECIMEN I.

(Rev. A. H. Francke, 1906.)

(TUMU.)

Mi chig-la bô-tshi nye yot-pia. Dô-syang-ah tsang-ta mî-la sar-a.
His one-to was two were. Them-from the-little-by father-to said,
 'In mî, nga-ri yang-kha-ohi nga-mang-la tang.' Dô-kha-na kîh-a sar
 'O father, my coming one-to give.' Thereafter kin-by richen
 ngi-ah tang-a. Yang shuk mang-mê mî sang-ah, dâ nguk-na
 divided-having give. And days many 'not going, that after
 tsang-ta mî mal-chik byar-ah yang tang-rang yat chig-a drul-a;
 little-by all place-one done-having and for country one-to want;
 yang dâ-kha kîh-ah kîh-a kharl sar-gun at-ah
 and there arrived-having kin-by he richer-off eaten-having
 dîyal-a. Sak byar-ba-na dâ yat-rang mang-mê mî-shen sang.
 wanted. All waiting-from that country-in much food-land said.
 Khe-mang tsang-kha-la gyur-mang. Di-u yul-di phrag-go chig-gi kîh-a
 He bigger-to turned. This country-of rich-man one-of arrived
 dag-a. Khe-e kharl ching-la tshâ-a-la tang-a. Khe-e phag-gi
 lived. Kin-by he field-to pasture-for and. Kin-by arrow-by
 me-pê tsak-tê at-at-pa, mame me-sang tang-na me-pa. Dô-kha-ah tsang
 when gladly ate, but against-by giving not-was. Thereafter some
 high-at-ah sar-a, 'nga-ri at-i shîla tsam-tsig la-mî yat
 returned-having said, 'my father-of before how-many work-men are
 kîh-a drang-gi me-ah klag-na ak-ah khar-ah. Ngî-mang
 belly filling eaten-having remainder gathered-having carry-off. I
 klag-pa-la shî-m. Ngî-rang klag-so at-i dî-e shîh, yang
 longer-with die. I arrive-having father-of there-to will-go, and
 kîh-la sar-ah. 'In mî, nam-yang ya-ri dun-la ngam-pa bya-a.
 kin-to will-come. 'O father, home-and you-of before sin die.
 dâ ngî ya-ri bô-tshi sar-ba byar-ba and. Ngî-mang ya-ri la-mî chik
 now I year sin 'to-say worthily not-am. He your work-man one

lybngat thap." Do-kha-ná kung-at kha-ri at-i shíia sang.
like place." *Thereafter arisen-coming his father-of before went.*
 Yang dangq shag-ring-la yot-pa, kha-rang theng-at, 'á si in-lyng?'
And yet for being, his son-coming, 'And who is?'
 mán, yang kung-at nguk-a shyn-jaga tang-a yang mik mang-at
thought, and arisen-coming ran embrace pass and his many
 tang-a. Su-ghá-a kha-la sar-a, 'lá mán, nga-ran nam-yang ya-ri sin-la
pass. Son-by him-to said, 'O father, we-by know-and your-of before
 nyin-pá b'ya-a. Dá ngá ya-ri há-ghá sar-ba byon-ra wát. Áti-i
we did. Now I your son to-us worthy we-am. Father-by
 kha-ri daga-má-gan-la sar-a, 'ná nóbá gashan phyang-at kha-la
his know-man-all-to said, 'very rich cloth taken-and-coming him-to
 wán, yang kha-ri hup-pa wádu-pó ing, yang ring-ma-la káshu
note-wear, and his hand ring fashion, and feet-to shoe
 wán. Yang ná káshu ká; ngá-ri d-a há-ghá shí-at
put-on. And eating marriage make-will; my this son did-coming
 yot-pa, yang wán; sar-a-et-pa, yang thap." Do-kha-ná khang ngá-má
was, and him; feet-was, and is-found." *Therewith they merry*
 dag-a.
were.

Dá wakha-la kha-ri shá-pó há-ghá m-lypá-la yot-pa. Yang kha
That time-to his great son field-to was, And he
 khang-ma-nang ngá-má kha-at kha nang rya-ya ingon. Kha-a
know-with near reached-coming was and merry-making heard. Him-by
 daga-má chik-la, 'yang,' sar-at tri-a, 'á-a chí-la?' Kha-a kha-la
know-man one-to, 'come,' asking asked, 'this what-is?' Him-by him-to
 sar-a, 'kha-ri phé-né yang-a-et, yang kha-ri áti-i shá-pó gam
said, 'your brother-passenger come-to, and your father-by my front
 b'ya-a, chí-phá-a sar-má' kha chí-mé wán-má-nang thán-a.' Yang kha-la
pass, what-for what-if he also health-to met.' *And him-to*
 mang-má kha yang-a, dá-i-phá-a kha-ri áti-i phé-né yang-a kha-la ngai-at,
went super come, that-for his father outside came him-to fluttering,
 'mang-la yang,' sar-a. Yang kha-a áti-i-la jwáth sar-a, 'lá mang-pá daga-má
'I-and come.' said. And him-by father-to answer said, 'years many arrived
 lybngat ya-ri lá b'ya-a. Ngá-ang ya-ri tam-pá-la mán-mang mán má-wá-na-yang.
this your work did. Take your order-to we no not-wait-withough,
 nga-a shak shig ngá-ri yáth-phé-pa-nang ngam-pó ngam-má-pá phá-i
we-by day we my happy-to-with together merry-making-of for
 ya-ri ngá-la ri-gá chik-chik má tang-a. Ya-ri d-a há-ghá ná-ma-nang
you-by we-for did one-one not pass. Thy this we arriving-taken-did

geu kya-o; kha-kha-ri nar kha-mo nyam-po dag-eh so-a. All-a
first guess; kha-by kha rishu kashu with not-knowing ah. Father-by
 kha-ka nar-a, 'le lu-jah, kha-mang ngi-mang-na nyam-po shak-dang duk-dak
 kha-to said, 'O son, then me with dally art;
 yang nga-ci, chi yut-khan-pa khye-mang-i yot. Amie han-mo nang
 and my what sufficient thing is. But surprised and
 that-child-pa nga-uk-pa. Chi nar-ba-na. Khye-ci al-a pho-no
 pleasure-causing proper-man. If that my-if, Ihy this younger-brother
 shu-a-pa, yang so; sham-chi-pa, yang Chap.
 died-had, again not-alive; lost-man, again was-found.'

[No. 2.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

PURE DIALECT.

SPECIMEN II.

A STORY OF A KING.

(Rev. A. H. Francke, 1906.)

(PURE.)

Bāi-shā	yot-tyang.	Bāi-shā-ra	bā	sun	yot-tyang.	Yot-pa-chip-na
King	was.	King-to	was	there	were.	King-of

ahh-pō bā rin-chen nang rchen-pa yot-tyang. Bāi-shā ser-ot-pa, 'bā bā,
 eldest son dear and beloved was. King said, 'O son,
 khar nubang-na ak khye-rang-la nang-ak.' Ser-ot-na tshang-kha khar-
 palace said-to all then-to give-will.' Said-having all-to himself-of
 dōla yang ser-ot khyang-a. Bāi-shā-a ser-a, 'bā bōghā-gan, ak-yā-la
 before some saying brought. King-by said, 'O son-ah, to-morrow
 khyantā-gan ser-ot-yakh-shik. Gā bōghā ngal-ba nang-na khar yul
 give-by feast prepare. With son good turn-out-of palace country
 ngal-chha dō-la nang-ak.' Bō-ghā tshang-kha khar-ā dag-ot dag-ot ang.
 kingdom him-to give-will.' Son all their leave-to leave-to said.
 Yur-pa yang chhā-po nang-a nang-ot gan ser-yakha. Thang-pō
 Middle and eldest inside gave-having feast prepared. Little
 bā-ghā khar-ā nang-a-nang nang-ot khol nang-ot ngal-a. Khar-ā
 son his said-to-also gave-having sorry gave-having apt. He
 chhō-bō-a tri-a, 'khye-rang chā-la ka-kol ang? Khye-rang shā chang
 happy-yes asked, 'then what for sorry give? Then anyone-to anything
 ak-ser-la ngal-a.' Ngāl-pō-i gyalist bō-ghā-a ser-a, 'bā chhō-bā, ngal-la
 said-and-having him-down.' King's youngest son-by said, 'O wife, me-to
 di-ring ngal-pō-a mai-a, 'khye-rang ā-chō-nō tshang-kha
 to-day King-by said, 'you older-brother-younger-brother all-by
 ak-yā-la ngā nang ngi dang-pa-sha-na chhō-nō-tshang-la mī-yul-la chā
 to-morrow me and my nobles-also old-give-to man-country-to what
 yot-pi shōn-ak ak ser-yakh-ot gan tang. Gan shā-i Pagh-ot
 bring food-different all prepared-having feast give. Feast what good
 chhā-na dō-a ngi ser-man khar ngal-chha thak-dak.
 give-if him-to my richer-food palace kingdom will-be-give.'

FREE TRANSLATION OF THE FOREGOING.

There was once a king, who had three sons. The eldest son was dear and beloved by him, and he said to him, 'O son, I will give you all that is in my palace.' He then summoned all his sons and said, 'O sons, prepare all of you a feast for to-morrow. I will give the palace, the country, and the kingdom to him who turns out best.'

The sons returned to their houses, and the two eldest ones began to prepare the feast. The youngest son also went home, but went to bed full of sorrow. His wife asked him, 'why are you sorry? You have gone to bed without speaking to anybody.' The king's youngest son said, 'O wife, to-day the king said to us, "you should all, the eldest as the youngest, to-morrow give a feast to me, and my officials and dependents, young and old, having prepared all the food of the country. My property, palace, and kingdom shall be his whose feast is best."'

The total population of Ladhak at the Census of 1881 was 28,276. The corresponding figure at the last Census of 1901 was 31,686. No local estimates of the number of speakers of Ladhaki, the principal language of the district, have been forwarded for the purposes of this Survey. At the last Census of 1901, the number of speakers was as follows:—

[illegible]

Lodakhi has been incidentally dealt with in several works on Thesias in general. They will be found mentioned in the introduction to Thesia. The list which follows contains the works dealing with Lodakhi alone which I have come across:—

- BRADY, H.,—*Western Tibet: a practical Dictionary of the Language and Customs of the Districts included in the Ladakh Province*. Lahore, 1909.
- HALE, E.,—*Three Documents relating to the History of Ladakh*. *Journal of the Asiatic Society of Bengal*, Vol. Ix, Part 1, 1901, pp. 97 and E.; Vol. Ixii, Part 1, 1904, pp. 54 and E.; Vol. Ixii, Part 1, 1905, pp. 11 and E.
- KARSTEN, REV. CHRISTIAN,—*Handbuch of Tibetische Philologie. A practical guide to the language of Central Tibet*. Calcutta, 1894. Part III contains vocabulary, Ladakh, etc.
- FRANKE, A. H.,—*Die Sprachverhältnisse in Ostindien*. *Abhandl. Asiatische Gesellschaft*. *Zeitschrift der Deutschen morgenländischen Gesellschaft*, Vol. 34, 1884, pp. 121 and E.
- " *Ladakh Songs, edited in co-operation with* Rev. E. Kilback *and* Dr. E. Stearn. Loh, 1909-1910.
- " *A Collection of Ladakh Proverbs*. *Journal of the Asiatic Society of Bengal*, Vol. Ixii, Part 1, 1905, pp. 152 and E.
- " *Second Collection of Ladakh Proverbs*. Loh, 1905.
- " *Sketch of Ladakh Grammar*. In co-operation with other Moravian missionaries.
- " *Journal of the Asiatic Society of Bengal*, Vol. Ixii, Part 1, 1905, Series No. 2. Calcutta, 1901.
- " *Ladakh Songs*. *Indian Antiquary*, Vol. xxii, 1902, pp. 57 and E., 88 and E.
- " *Kleine Beiträge zur Phonetik und Grammatik der Tibetischen*. *Zeitschrift der Deutschen morgenländischen Gesellschaft*, Vol. 35, 1885, pp. 282 and E.
- " *A Language Map of West Tibet with notes*. *Journal of the Asiatic Society of Bengal*, Vol. Ixii, 1905, no. 262 and E.

The Lamas of Ladakh are able to read the Scriptures written in classical Tibetan.

Language and Literature.

Classical Tibetan is also, with some modifications, used in writing by the educated classes. The Rev. A. H. Francke has translated the Gospel of St. Mark into the Ladakhi dialect, and he has also published a series of popular tracts in the dialect. The orthography is in such works, not in exact agreement with the spoken language, but has been adapted to the usage of classical Tibetan. The same is the case with the specimens forwarded for the purposes of this Survey, viz., a version of the Parable of the Prodigal Son and a popular tale, and, further, a list of Standard Words and Phrases. They have all been prepared by the Rev. S. Ribbach of Leh, and they are printed as I have received them. The remarks on Ladakhi which follow are based on Mr. Francke's Ladakhi grammar and only occasionally draw from the materials prepared by Mr. Ribbach.

The dialect of Ladakh is not the same all over the district. Our information about the local variations is, however, rather scanty. The dialect of Khatwa and of Lower Ladakh generally has preserved some old features which have been lost in the Leh dialect. Thus the past tense is distinguished from the case of the agent, and several words have preserved more ancient forms. Compare *shar-cha*, Leh *shar-cha*, to stick to; *shara*, Leh *shara*, to-morrow.

Mr. Francke distinguishes three sub-dialects of Ladakhi, viz.,—

1. The Shum dialect spoken from about Hama in the west to a line midway between Saspia and Raigo in the east;
2. The Leh dialect, to the east of Shum, and stretching outwards almost as far as Khat;
3. The Raing dialect to the east of the Leh dialect.

The Tibetan spoken in Zangskhar agrees with Raing; only the north-western districts show traces of the Shum dialect. In Khatwa, on the other hand, a form of Central Tibetan is spoken.

The difference between these minor dialects is principally one of pronunciation. Compare the table which follows :—

Written form.	Shum	Leh	Raing.
<i>Shan</i> , hot	<i>Shan</i> .	<i>Shan</i> .	<i>Shan</i> .
<i>Shan</i> , secretly	<i>Shan</i> .	<i>Fan</i> .	<i>Fan</i> .
<i>Shan</i> , dry	<i>Shan</i> .	<i>Shan</i> .	<i>Shan</i> .
<i>Shan</i> , made	<i>Shan</i> .	<i>Shan</i> .	<i>Shan</i> .
<i>Shan</i> , bird	<i>Shan</i> .	<i>Shan</i> .	<i>Shan</i> .
<i>Shan</i> , side	<i>Shan</i> .	<i>Shan</i> .	<i>Shan</i> .
<i>Shan</i> , rock	<i>Shan</i> .	<i>Shan</i> .	<i>Shan</i> .
<i>Shan</i> , child	<i>Shan</i> .	<i>Shan</i> .	<i>Shan</i> .
<i>Shan</i> , wild	<i>Shan</i> .	<i>Shan</i> .	<i>Shan</i> .
<i>Shan</i> , night	<i>Shan</i> .	<i>Shan</i> .	<i>Shan</i> .

The dialect described in Mr. Francke's grammar and in the ensuing remarks is that of Leh. I shall only in one or two places make some remarks on the state of affairs in other dialects of Lepaché.

Pronunciation.—The vowels are the same as in classical Tibetan. They are long when final, and short in all other cases. The final *a* of case-suffixes and the article is likewise short; thus, *la*, to; *sa*, in; *pa*, article.

Soft consonants are hardened at the end of words; thus, *mā*, eye. They are, however, preserved before case-suffixes; thus, *mā-pā*, of the eye. In other positions they are generally pronounced as in English. Occasionally they are, however, hardened in imitation of the Kham dialect.

The aspirated hard consonants are pronounced as the corresponding unaspirated letters in English. The corresponding unaspirated letters are pronounced as in Tibet without any admixture of an aspiration. They preserve the hard sound when they are preceded by a prefixed or suspended letter in classical Tibetan, whether this preceding letter is pronounced or not, and when they are followed by a *p*. Thus, *tsang-chia*, classical Tibetan *gtsang-sha*, to give; *ka*, classical *bla*, work; *cia*, classical *ria*, home; *kyā*, round; *kyang-pa*, hard. In words such as *aga-tang*, we, the initial *t* is preserved by the preceding syllable, or *t* belongs to the base of the pronoun.

In other cases an initial hard consonant is apt to be softened. Thus, *ka-chia*, sheep, becomes *gachia*; *dra-sa*, cabbage, becomes *dra-sa*; *gya*, brick, becomes *gyā*, and so forth.

This latter rule is not observed in borrowed words or in the case of the consonants *ch* and *ts*.

The consonant *ag* is pronounced as the *ag* in English 'ang.' Final *ag* is dropped in the Kang dialect of the uppermost Indian valley.

z is pronounced as in Hindostani. When preceding another consonant its pronunciation is somewhat modified so that it resembles the guttural French or German *r*. It and a following *k* or *g* (if not followed by *g*) assumes the sound of *ch* in German 'ch.'

When *r* follows another consonant it is very weakly sounded, somewhat like the English *r*. It does not coalesce with the preceding consonant as in Tibet. Thus, *drag*, six; *ka-ka*, a bark. The more we advance towards the west, the more distinctly is the *r* pronounced. When we proceed eastwards, *z* gradually becomes more apt to coalesce with the preceding consonant and form a compound.

The consonant *ts* between two vowels or preceded by *ag*, *r*, *l*, and *ts* is pronounced like English *s*.

Compound letters are the same as in classical Tibetan. Several prefixed letters are, however, absent. Thus, *ka*, classical Tibetan *bla*, work. The pronunciation of others is modified in various ways.

The prefixes *r* and *s* are often interchanged, and both are often substituted for *l*, *d*, and *g*; thus, *ri-ga* and *sa-ga*, present; *ga-sa* and *ga-sa*, box; *sa-sa* becomes *sa-sa*, nice; *ga-sa*, classical *ga-sa*, necessary; *ga-sa*, classical *ga-sa*, speech, and so forth. *ts* is sometimes substituted for *r* and *s*; thus, *chyang-ling* instead of *chyang-ling*, fort.

Prefixed before *l* becomes *l*; thus, *la*, classical *ga*, wagon; *la-l*, classical *la-l*, to arrive, and so forth.

In Rong and Loh *h* and *g* become *dr*; *g* and *dr* become *te*; *ph* and *hr* become *lie*. *B*, *p*, and *ph* coalesce with a following *y* to a palatal. These rules are not observed in Lower Ladakh, so far as the labials are concerned, and the labials are retained before *y* in Loh if *s* or *t* follows, *y* being, in that case, dropped.

S or *r* and *a* following *ch* become *ch*; thus, *ayt-chu* becomes *ayt-cha*, twenty. Similarly *r* and *a* coalesce with a following *j* to *ch*, with a following *ts* to *s*, and with a following *dz* to *s*.

A nasal consonant is often dropped before *r*, and a preceding *s* then, often, becomes *st*; thus, *ra*, chemical *ayra*, money; *stsa*, chemical *stsa*, hair.

A final *l* is often dropped; thus, *stul* becomes *le*, name of the capital of Ladakh; *ayye-po* instead of *eyyal-po*, king, etc.

An *u* is often added after final vowels. Thus, *aye-mo* and *aye*, now; *stet-uk* and *stet-uk*, flower.

Aspirated hard letters are often softened within a word or between words; thus, *a-ye* instead of *a-chie*, silver water; *a-po* instead of *a-bho*, husband.

Nouns are often interchanged; thus, *dagal* and *mal*, silver; *shrupa* and *shrupa*, well; *rambu* and *api-lan* dream, and so on. The two latter forms are both derived from *rap-tan*, and the remaining doublets would probably be easily explained if we knew more about pre-classical Tibetan.

In the Rong dialect of the upper Indus valley a prefixed *r* and *s* coalesce with a following *p* and *t* to *f* and *k*, respectively; thus, *gyap-pa* becomes *gye*, fan; *nyap-pa* *gye*, quick; *stul* becomes *stul*, voice; *stung-dung* becomes *lung-dung*, trumpet, and so forth. Similarly *gy* and *sp* become *kh*, and *st* and *st* become *s* in Rong and Loh. In the Zangkar dialect a prefixed *r* or *s* coalesce with a following *t* or *d* to *th* and *st* respectively; thus, *thung*, chemical *stung*, thousand. Compare the table above.

Tones.—Like Balti and Purik, Ladakhi is generally speaking devoid of tones. A few tones can, however, occasionally be observed. Thus, *dag*, day, is pronounced in a low, *cha*, meat, in a high tone.

Articles.—There are no definite articles. The numeral *stik*, one, is used as an indefinite article. The form *stik* is used after words ending in *g*, *d*, and *h*; it becomes *stik* after *s* and *stik* in all other cases. Thus, *stung-stik*, a day; *ka-stik*, a work; *pho-stig*, some food. In Khasia the article is pronounced *stik* after *g*, *d*, *t*, and *a*, and *stik* after vowels.

The suffix *po* or *bo* can be added to most nouns. It apparently only emphasizes the meaning. Thus, *stik-po*, the eye; *i che-ma-bo*, this lady.

Nouns.—Gender is distinguished as in other connected dialects by using different words or by adding suffixes. Thus, *mal*, man; *bo-ma*, woman; *stip*, dog; *stip-ma*, bitch, and so forth.

Number.—There are two numbers, the singular and the plural. The plural is not indicated when it appears from the context. The usual plural suffixes are *-ma*, *stung-ma*, *stung-da*, and, all; *many-po*, many; *shandik*, several, score, and so forth.

Case.—The mere base, without any suffix is used as a nominative and an accusative.

The subject of transitive verbs is put in the case of the agent, which is formed by adding *a*, or, after consonants, *is*; thus, *manng-pa-a*, by many. Instead of a *wa* sometimes *do* and *di*; thus, *manng-wa-a*, grandfather said.

The case of the agent, however, is only formed in the way just described in Khatiao and Lower Ladakh. In the dialects spoken in Loh and Upper Ladakh, on the other hand, the case of the agent does not differ from the genitive and is formed by simply adding *i*; thus, *lho-i wa-a*, he said. Such a form occurs in one place in the specimens prepared by Mr. Hibbert.

In Lower Ladakh the dative is occasionally used instead of the case of the agent; thus, *nga-la phor-wang*, I heard. Compare *Balti*.

The suffix of the dative is *la*, or, in ordinary conversation, usually *a*, before which a final consonant is doubled. The dative is used to denote various relations of time and place. Thus, *Lo-la chhe-rag*, he goes to Loh; *ngi lag-la*, in my hand, and so forth. It is sometimes also used as an accusative; thus, *lapi-ri-la thar-a*, the dog bit the man.

The suffix of the genitive is *i*, as has already been remarked; thus, *nyag-pa-i shor*, the king's castle. The suffix *i* coalesces with a preceding *a* to the sound *ä*; thus, *and phä-i*, for the mother's sake. After vowels, however, the genitive suffix is sometimes *ai* instead of *i*; thus, *lho-ai thang-pa*, Loh's house. A final consonant is doubled before the suffix *i*; thus, *wégg-i*, of an eye.

The suffix of the ablative is *ad*, which in Loh is pronounced *ad*. Thus, *l-wad*, from this; *chhang-ad*, from the field; *thang-pa-ad*, from the house. The ablative is also used to denote the material of which a thing is made, and in Loh it often has the meaning of a locative; thus, *wa-ad*, of earth; *a-ad*, there, and thence.

The locative and the terminative are usually replaced by the dative. The old locative suffix *wa* occurs in postpositions such as *manng-wa*, within, in. Old terminatives are *wa*, there, thither; *i-wa*, here; *thar-wa*, to the other; *phang-wa*, to all; *ai-da* (see also), (to keep) in mind.

Other relations are indicated by means of postpositions, which are usually added to the genitive. Such are *dan-ad*, from the presence; *chhok-ad*, from the direction; *manng-ad*, out of; *manng-wa*, within; *manng-la*, into; *lho-ad*, through, by; *lho*, on, upon; *lho*, near; *dan-la*, before; *danng*, with; *phä*, for. In Lower Ladakh many of these postpositions are added to the base. Some postpositions govern the ablative; thus, *to manng-pa-ad phä*, from many years.

Adjectives.—Adjectives usually follow the word they qualify; thus, *sho nyagwa*, a good horse. When the adjective precedes the qualified noun, it is put in the genitive; thus, *danad chho*, the holy religion; *lho-ai tharwa-la*, according to Tibetan custom; *dan-thar-ai-ai*, the poisonous snake.

This is especially the case in some certain phrases, and with adjectives denoting nationality or such as are formed by means of the possessive suffix *chho*.

Adjectives do not usually change for gender. Sometimes, however, the male suffixes *pa*, *po*, and the female suffixes *ma*, *mo*, are added. Thus, *nyag-pa* perhaps, the old king; *nyag-mo* *nyag-ma*, the old queen.

Comparison is effected by adding *wang* to the compared noun, which is then often put in the genitive; thus, *ngi thang-pa-i thang-pa-i wang nyagwa pa-i*, my house is better than good is.

Numerals.—The first numerals are given in the list of words. Where more than one form is given, the last one represents the pronunciation in Loh.

Numerals follow the nouns they qualify.

Half is *phet*; thus, *phet-ang drak*, five and a half.

I have not found any instances of the use of generic particles in the materials available.

Pronouns.—The usual forms of the personal pronouns are as follows:

<i>nga</i> , <i>nga-rang</i> , I.	<i>llogot</i> , <i>llogo-rang</i> , <i>nga-rang</i> , these.	<i>lho</i> , <i>lho-rang</i> , <i>llogang</i> , he, she, it.
<i>ngal</i> , <i>nga-rang-agi</i> , my.	<i>llogot-did</i> , <i>llogo-rang-agi</i> , <i>nga-rang-agi</i> , thy.	<i>lhot</i> , <i>lho-rang-agi</i> , <i>llogang-agi</i> , his, etc.
<i>nga-sla</i> , we, i.e. I and they.	<i>llogo-sla</i> , <i>nga-sla-rang</i> , you.	<i>lho-gu</i> , <i>llogang(-doo)</i> , they.
<i>nga-sid</i> , <i>nga-sid</i> , our.	<i>llogo-sid</i> , <i>nga-sla-rang-agi</i> , your.	<i>lho-gu-si</i> , theirs.

Self is *rang*, genitive *rang-agi*, own.

Demonstrative pronouns are *di*, this; *a*, that, which precede, and *di*, this; *do*, that, which generally follow the word they qualify. Instead of *do*, we often find *doo*, or, in the Rong dialect, *do*. When used alone, the demonstrative pronouns commonly take the suffix *do*; thus, *di-do*, this; *doo-do*, the same.

Interrogative pronouns are *sa*, who? *ga*, which? *et*, what?

There are no relative pronouns. The interrogative pronouns are sometimes used instead; thus, *ga-to* is *that-as do nga-sid*, take what you like; *nga-gu* is *that-did do-ru sdeh*, I shall go where I please. If the relative sentence qualifies, and is not itself the representative of, the subject, object, or an adverbial adjunct of the principal sentence, the interrogative pronouns cannot be used. Relativity is in such cases expressed by means of relative participles, i.e., by the genitive case of the present or past participle followed by the qualified word. Thus, *di-gu sde-lhon-si mi-to rang-did*, wrong doing-of man, but, I beat the man who does wrong.

Verbs.—Verbs are conjugated in the same way as in classical Tibetan. Only a few verbs can be used in a transitive as well as in an intransitive sense. Thus, *ngal thid-did*, I touch; *nga thid-did*, I rust.

Some tense suffixes show a preference for certain persons. Thus, forms such as *sde-rak*, does; *do-sang*, did, are more commonly used in the third than in the first and second persons. Forms such as *sde-sat*, do; *sde-gu*, did, on the other hand, are comparatively seldom used in the third person. On the whole, however, the various persons are not distinguished, and every tense suffix can be used for all persons.

Verb substantive.—The verb substantive has the bases *dad*, is, and *got*. They are freely used in the formation of the tenses of other verbs. The forms *si* (Lower Laskh *si*) and *ak* which are used in the same way, probably also contain various verb substantives.

Present tense.—The present base can always be found by rejecting the termination *si* of the verbal noun. Thus, *tsag-sde*, to give, present base *tsag*.

The present base is often used alone in connection with the negative particle *mi*; thus, *mi tsag*, I do not see.

The usual present tense is formed from the present base by adding one of the auxiliaries *dash*, *at* (Lower Ladakh *at*), and *ok*. *At* is mostly used in lively conversation; in Lower Ladakh *at* is almost exclusively used. In Central Ladakh *ok* is only used with the verb *to be*, and rarely except in the third person. Thus, *tsag-dash*, gives; *in-ok*, is. A final consonant is doubled before *at* and *ok*. *Dak* after vowels becomes *ruk*; thus, *chik-rak*, goes.

A kind of compound present is formed from such verbs as denote a perception of the senses (with the exception of sight) or an action of the intellect, by adding *ruk*, feels, to the infinitive ending in *a*; thus, *chok-a ruk*, I know.

A present definite is formed by adding *dash* to the participle ending in *in* or *in-chik*; thus, *he chik-in (-chik) dash*, he is doing work.

Past time.—The past base is formed from the present base by adding *a*; thus, *tsag-a*, gave. If the present base ends in *a*, *ok*, *a*, and often also if it ends in *i* or *e*, the past base does not differ from the present one. This is, moreover, always the case in the Changthang dialect, and in some intransitive verbs such as *jump-chik*, to happen; *ruk-chik*, to feel; *ghar-chik*, to finish, and so forth. The past base of *was*, *to eat*, is *se-a*.

The past base is commonly used alone as a past tense. Thus, *ruk*, he felt; *tsag-a*, he saw; *chik-a*, he made.

A compound past is formed by adding *in* to the participle in *pa*, *be* or *apa*. The final *a* of the suffix *pa* coalesces with the following *in* to *en*, or, if the base contains an *i*, to *en*. Thus, *that-pa*, liked; *chik-apa*, did; *in-be* and *pot-pa*, was. *Pa* is often also added to the present tense ending in *at*, and this compound form denotes the continued or repeated action in the past; thus, *tsag-apa-pa*, was often.

The participle ending in *pa* is used alone as a past tense before a direct statement, and, vulgarly, also at the end of a sentence. Thus, *chik-a ser-pa*, he said.

A compound past is also formed by adding *pot-pa* or *ok* to the conjunctive participle ending in *te* or *ste*, or the participle ending in *pa*. Thus, *chik-te pot-pa*, having done I was, I had done; *ser-ok*, said; *tsag-ok*, gave; *chik-pot*, carried off.

Other auxiliaries used in order to form past tenses are *ghar*, finished, added to the present base; *seag*, went, added to the past base; and *ghak* (Lower Ladakh *ghagok*), like, similar (properly a dubitative addition), added to the present ending in *at*; thus, *chik-ghar*, did; *chik-seag*, did; *tsag-ghak-ghak*, came. In the case of the verb *to eat*, the past base is used before *ghar*; thus, *se-ghar*, ate.

Future.—The future is formed by adding *in* to the present base. A preceding *a* is dropped; thus, *tsag-in*, shall give; *chik-in*, shall go. *Chik-in*, shall go, is often added to the present base or to the infinitive ending in *a*; thus, *Atsang-chik-in*, shall bring; *Atsang-go chik-in*, shall come.

Imperative.—The imperative base is formed by changing an *a* of the base to *e*, and by adding an *r* to verbs ending in a vowel. In verbs ending in a consonant and not containing an *a*, the present base is used in the imperative. Thus, *apag-chik*, to fill; *apag*, fill; *he-chik*, to see; *he-a*, look; *ser-chik*, to say; *ser*, say. *Se-chik*, to eat, has the imperative *se*, eat.

The negative imperative is formed by prefixing *me* to the present base; thus, *me se*, do not eat.

The final *s* is used in all imperatives before the imperative particle *chik* (勿, *mo*) which accordingly becomes *chik* : thus, *tsang-schik*, give.

The suffix *ang* is often added to the imperative; thus, *ser-ang*, say ; *tsang-ang*, give ; *au-ang*, eat. Note the *s* of the latter form.

Verbal Nouns.—Several tense bases are used as verbal nouns, and postpositions are added to them. Thus, *las chio-na*, work doing-*la*, if you do the work ; *las ppele-pe chio-pie-na*, if you had done the work quickly ; *las de chio-*la*-chik*, whilst doing that work.

The suffix *la* in *chio-*la*-chik* is probably originally the suffix of a locative. It corresponds to *lyia*, *ylie*, *yla*, *yla*, in classical Tibetan. The classical suffix seems to be formed from the genitive. The Lachik *la* is added to the present base, and in this way an adverbial participle is formed; thus, *gachik tsang-*la* tsang-*la* chik-ang*, noise making-*la* making-*la* remained.

The base with the suffix *a*, before which a final consonant is doubled, is used as an infinitive; thus, *deul-*la* chik*, going-for not-*la*, he does not go ; *lie-a ang*, seeing-for want, he went to see. The suffix *a* is apparently the suffix *s* which forms derivatives and locatives of nouns, and corresponds to the classical *la*. Compare the locative meaning of *s* in sentences such as *chi-chio-*la* na*, *lie-na* *lar-*la* na*, *lie-ang-pé* *tsang-*la* ang*, dying not fearing-*la* burning-of house-of interior-to went, not fearing death she entered the burning house.

The most common verbal noun is formed by adding the suffix *chio* or *cho*. In Lower Lachik the suffix has the form *chio*, in Rong and Upper Lachik *cho*. The verbal noun is inflected like an ordinary noun. The derivative ending in *cho-*la**, *cho-*la**, *cho-*la**, *cho-*la**, *cho-*la**, is used as an infinitive of purpose. Thus, *tsang-cho-*la** to see ; *aphe-*la* pot-cho-*la* pot-*la**, tired being-of sake-for, because he was tired ; *tsang-cho-*la* to* *tsang-cho-*la* pot-*la**, in order to see.

The classical suffix *pa*, *te* is sometimes also used, especially with the postposition *pot-*la** ; thus, *to-*la* pot-*la**, being-of sake for, in order to be ; *ai mang-pe* *tsamang-ang*, men many gathering from, because many men had gathered.

Participles.—Some participles are simply various cases of the verbal noun. Such forms have already been mentioned above.

The common suffix of the present and past participle is *liam*, added to the present or past base ; thus, *tsang-liam*, giving ; *tsang-*liam**, given. This participle is commonly used as a relative participle. Compare the remarks under the head of relative pronouns above.

The suffix *pa*, *te* is used to form a participle which is freely employed in the formation of past tenses. Thus, *ser-pa*, or, commonly, *ser-pie*, said. Compare the remarks under the head of past time, above.

Conjunctive participles are formed by adding the suffix *te* to the present or past base ; thus, *ser-*te**, saying ; *ser-*te**, having gone.

Passive Voice.—There is no passive voice. Passivity is sufficiently indicated by the absence of the suffix of the agent in the subject. Forms such as *tsang-*te* chik*, having-brought is, it is brought, have originally an active as well as a passive meaning.

Causal.—The causal was originally formed by means of a prefix *s* ; thus, *tsang-*s**, to be full ; *tsang-*s**, to fill. The old initials have been modified in various ways ;

thus, *drauf-ches*, to go; *shrauf-ches*, to make go; *had-ches*, to come; *shad-ches*, to stop; *chid-ches*, to be cut off; *shad-ches*, to cut, and so forth.

A modern causative is formed by adding *chid-ches*, to put in, to the present base; thus, *chid-ches-doh*, to make go, he sends off.

Negative voice.—The negative particle is a prefixed *ni* or *na*. *Ni* is used in the present and future, and before the verbal noun. *Na* is used in the past tense and in the imperative. It is further commonly used before the conjunctive participles, the dative, ablative, and locative cases of the verbal noun ending in *a*, *pa*, and *na*, and so forth. Thus, *ni thang*, he does not see; *ni chid*, I shall not go; *ni tang-na*, not giving; *na thang-a*, did not see; *na pang-a, pin* did not come; *na chid-naag*, did not do; *na ser-fak*, did not say; *na tang*, do not give; *ha di na ghar-na*, work this not finishing-in, if you do not finish this work.

Various compound negative bases are used; thus, *che-in-shit ni duk*, doing not be, he does not do; *hang-pa ni duk*, he does not give; *agal-la ni rak*, does not feel tired; *che-a met*, is not doing; *che na ghar*, to do not finished, did not do; *chid met-pa*, was not reading; *chid-la met-pin*, had not done; *pangpa met-gyak*, came not, and so forth.

Interrogative particle.—An *a* is added to the verb in interrogative sentences if they do not contain an interrogative pronoun. A preceding consonant is doubled before *a*; thus, *ldge-rang pang-in-a*, will you come?

Order of words.—The usual order of words is subject, object, verb. The genitive precedes the qualified noun, adjectives and numerals usually follow it.

For further details the student is referred to Mr. Francke's grammar. The specimens which follow represent the spoken dialect of Ladakh, but the orthography of the literary language is used.

[illegible]

[No. 4.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

LADAKHI DIALECT.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(DRA. & RIBBANS, 1899.)

(LEE, LADAKHI.)

Mi	shig-la	ku-tshu	shay'in	yod-pia.	De-na	ku	shung-po-s
Men	one-to	son	too	were.	Then	son	young-by
a-pha-la	shuo-pa,	'a-pha-to,	nga-la	shab-to-mkhan-ai	nor-shal	nga-la	
father-to	requested.	'father-o,	me-to	to-be-got-ai-being	property-share	me-to	
shed,'	shuo-pa-sang	a-pha-s	see	tya.	De-na	man-wo	see
plus'	will-being	father-by	property	divided.	Then	much	not
gar-to	ku-tsha	shung-ngu-pa	see	khar-shu	yul	thag-cing	
delaying	see	young	property	taking-with-him	country	for	
shig-ga	hang-sang.	Nor	shang-ma	pho-to-ba-to.	Nor	ang	
one-to	started.	Property	all	spent-made.	Property	all	
tyar-to	de	yul-la	ma-go	dag-po	shig	yong-to	kha-la
finishing	that	country-to	famine	heavy	see	come-having	him-to
shang-po	sang.	De-na	kha	sang-to	yul-pa	shig	dag
difficultly	went.	Then	he	gone-having	others	not	with
de-s	kha	shang-kha-la	phag	tya-la-la	hang-o.	De-na	phag-kun-shu
Am-by	him	field-in-to	some	feeding-for	went.	Then	pipe-by
no-mkhan-ai	gang-to	yang	sang-ai	grod-pa	grang-ba-to-shu-la	that-na-ang.	
ending-of	hade	even	eye	belly	satisfied-making-for	nothing-to-although.	
ghiang-mkhan	sa-yang	see	yong-a.	De-na	kha-la	ham-kha	young-to
giving	sup-one	not	came.	Then	him-to	consideration	come-having
see-pa,	'ngi	a-pha-la	gla-pa	man-go	yul-to;	kha-kun-la	sa-ngu
tail,	'ag	father-to	arments	man	being;	then-to	find
man-go	yul.	Nga-ai	i-ra	thop-ri-la	shu-shang.	De	nga
much	is.	I-on-the-other-hand	have	longer-to	did.	Nor	I
hang-to	a-pha	that	sang-to.	'nam-mkha	dag	nyi-rang-ai.	
arise-having	father-of	to	gone-having.	'haron	and	you-of	

indan-da	nyen-pa	baho-a-pa-mang	nyi-mang-ni	bu-taba	ser-en-chau	ma
before	at	dance-dancing; from	poor	son	to any-wealth	not
ya-ta,	nga	nyi-mang-ni	gha-pa	shig dang	dua-dra	mdai," do-ang
being,	me	poor	around	and	elike	made," then
shu-yin,"	huan-a-to	hang-a-to	aphai	drung-in	serp.	A-phae
say-will,"	thought-dancing	cries-dancing	father-of	to	went.	Father-by
hang-rang-na	yang-nga	mithang-a-to	soying-tye	gher-to	bu-taba	riga-r
far-from	to come	seen-dancing	companions	fading	me-of	near
nyen-a-to	[shi-yen-jue	hang-a-to]	kho-la	am	hang-a	Do not
run-dancing	[embracing	given-dancing]	him-to	him	gone.	Then
bu-taba-a,	'a-pha-la,	nga-a	nam-miha	dang	nyi-mang-ni	indan-da
me-by,	'father-a, me-by	known	and	poor	before	at
baho-pa-mang	da-naa-ghar-la	nyi-mang-ni	bu-taba	ser-en-chau	ma,	
dance-dancing; from	seen-from-dance	poor	son	say-ji	not-see,"	
shu-a	A-pha-a	ghyag-pa-kau-la,	'to	gan-chau	ghyag-ma	ang
said.	Father-by	serve-to-to,	'now	at	all	from
shig tra	ghyag-a-to	kho-la	shen;	ing-pa-la	gher-ghish,	hang-pa-la
me have brought-dancing	him-to	poor;	hand-on	gold-ring,	foot-on	
kab-cha	yang	shen-chig.	Chi-phi-la	ser-en,	ngi	bu-taba
also	also	just,	What-for	acid-of,	my	son
ghen-to	ang;	star-to	log-a-to	thok-pa-mang,	nga-mang-ni	ma
also	used;	last-being	again	found-being-from,	sur	not
dga-ma	baho dga,"	do-ang	ser-to	kho-kun	shyid-pa	baho-ba-la
chee/fat	made used,"	also	sayng	they	merry	made-to
					legas.	

Da-ma-na	a-je	shing-ma	log-de	yang-a	Khang-pa	dang
That-time-at	elder-brother	field-from	back	came.	He-see	with
nga-ma	shab-kyi-ra	rel-ma	dang	ryem-'a-je	gher-pa-mang,	ghyag-pa
near	arriving	music	and	dancing	hearing-from,	around
hod-da,	'i-bo	chi	baho-ba-yin-mang?"	ser-to	dang-pa-mang,	ghyag-pa-a
saying,	"this	what	doing-are?"	sayng	saying-from,	arriving,
'khye-mang-ni	na	haha,	A-pha-a	kho	khama-hang-pa-la	
'poor	younger-brother	came.	Father-by	he	health-good-in	
log-cha	thok	ser-to	ngren	baho-ba-yed,"	gher-pa-mang	kho-la
back	was-found	sayng	found	making-in,"	hearing-from	him-to
yang-a-to	hang-la	chha-cha	ma	that.	Do-phi-la	a-pha
come-dancing	inside	to-go	not	visited.	Therefore	father
hang-a-to	dpa-ma	hla-ma-na,	'hang-la	yang,"	ser-to	du-a
come-dancing	my	friendly-in,	'inside	came,"	sayng	entrusted.
a-pha-la,	'nga-	la	i-see-shig	nyi-mang-ni	shaba-log	baho-to
father-to,	'me-by	years	as-mang	poor	service	dance-dancing

xyl-mang-agi Ma-naa nan-yang ma gal yang; xyl-mang-agi-a ngad
 your word-from over not downground even; you-by my
 mda-to-ban dang xyl-agi ba-ha-daa-d phi-la nga-la ri-ga shig yang
 friends with first making-of sake-for me-to bid me even
 na dsa-bang. Yin-na-yang xyl-mang-agi hu-ta-ha chung-aga-pa lo-li
 not parent. Being-to-even poor me young heart
 dang gra-to nae ang gal-la bang-o-to shab ma-thag-tso
 with intercourse-having properly all here-in place-having arrived immediately
 khai phi-la ngon shig naad-a.' De-naa a-pha-a mal-pa, 'khyod-rang
 his sake-for first me parent.' Then father-by said, 'you
 nan-mang nga dang nyam-pu dag-o-a nga-la yod-ni-ha ghung-ma
 always me with together down-having made being all
 khyod-kyi yang yin. Da khyo-mang-agi na shi-tkae-to
 yours also in Now your younger-brother died-having
 ghae; star-to that-ya-mang some dya-na ba-ha dya.
 there; lost-having-been found-because mind merry make man.'

[No. 5.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

LADAKHI DIALECT.

SPECIMEN II.

A FURCH OF LADAKHI FOLK-LORE.

(Rev. E. Hilschek, 1888.)

(LHA, LADAKH.)

Das shig-la ghang-dpen shen-mo shig yod-pa. Khe shi-pa-mang a-ma
Thus one-at merchant-master great one was. He dying-from mother
 dang bu-tshu-la nor ghang-ma tshu-la tshu. Khang-la
and son-to property all successive-in was-finished afterwards
 'shang-mo-shikha sang-pa-mang, shig-mo shig-po ghang. ghang-dpen shig-la
anything-not-having want-became, sister only other movement one-to
 lag-ma khyer-ate yod-pa, a-ma-a, 'da khyol a-chhe rtag song
wife father-having was, mother-by, 'was then elder-sister near go.
 Chi-tang-shig ghang-yin kham-ma sang, a-ma. De-ma kha song.
Something give-with thinking perceive, said, Then he went.
 A-chhe-la, 'kha-kha-la 'nor shi-tag, 'kha-la yod-tshag. Khe
Elder-sister-to, 'then-to property went, heard-having was. He
 a-chhe khang-pa-la shu-a-ma ghyog-po shig dang, 'aga yang-a-tag, ar.
sister-of house-to arriving-to servant one with, 'I came, say,
 'la. khang. Ghyog-po-a, 'pho-ga ngan-jar shig yang-a-to, 'ha,
message sent. Servant-by, 'boy ragged one come-having, "yes,"
 ar-dag, shen-pa-mang a-chhe-la nor mod-don-si ngas yod-pa-mang.
says, saying-after elder-sister-to property nothing-of knowledge being-from,
 'ming-po yin, 'kham-la kha-ma kha ru-to de kha-kha
brother is, thinking husband-daughters were head-having those were
 nang-la shang-pa-gang a gha behag-ate, 'kha sang-la yang-behag-ate
into, kindled a girl put-having, 'his inside come-made-having
 shi beha-yin, 'kha-kya shen-bang-ate ghyog-po dang kha-mang. Khe-a
what do-will? arriving pretence-place-having servant with sent. Him-by
 shu-hai nang-la kha-ate ro yang-a-to khang-pa-la ky-ate sang. Lam
coat-flap into carrying asper come-having house-to back went. Road

phid-ha, 'i-sang de nga-la re-to yang ngai-la thob-yin,'
half-in, 'this-from now me-to brought-having come good be-past-should,'
 haan-a-to haan-pa shig-gi yag-la haan-na thang-na ha-to sang. *Kho*
thought-having bridge one-of under dangle-as all putting now. He
hang-pa-la shob-to a-ma-a, 'a-chob-a chi thang-a' dhi.
house-to arrived-having. mother-by, 'older-sister-by what gone?' asked.
Kho-a, 'nga nang-la na haan-to ghyag-po shig dang haan.
Hin-by, 'me house not admitted-having arrived one with dangle
idea kind-as khyang-a' Kho, 'de me sayin, haan-to na
soon not-having brought.' Hin-by, 'that when-by not-will, thinking bridge
yag-la ha-to yang-a-pin,' *wa-a, Yang a-ma-a, 'de a-shang-ngi rgya*
under putting come,' said. And mother-by, 'now uncle-of near
ing,' *se-to thang-a. Kho a-shang-ngi khang-pa-la shob-na-a a-shang-ngi-a*
pa,' saying and. He uncle-of house-to arrived-on uncle-by
na-ngha khid-do khyer. Kho-la ya-sha haan-to na-chu xim-po thang-a.
outside leading took. Hin-to less dare-having food nice gone.
De-na kho-a a-shang dang a-ra-la skyid-sang baad-sang. Itang-la,
Then him-by uncle with aunt-to say-was told. Afterwards,
kho-a, 'de nga khang-pa-la shob-yin ju,' *na-pa-sang a-shang dang a-m*
Hin-by, 'now I house-to go-will pray,' saying-from uncle with aunt
ghayla-ha mjad-la, 'khang a-ma ha-tan ghyal-hai phi-la chi
took store-room-to, 'them mother one house/sister what
ghyang-yin,' *gyab ha-ha-ba-la sang. Kal-kha sha-po-shai shob-chu*
give-should, consideration do-to want. Pillar-on precious necklace
yod-thang. Kho-kun mjad-la sang-to kho la-la kho-pa-sang
was. They store-room-to gone-having him-by pillar-on looking-after
ka nang-bahin-la bahag-to shob-chu shob-to yang ngag-sang. De-na
pillar itself-of split-having necklace snub-having again chord. Then
kho, 'shob-chu shob-pa-sang shob-to khyer-pog, haan-yin,' *haan-to*
he, 'necklace shob-pa-sang shob-having took-off, think-will, thought-having
khid-to shob-to khang-pa-la sang. A-shang a-ma ghyis khid
'achieved-being fast-having house-to want. Uncle aunt two he
phi-la na kho-to yang-na-na, kho sang-sha mad. De,
refer goods carrying coming-on. he gone-having now-not-there. Then,
'kho-a chi kho-sha sang?' hta-na-na ku-kha yod-pai shob-chu
'him-by what carried-having want?' asking-on pillar-on bring necklace
and mthang-a. 'Phang-ga rgyag-po shob-chu-po khyer-pog, de na sang,
not-was am. 'Say had necklace carried-off, now not matters,'
wa-a. De-na kho khang-pa-la baab-a-to chi hyang-mkhan baad-a,
said. Then he house-to arrived-having what happening told.

A-mo-a, 'aga-tang-la bad-de ind-pa-mag cheng Ma nyan,
 Mother-by, 'no-to good-fortune not-being-from anything not is-possible,
 said.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a rich merchant. After his death the property of his widow and son gradually dwindled away. The boy had a sister who was married to another merchant. When nothing was left of the property the mother said, 'go now to your elder sister. I think she will give you something.' Then he went there. The elder sister had heard that their property had been lost.

When he had reached his sister's house, he asked some servant to go and say, 'I have come.' The servant went and said, 'a ragged boy has come and asks you to receive him.' The elder sister, who knew that they had no property left, thought that it must be her brother. She made seven dumplings of buckwheat, put a handful of gold into them, and sent them through the servant, under the pretence of feeding, saying, 'what is the use of making him enter?' The boy took the dumplings off in his coat and returned home in an angry mood. Midway he threw the dumplings under a bridge, because he thought that he ought to have got something better.

When he came home, his mother asked, 'what did your sister give you?' He answered, 'she did not receive me into the house, but sent a servant with seven dumplings.' He said, 'I left them under a bridge for whomever to eat.' Said the mother, 'now you must go to your uncle,' and sent him off.

When he came to his uncle's house, the uncle took him into the house, treated him well, and gave him nice food. He told his uncle and went all his joy and was. Afterwards, when he said that he must return home, the uncle and aunt went to the store-room in order to consider what they should give mother and son. Now a precious necklace was placed on a pillar, and after they had gone to the store-room he was looking at the pillar, when it burst open of itself. The necklace disappeared, and then the pillar closed again. The boy ran home full of shame thinking, 'since the necklace has disappeared, they will think that I have stolen it.'

When the uncle and aunt returned with some presents for him, then he was gone. They looked around to see whether he had carried off anything and saw that the necklace had disappeared. 'Never mind,' they said, 'the wicked boy has stolen it.'

When he came home he told what had happened, and the mother said, 'we have ill-luck, and therefore nothing goes well.'

LAHUL DIALECT.

Tibetan is spoken in Lahul along the headwaters of the Chandra and Rupsa down to within fifteen miles of their junction, especially about Kalung in the Rupsa Valley and at Kiskor in the Chandra Valley.

In Pangi, the portion of Chamba lying beyond the Mid-Himalayan range, Tibetan is, moreover, spoken throughout that mountainous portion of the district which lies beyond the western Himalayas.

No local estimates of the number of speakers have been forwarded from the districts in which this dialect is spoken. At the Census of 1901, the figures were as follows:—

Lahul	1,212
Chamba	267
Total	1,479

No new materials have been forwarded for the purposes of this Survey. The Lahul dialect has, however, been mentioned and partly described by the late Rev. H. A. Jacobson, and it will therefore be possible to make some few remarks which it is hoped will be sufficient to show how the dialect should be classed.

AUTHORITIES.—

JACOBSON, H. A. *Über die Sprache der Tibetischen Sprache. Monographien der Ethnographischen Anstalt der Universität zu Berlin*, 1895, pp. 148 and 2. Contains a short specimen on p. 162.

—A Tibetan-English Dictionary with special reference to the prevailing dialect. *It which is added as English-Tibetan Vocabulary*. London, 1891. Contains a list of words in the Lahul dialect on pp. xvi and 2.

The Lahul dialect is a kind of link between Western and Central Tibetan. It does not possess the tones of Central Tibetan. On the other hand, it in many details agrees with the Tibetan of Spiti.

Phonology.—Consonant vowels are contrasted; thus, *lho*, classical *lho-i*, of the mouth; *mo*, classical *mo-i*, of the fire; *ri*, classical *ri-i*, of the hill; *lho*, classical *lho-i*, his; *ro*, classical *ro-i*, where?

Single initial consonants are the same as in classical Tibetan, and there are no traces of the strong aspiration of soft consonants which is so pronounced in Spiti.

Final *g*, and often also final *d*, are very imperfectly sounded. The result is an abrupt short pronunciation of the preceding vowel, which I have noted by adding the sign'. Thus, *lho'*, classical *lhog*, roof; *piu'-ru*, classical *piu-gu-ru*, a pigeon; *gou-mo'*, classical *gou-mo*, helpless. This shortening of a final *d* does not appear to be a regular feature of the dialect. A similar state of affairs prevails in the dialects of Ü and Tsang.

A final *s* is changed to *t*; thus, *mo*, classical *mos*, barley; *sto*, classical *stos*, know; *ri*, classical *ris*, figure; *chid*, classical *chids*, religion; *la*, classical *las*, body. Besides these we also find Central Tibetan forms such as *so*; *sid*; *chid*; *la*.

A final *s* after a consonant is simply dropped; thus, *say*, classical *saya*, forest; *that*, classical *thade*, *say*, measure; *moon*, classical *moosa*, *many*.

Other final consonants are left unchanged.

In compound consonants ending in a subscript *g*, the *g* is dropped before an *t*, and often also before an *s*. Labials and *g* become palatals; in other cases both sounds remain. Thus, *phat*, classical *phat*, behind; *ts-ma*, classical *tsa-ma*, mud; *chdag*, classical *phdag*, hand; *ja-ma*, classical *tsa-ma*, hen; *ldagad*, there, and so forth.

Hard consonants and *r* are changed to cartinals. Thus, *pad-pa*, classical *brad-pa*, shoe; *phag*, classical *ldag*, blood; *gcu-ma*, classical *dcu-ma*, warm; *pha-pa*, classical *pha-pa*, child. Occasionally, forms such as *del*, classical *gri*, knife; *bra-ma*, classical *bra-ma*, brotherhood, are also heard.

Sr becomes *shr*; thus, *shring-ma*, classical *shring-ma*, sister.

St becomes *st*; thus, *stsa-ma*, classical *stsa-ma*, moon.

St is dropped; thus, *ayg*, classical *chag*, night.

An *r* is sometimes preserved before gutturals; thus, *chag-pa*, and *long-pa*, foot; *raya* and *aya*, fire. *Sh* becomes *sh*; *rjs* becomes *s*; *rdg* becomes *s*; thus, *shd*, classical *rya*, after; *an*, classical *rya*, vein; *sa-ma*, classical *rya-ma*, a pot.

Shp becomes *sh* in *shar-ma*, classical *shar-ma*, a certain tree.

In most other cases compounds are simplified in such a way that the first component is dropped. Thus, *lag-pa*, classical *ldag-pa*, to read; *tsa*, classical *stsa*, horse; *pa*, classical *apa*, door; *chig*, classical *gchig*, one; *asr*, classical *gacr*, gold; *dsa*, classical *ldsa*, seven, and so forth.

Tones are hardly used in the dialect. The abrupt tone indicating the dropping of a final consonant the Lhasa dialect shares with the Tibetan of Tsang and U. It has not, however, anything to do with the ordinary Tibetan tone system.

Inflection.—Our information about the inflection of nouns and verbs is exceedingly scanty. We only know that the usual suffix of the verbal noun is *-ba*.

For further details the student is referred to the list of words in Mr. Jacobike's dictionary. A short specimen follows. It has been taken from Mr. Jacobike's paper on the phonological system of Tibetan mentioned under authorities above. The stress has been indicated by putting a ' above the accented syllable.

[No. 8.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

LARGE DIALECT.

(From H. A. Jassakha, 1905.)

Dé-ká'	da-gi	thai-pa,	dá shig-as	Chen-den-dai	nyen-yé'wa
This-word	me-by	heard.	time-out-in	the-Exalted-one	Śrīmātī-in
gyai-hu	gyai-jé'kyi	lyhai	gya-me'-ni-jia-gyi	kuu-ga-sh'wa-as	shig-wa.
prince	victory-of	wood	Antithaplephala's	pleasure-grass-in	'Hud.
Dai-tshé	gyai-po	Shi-gyál-in	lín-po	shéin-po	khai-pa
That-time	they	Prastanji's-to	minister	grant	grant
shé-pa	shig	yé'-da,	dá shang-na	shen-shan	shang
possessed	one	being,	his	wife	child
khya	lyhai	shang	dan-pa	je'-shig	lig-pa
child	marks	will	possessed	shape-good	good
shig	lyai-in,	lyhai-khan	béi-ná,	lu	lín-pa-shang
one	Antithaplephala's,	Antithaplephala	offspring.	child	shang-as
gi-wai	ding-kyi	dé-ká'	shé	mei-wa,	
happy	look-with	this-word	then	said.	

FREE TRANSLATION OF THE FOREGOING.

Then I have heard. The Exalted one was once dwelling at Shé-wai, in the Śrīmātī, in Antithaplephala's pack. Now at that time king Prastanji had a prime minister of great knowledge. His wife became with child, and a son was born who possessed all the lucky marks, grant hearty, and all the secondary lucky marks. An astrologer was summoned, and when the child had been shown to him, he said with a happy look as follows.

CENTRAL TIBETAN.

The Tibetan dialects spoken to the east of Lhasa and to the west of the Tibetan province of Kham agree in several important points. The most salient feature of these forms of speech is the use of a system of tones which is foreign to the western dialects and to the language of Kham. Compare the remarks in the general introduction to the Tibetan language. Moreover, the dialects in question as a rule agree in simplifying the compound components of classical Tibetan. The same is the case with the Tibetan of Lhasa, and that dialect can therefore be described as a link between Western Tibetan and our group, which has been described as Central Tibetan. It comprises the central dialect of Tibet, spoken in the provinces of Ü and Tsang, and several smaller dialects spoken in British India, Nepal, Sikkim, and Bhutan.

The various dialects of Central Tibetan agree generally in grammar. The phonetical system is essentially the same. The compound components of classical Tibetan have, however, sometimes been simplified in different ways. It will therefore be of interest to compare the phonology of these forms of speech with the written language of classical Tibetan.

CENTRAL DIALECT.

The dialect of Central Tibet is the *lingua franca* of the Tibetan country, and it is generally understood everywhere in Tibet in addition to the local dialects. Central Tibet comprises the provinces of Ü and Tsang. Lhasa is situated in the former, and the Lhasa dialect has sometimes been described as the standard form of Tibetan. It is comparatively well known, and it has been dealt with in most of the works mentioned under the head of authorities in the general introduction to the Tibetan language. It is therefore not necessary to give a detailed account of its grammar. It will be sufficient to draw attention to the principal features of phonology, as compared with the classical language of Tibetan literature, and to give a rapid sketch of the grammatical system. A version of the Parable of the Prodigal Son, for which I am indebted to Mr. David MacDonald and Colonel Waddell, will be added.

The home of the Central Tibetan dialect does not fall within the scope of this Survey. Nor are we in a position to judge how many of twenty millions of people who are estimated to live in Tibet use that form of the language. On the other hand, it has been brought by immigrants to various parts of India. It has been reported under different names, such as Bhotia, Bandyä, Shalgwa, Kad, Larva, etc. It is probable that some of these designations cover some slightly different dialects. No great inconvenience can, however, arise from their being shown under the head of Central Tibetan. It should also be borne in mind that several minor forms of speech such as Jod, Nyamköl, Kigale, Sharpa, Pinjongköl, Lhokä, etc., are closely related to the Tibetan of Lhasa. They will, however, be dealt with separately because they fall more or less within the scope of this Survey, and the figures will therefore be shown under each of them.

According to information collected for the purposes of this Survey, Central Tibetan was spoken in the following districts where it has proved impossible to decide whether the speakers belong to any known sub-dialect:—

District.	Names under which retained.	Number of speakers.
Shigatse " " " "	Shigatse or Hsuehshatse " " "	800
Edkham " " " "	Shigatse " " "	500
" " " " "	Dzong Lhasa " " "	1,500
" " " " "	Thibet Standard " " "	500
" " " " "	Thibet Lhasa " " "	400
" " " " "	Kash " " "	1,000
" " " " "	Shigatse " " "	500
Shigatse " " " "	Shigatse " " "	9,140
	Total " " "	1,800

With regard to the corresponding figures returned at the last Census of 1901, the remarks in the general introduction to Tibetan should be consulted.

Pronunciation.—Initial soft consonants are pronounced with a strong aspiration so that the actual sound is almost that of the corresponding hard consonant; thus, *sha* and *pa*, classical Tibetan *ṣa*, *pa*, con. Similarly, an inhabitant of Lhasa would say *shap* instead of classical *shap*, *shāp*, and the only difference made between an initial *sh* corresponding to *sh* in classical Tibetan and an initial *sh* is that the former is pronounced with the high tone.

Final *p* is pronounced as *t*; thus, *shāp*, classical *gshāp*, con. It is often so indistinctly sounded that it is scarcely perceptible.

Final *ś* is generally pronounced as *p*; thus, *paṣ*, classical *paś*, *faś*, con.

Final *a*, *u*, *e*, and sometimes also *i*, modify a preceding vowel so that *a* becomes *ā*; *u* becomes *ū*, and *e* becomes *ē*. *D* and *s* are, moreover, dropped. When *d* is dropped the preceding vowel is pronounced in an abrupt short way, in what is generally known as the abrupt tone. When *s* is dropped the preceding vowel is lengthened. Thus, *shaw-sāp*, classical *shaw-sāp*, all; *gāp*, classical *gāp*, is; *shāp*, classical, 'abridged, contrast; *gāp-ga*, classical *gāp-ga*, older; *shāp-ga*, classical *shāp-ga*, to pass; *shā*, classical *shā*, all; *gāp*, classical *gāp*, by me; *shā*, classical *shā*, by him; *gāp*, classical *gāp*, divide; *shā*, classical *shā*, time; *shāp-shā*, classical *shāp-shā*, share.

Final *a* followed by *p* or *ś* sounds as *u*.

Final *a* after consonants is dropped and the preceding consonant is treated as if it were a final. *Gr* is, however, often dropped altogether; thus, *at*, classical *agat*, *forat*; *la-pa*, classical *lapa-pa*, good; *ri*, classical *riga*, thus; *ā*, classical *lapa*, side; *ā*, classical *lapa*, manner, etc., in Lhasa.

Compound consonants are simplified in various ways. The written language, on the other hand, retains them in accordance with the practice of classical Tibetan.

In such compounds as are written with a sub joined *y* this *y* remains unchanged after gutturals; with labials it coalesces to *ph* or *sh*. Thus, *lyap-yā*, even; *gyā*, become; *shāp*, classical *shāp*, for the sake of; *shāp-ga*, *shāp-ga*, classical *shāp-ga*, to do.

Compounds of a main consonant and a subscript *r* become *cr* or *shcr*. *Nr*, *mr*, and sometimes also *lr*, remain unchanged; *lr* is commonly pronounced as *shlr*, and *nr* as *n*.

In many cases, however, the subscribed *r* is simply dropped in Ü. Compare *sa*, classical *shra*, hair ; *gā-pa*, *gā-pa*, belly ; *paug-da*, classical *drang-da*, before ; *ma-pa*, classical *maras-pa*, maid ; *pa-pa* and *pa-pa*, classical *pa-pa*, child.

Si becomes *d* ; thus, *da-ma*, classical *da-ma*, moon.

Si is dropped ; thus, Ü, written *sha*, name of one of the provinces of Tibet.

Other compounds are simplified in such a way that the first consonant or consonants are dropped. Thus, *gyā*, written *gyā-pa*, eight ; *aga*, written *aga-pa*, five ; *chik*, written *gyā-pa*, son ; *sha*, written *sha-pa*, seven, etc.

Article.—The numeral *chik*, one, is often used as an indefinite article. After vowels, except *a*, and after *m*, *r*, or *l*, *chik* is often changed to *shik*. In the modern colloquial, however, *chik* is common in all connections.

The demonstrative pronouns *shik*, this, *sha*, that, are often used in the colloquial as a definite article ; thus, *mi-sha*, the man ; *pa-pa shik*, the ladder.

Nouns—Gender.—Gender is distinguished in the usual way by means of different words or by adding suffixes or prefixes such as *pa*, *pa*, etc., male ; *ma*, *ma*, etc., female ; thus, *a-pa*, father ; *a-ma*, mother ; *shā-pa*, husband ; *shā-ma*, wife ; *sha-pa*, monk ; *sha-ma*, nun ; *gy-pa*, boy ; *ma-pa*, girl, etc.

Number.—The usual plural suffixes are *shu*, *cha* or *chak*, and *nam*.

Case.—The subject of intransitive verbs and the object are not distinguished by means of suffixes. The dative is formed by adding *la* ; thus, *la-ma-la*, to a monk. The same form is also used as a locative. The suffix *ma* is used to form another locative. The suffix of the adative is *ni*, or, sometimes, *shik*. The so-called terminative, which denotes motion towards and which is formed by adding one of the suffixes *da*, *sa*, *sa*, *ra*, and *ra*, is not in use in the colloquial.

The genitive is formed by adding *gi* after final *k* and *ny* ; *i* or *gi* after vowels, and *gi* in all other cases. The case of the agent is formed by lengthening the final *k* of the genitive ; thus, *nyā-gi*, self of, own ; *nyā-gi*, my ; *shā-gi*, your ; *pa-gi*, by the father. It will be seen that old finals such as the silent *k* of *shā-gi*, you, is considered as extinct and that hence the termination *gi* is employed, although the final is no longer heard in pronunciation.

In words ending in a vowel the case of the agent is also formed by lengthening and modifying the vowel as if an *s* had been dropped ; thus, *da-mā* or *da-mā-gi*, by a Lama.

Adjectives.—Adjectives almost always follow the nouns they qualify. In classical Tibetan they often precede it, being then placed in the genitive, and the same can also be the case in the colloquial. The suffix *shik* of the adative is used as a particle of comparison ; thus, *mi-sha-shik* or *shik* *shā-pa-ra*, man-that-from man this had *la*, this man is wiser than that man.

Pronouns.—The following are the personal pronouns :—

aga, I.	shā-pa, shā-pa, thou.	sha, honorific shāng, he.
aga-pa, agd, by me.	shā-pa-gi, by thou.	shā-pa, shā, by him.
aga, my.	shā-pa-gi, thy.	shā, his.

The plural is formed by adding the usual suffixes. Before *gi* an *s* is often inserted, so that we hear *aga-s-gi*, we ; *shā-s-gi*, you ; *shā-s-gi*, they, etc.

Yang, self, can be added to all the personal pronouns; thus, *nga-rang-gñi*, my own.

Other pronouns are *dek*, *ñe-mo*, *nga dekh*, I; *ngi-rang*, *ngi-dekh*, thou; *nga-gñe*, we; *ñe-ra*, *ñe-dak*, they; *mo*, *ñe*; *ñi*, this; *ñhe*, that; *ñi-ñe*, this one; *ñhe-pa*, that one; *ñang*, that just yonder; *ñang-gñi*, that far off; *pa-gñi*, that up there; *rang*, this down below; *sa*, who? *ñang*, which? what? *ñi-ra*, what? *ñhe*, what? and so forth.

Verbs.—Several bases are used as a verb substantive. The most common ones are *pa-pa*, *re-pa*, *gñi-pa*, and *ñak-pa* or *de-pa*. Polite forms are *ñak-pa* and *ñe-pa* or *ñak-pa*. *ñe-pa* and *re-pa* are the simple copula; *gñi-pa* and *de-pa* mean 'to be', 'to exist.' An intensive verb substantive is *ñak-pa*, to be indeed. The negative copula is *ñe-pa*, and the negative of *gñi-pa* is *re-pa*.

With regard to finite verbs it should be remarked that the modern colloquial in most cases uses the perfect base of the literary dialect in all tenses.

The *a* which is added to the verb in classical Tibetan is commonly dropped in the colloquial.

Present time.—The base alone is used as a present tense; thus, *ñe-rang-gñi* *ñe-mo* *gñi*, he wears a cap. The most common present is, however, formed by adding *gñi* or *de* to the participle ending in *gñi* (classical *gñe*). *Gñi gñi* is almost exclusively used in the third person. *Gñi* can also be followed by *gñi* and *re*, and the present ending in *gñi-re* is very common in Eastern Tibet. Compare *nga-rang-gñi deang-gñi-gñi*, I strike; *ñi-gñi-rang-gñi deang-gñi-de*, then striketh. Periphrastic presents are formed by adding the verb substantive to *pa* preceded by the genitive of the verbal noun ending in *pa*, *sa*, or to *ñang* preceded by the base; thus, *nga ñe-mo paang-gñi*, I am just going; *ñi ñi-deang-pa*, I am just bringing it.

Past time.—A common past tense is formed by adding *ang*, or, in the case of many verbs, *ñang*; thus, *ñe-rang*, died; *ñang-ñang*, saw. Such forms do not appear to be used in the first person.

A common past tense is also formed from the participle or verbal noun ending in *pa*, *sa*, by adding *gñi* in the first person and *de* or *re* in the second and third. Thus, *ñe-gñi-gñi*, I did; *ñang-pa-de*, he got.

ñe and *ñe* can also be added to the base; thus, *gñang-de*, he was sent. The base alone is also employed; thus, *ang*, gave.

Compound forms such as *ñe-de gñi*, having walked on, I have gone; *ñe-pa to ñe-gñi-de*, they have finished eating, etc., are of course often used.

Future.—The present is commonly used as a future; thus, *ngi deang-gñi-gñi*, I shall beat. Common suffixes are *paang* and *gñi-paang*, *gñi-gñi*, etc.; thus, *ñe-paang*, I shall say; *ñang-de ñe-gñi-gñi*, I will go home.

Imperative.—The base alone is used as an imperative. The imperative base of the classical dialect is often preserved; thus, *ñe-mo*, to go; *ang*, go; *paang-mo*, to come; *ñak*, come; *ñang-pa*, to carry; *ñang*, carry; *ñak-pa*, to tie; *ñak*, tie, etc.

Common suffixes are *ñak* or *ñak*, *ñang*, and the more polite *re*, *re-ñak*, or *re-ñak*, *re-rang*, *re-dek*, *ñang-ñak*, etc. Thus, *ñang-ñak*, give; *ñe ñe ñe-re-dek*, please show the way. *ñe* is the classical *gñe*, help. The literal meaning of the last example is accordingly 'may this show-help-please.'

Verbal nouns and participles.—The various tenses are in reality *verbed nouns*. The most common verbal noun is, however, formed by adding *pa* or, if the base is classical Tibetan ends in a vowel or in *r* and *l*, *sa* : thus, *lape-pa*, to do ; *de-sa*, to go. Such forms are often used as finite forms ; thus, *abte-pa*, he said. In connection with case suffixes and postpositions they are used in order to form various kinds of adverbial clauses, infinitives, etc. : thus, *se-sear*, saying-for, in order to say ; *ape-pa chd-gd*, sin doing-by, because I have sinned. They are moreover used as verbal and relative participles. In this sense another form ending in *khin* is, however, also used. When the participle ending in *pa* or *sa* precedes a qualified noun it is put in the genitive : thus, *agd drep-gai sir-khl*, me-by getting-of property-share, the share of the property which I shall get ; *se-pa agas-ka drep-khlin aha*, man me to striking that, the man who struck me. The participle is also used when the interrogative pronoun is applied as a kind of relative : thus, *ape-la gang gi-pa them-chd-khl rags-gd gin*, me-to what being, all things is.

A verbal noun, which is commonly used as an infinitive of purpose, is formed by adding *gye* : thus, *se-gye*, to eat.

Conjunctive participles are formed by adding case suffixes to the base or by means of special suffixes such as *de* and *te*, *ching* and *ching* : thus, *gang-pa ar-ra*, 'why?' saying-in, if you ask why, because ; *lung-ed*, arising-from, having arisen ; *seep-te*, having gone ; *abte-ching*, doing ; *se-ching*, eating, etc.

Negative particle.—The negative particle is a prefixed *mi* or *ma*. In compound forms it precedes the last part of the compound. *mi* is used with the present and future tenses ; *ma* with the past tenses and the imperative : thus, *mi fee*, I am not worthy ; *se-mi-gang*, I shall not eat ; *lape-hd ma sang*, you did not give ; *ma stak*, don't come. It should be noted that the simple base is often used in the negative imperative even when the positive imperative differs : thus, *ma gang*, not me stak, don't come.

Interrogative particle.—The interrogative particle is *am*, or usually simply *a*, before which a final consonant is doubled : thus, *lap/laap-aga*, has he arrived?

For further details the student is referred to the works mentioned under the head of *authenticity* in the general introduction to the Tibetan language and to the version of the Parable of the Prodigal Son which follows. The latter is given in Tibetan characters and in transliteration. The Tibetan text represents the literary language, and not the colloquial speech of the people. It is written in the usual way, so that the spelling of the single words agrees with the form they assume in classical Tibetan. The transliterated text printed in ordinary type is a literal rendering of the Tibetan character. A second transliteration has been added in Italics. It is a phonetical rendering of the text as pronounced by Lhasa people.

A list of Standard Words and Phrases, based on the hand-books of Mouss, Sandberg and Henderson, will be found on pp. 140 and ff.

[No. 7.]

TIBETO-BURMAN FAMILY, TIBETO-HIMALAYAN GROUP.

TIBETAN.

CENTRAL DIALECT.

(Mr. David MacDonnell and Colonel Woodcock, 1892.)

(HELEN BURNIE.)

TRANSLITERATION AND TRANSLATION.

Mi	shig-la	lu	gayin	yed-pa-red.	De-dag-las	chhang-lu	da	rang-gi
Mi	shig-la	pa	api	gi-parra.	De-dag-lā	chhang-lu	ti	rang-gi
Mi	shig-la	pa	lu	ra.	De-dag-las	chhang-lu	ti	rang-gi
pha-la	shu-pa,	'nga-i	yab,	nga	thak-pai	nor-shal	'nga-la	gong-shig.'
pha-la	shu-pa,	'nga-i	yap,	api	thak-pai	nor-shal	'nga-la	gong-shig.'
pha-la	shu,	'ng	fa-lu,	mo-yi	thak-pai	nor-shal	'nga-la	gong-shig.'
Kha	rang-gi	nor	de-dag-la	hgo-na,	De-na	shig	mong-po	na
Kha	rang-gi	nor	de-dag-la	gi-sh,	De-na	shig	mong-po	na
Kha	rang-gi	nor	de-dag-la	gi-sh,	De-na	shig	mong-po	na
lu	chhang-lu	nor	tham-shal	thak-na	yal	thang-rig	shig-ta	
pa	chhang-lu	nor	tham-shal	thak-na	yal	thang-rig	shig-ta	
pa	chhang-lu	nor	tham-shal	thak-na	yal	thang-rig	shig-ta	
mong-ba-dang	dar	gyed-pa	nga-pa	byed-shig	nor	thang-na	chhang-lu	
mong-ba-dang	dar	gyed-pa	nga-pa	byed-shig	nor	thang-na	chhang-lu	
mong-ba-dang	dar	gyed-pa	nga-pa	byed-shig	nor	thang-na	chhang-lu	
thang-nga.	Yang	kha	nor	tham-shal	chhang-lu	thang-nga	thang-nga	
thang-nga.	Yang	kha	nor	tham-shal	chhang-lu	thang-nga	thang-nga	
thang-nga.	Yang	kha	nor	tham-shal	chhang-lu	thang-nga	thang-nga	
yal	de-la	ma-ge	chhang-po	shig	thang-lu	kha	thang-po	'nga-na,
yal	de-la	ma-ge	chhang-po	shig	thang-lu	kha	thang-po	'nga-na,
yal	de-la	ma-ge	chhang-po	shig	thang-lu	kha	thang-po	'nga-na,
mong-na	yal	de	gong-shig	shig	dang	'ngang-na	thak-pa-dang	da
mong-na	yal	de	gong-shig	shig	dang	'ngang-na	thak-pa-dang	da
mong-na	yal	de	gong-shig	shig	dang	'ngang-na	thak-pa-dang	da
kha	phag-pa	thak-na	shig-kha-la	thang-nga.	De	kha	phag-pa	na-na-i
kha	phag-pa	thak-na	shig-kha-la	thang-nga.	De	kha	phag-pa	na-na-i
kha	phag-pa	thak-na	shig-kha-la	thang-nga.	De	kha	phag-pa	na-na-i
gang-bu	kyang	rang-gi	gong-pa	'ngang-bu	'shad	kyang	ni	na-kyang
gang-bu	kyang	rang-gi	gong-pa	'ngang-bu	'shad	kyang	ni	na-kyang
gang-bu	kyang	rang-gi	gong-pa	'ngang-bu	'shad	kyang	ni	na-kyang

kho-la	ma	ster-ra.	De-ma	kho	drau	ma-par	'aggar-to	ma-pa,	'nga-i
kho-la	ma	ter-ra.	Te-ad	kho	dra	ad-par	gyar-la	ma-pa,	'nga-i
kho-la	ma	ter-ra.	Therefor	he	manay	ma-lag-to	homa-lag	ma,	'ng
yab-kyi	gla-pa	maug-po	draug-la	ba-ryu	ya-pa	ma-mi-da,	plar		
yap-kyi	la-pa	maug-po	te-dab-la	ad-pa	gi-pa	ma-mi-da,	plar		
ba-lar	la-lag	maug	ba-lar	ad-pa	gi-pa	ma-mi-da,	plar		
maug-ryu	yang	yab-kyi	nga-i	'ad	baug-pa	chid-ba,	Da	nga	baug-ma
maug-ryu	yang	yab-kyi	nga-i	'ad	baug-pa	chid-ba,	Da	nga	baug-ma
baug-ryu	yang	yab-kyi	nga-i	'ad	baug-pa	chid-ba,	Da	nga	baug-ma
baug-ryu	yang	yab-kyi	nga-i	'ad	baug-pa	chid-ba,	Da	nga	baug-ma
yab-kyi	draug-du	maug-po	khong-la	ba-ryu,	"nga-i	yab,	nga	baug-ma	
yap-kyi	draug-du	maug-po	khong-la	ba-ryu,	"nga-i	yap,	nga	baug-ma	
ba-lar	draug-du	maug-po	khong-la	ba-ryu,	"nga-i	yap,	nga	baug-ma	
draug	kyi-yi	draug-du	maug-po	baug-pa-yin,	Da-phyin-chid	nga			
draug	kyi-yi	draug-du	maug-po	baug-pa-yin,	Da-phyin-chid	nga			
kyi-yi	ba	ma-lar	mi	ma-pa	nga	kyi-yi	gla-pa	sting	draug
kyi-yi	ba	ma-lar	mi	ma-pa	nga	kyi-yi	gla-pa	sting	draug
'ad-ma	maug-chig.		De-ma	kho	baug-la	maug-gi	yab-kyi	draug-du	
'ad-ma	maug-chig.		Te-ad	kho	baug-la	maug-gi	yab-kyi	draug-du	
maug-gi	On-kyang	kho	ba-rang	baug-rang-la	yab-pa-i	baug	kho-i		
maug-gi	On-kyang	kho	ba-rang	baug-rang-la	yab-pa-i	baug	kho-i		
yab-kyi	kho	maug-chig	maug-ba-lar-ma	baug-pa-yin	baug-chig	baug	maug-ma		
yap-kyi	kho	maug-chig	maug-ba-lar-ma	baug-pa-yin	baug-chig	baug	maug-ma		
'ad-ma	kho-la	kho-ba-lar-ma	De-ma	ba	baug-la	maug-pa,	'nga-i		
'ad-ma	kho-la	kho-ba-lar-ma	Te-ad	ba	baug-la	maug-pa,	'nga-i		
yab,	nga	maug-ma	draug	kyi-yi	maug-ma	maug-pa	kyi-yi		
yap,	nga	maug-ma	draug	kyi-yi	maug-ma	maug-pa	kyi-yi		
da-phyin-chid	nga	kyi-yi	ba	ma-lar	mi	maug-pa	kyi-yi		
da-phyin-chid	nga	kyi-yi	ba	ma-lar	mi	maug-pa	kyi-yi		
gyar-pa-ma-lar	maug-pa,	'da	gya	baug-pa	'ad	baug-pa	baug-pa		
gyar-pa-ma-lar	maug-pa,	'da	gya	baug-pa	'ad	baug-pa	baug-pa		
kho-la	gyar-chig;	baug-pa-la	maug-pa-la	maug-pa-la	maug-pa-la	maug-pa-la	maug-pa-la		
kho-la	gyar-chig;	baug-pa-la	maug-pa-la	maug-pa-la	maug-pa-la	maug-pa-la	maug-pa-la		
maug-chig.	De-ma	nga-ta	maug-chig	maug-pa	maug-pa	maug-pa	maug-pa		
maug-chig.	De-ma	nga-ta	maug-chig	maug-pa	maug-pa	maug-pa	maug-pa		

kho-la	gao nga-pa,	'ba,	khyl-ni	du-ayen-du	nga	dang	mayen-du
kho-la	ang-ma,	'pa,	khyl-ni	du-ayen-du	nga	tang	ayen-du
khia-la	ma,	'ma,	pa,	duayen	la,	ma,	ta-pa
khyl-pa	nga-la	gung	yal-pa	duan-dad	khyl-mang-gi	yin,	du
du-pi	nga-la	khang	pa-pa	duan-dad	khyl-mang-gi	pin,	du
khyl	ma	ma,	hang	du	pa	la,	ma
ma-la	'adl	khyl-ma,	lar	gao-pa-yin;	ma-ma,	khyl-pa	pin-pa,
ma-ma	adl	adl-ma,	lar	ad-pa-yin;	ma-ma,	ma-pa	pin-pa,
ma-ma	ma	ma-ma,	ma	ma-ma;	ma-ma,	ma	ma,
ma-pa	khyl-pa	khyl-pa	ma-pa	pin,			
ma-pa	khyl-pa	ma-pa	ma-pa	pin,			
ma	ma	ma-ma	ma	la,			

SMTI DIALECT.

The district of Spti consists of the valleys of the Spti and Fta Rivers and of a greater region belonging to the western Himalaya system. It stretches southwards like a wedge between Lahol in the north-west and Kanawar in the south-east. The prevailing language over the whole of the district is Tibetan.

The number of speakers has been estimated for the purposes of this Survey at 3,148.

A list of Standard Words and Phrases in the Spti dialect has been forwarded from Kangra. I have corrected it after the list of Spti words printed in Mr. Jamshid's Tibetan Dictionary. The list and the dictionary are the only sources of the remarks on the grammar of the Spti dialect which follow.

AUTHORITY.—

JAMSHID, H. A.,—*A Tibetan-English Dictionary with special reference to the prevailing dialects. To which is added an English-Tibetan Vocabulary.* London, 1881, pp. xii and B.

The Spti dialect is a form of Central Tibetan. In several forms it agrees with Laskhli and connected forms of speech. In the most characteristic feature, however, viz., in the use of tones, it marches with Central Tibetan.

Phonology.—The vowels are the same as in classical Tibetan. *a-i* is pronounced *u-i*; thus, *a-pid*, of the father; *do-ut*, from there. It is of no consequence for this change whether the *i* is original or has been derived from an *a*. In *ei*, on the other hand, *a* and *i* are pronounced distinctly; thus, *kod*, his.

Initial soft consonants which are not preceded by a prefix in classical Tibetan, are pronounced with a strong aspiration. In the list of words, however, the aspiration has not been marked. Thus, *pheng*, classical *pong*, which? *chud-pa*, classical *chud-pa*, smoke; *bla-ma*, classical *bu-ma*, daughter, and so forth. Such words are pronounced in the deep tone. The same is the case with words beginning with *x* and *sk*, which words have been changed to *s* and *sk* respectively. Thus, *am*, classical *am*, food; *stap*, classical *stap*, day.

Final *y* and *d* are left unchanged; thus, *chig*, one; *dag*, six; *mdg*, eye; *gyed*, eight; *lkyed*, there, and so forth. There is, however, a tendency to drop them in certain positions. Thus, *bu-ma*, classical *bu-ma*, bride; *lkyed* and *lkyed-bi*, classical *lkyed-kye*, by there, and so forth.

Final *s* is changed to *i* or, if preceded by a consonant, dropped. Thus, *rt*, classical *ris*, quarter; *old rid*, classical *old rid*, who knows? perhaps; *chod*, classical *das*, woman, thus; *gid*, classical *gid*, cloth; *nd*, classical *am*, from; *am*, classical *am*, many, and so forth. *dr* is, however, sometimes retained, and is become *a*; thus, *re-rig-am*, goats; *chids*, classical *chids*, home; *skid*, classical *skid*, cow, and so forth.

If between vowels is usually pronounced as *u*; thus, *u-u*, classical *u-u*, to sit; *sk-u-u*, classical *sk-bu*, to die. Compare, however, *chid-u*, going; *lko-bu*, they.

Compound consonants are simplified in various ways. Gutturals before *y* are retained, but the following *y* is dropped if it precedes an *i*; thus, *pheng-pa*, classical *gyen-pa*, to put on, to wear; *bi* and *gi* the suffix of the positive; *lki*, classical *lkyed*, dog. Compare, however, *chidng-bu*, classical *'u-dkyeng-bu*, to bring.

Labials and *g* become palatals. Thus, *chjed*, classical *chjed*, half; *ja*, classical *ya*, head.

An *r* coalesces with a preceding letter to a cardinal; thus, *dad-pa*, classical *dad-pa*, brother; *flau-pa*, classical *flau-pa*, a spring; *gid*, classical *gid*, knife; *dlau-mo*, classical *dlau-mo*, warm; *fla-pa*, classical *fla-pa*, child. *Sr* becomes *sh*; thus, *shing-mo*, sister.

ʒ becomes *d* in *da-mo*, classical *da-mo*, moon.

In other cases the first component of compound consonants is dropped. Thus, *ba-lang*, classical *ba-lang*, cow; *hang-pa*, classical *hang-pa*, foot; *ta*, classical *ta*, horse; *gda-sa*, classical *gda-sa*, a shepherder; *cha*, classical *cha*, tongue; *lar-mo*, classical *lar-mo*, sister; *dad*, classical *dad*, all; *ma*, classical *ma*, nose; *ʒi-ai*, classical *ʒi-ai*, name of a district; *chig*, classical *chig*, one; *aga*, classical *aga*, gold; *kar-pa*, classical *kar-pa*, white; *agat*, classical *agat*, silver; *cha*, classical *cha*, ten; *chi*, classical *chi*, four; *pa*, classical *pa*, head; *damod*, classical *damo-mo*, before, and so forth.

Note also *cha* and *ja*, classical *cha*, hair; *ʒa*, classical *ʒa*, memory; *chag-tu*, classical *chag-tu*, fly; *chod-tu*, classical *agpat-pa*, to do; *shar-mo*, classical *shyar-tu*, name of a tree; *agpa-pa*, classical *agpa-pa*, incense; *ag*, classical *agpa*, beneath, and so forth.

Tones and accents are the same as in the Central Dialect. The difference between low-toned aspirates derived from old uncomposed soft consonants and high-toned aspirates derived from old soft consonants with a prefix, is more marked than in other dialects.

Inflectional system.—The inflectional system in most characteristics agrees with classical Tibetan. I shall only draw attention to some few features in which it differs.

The prefix *a* is used in words such as *a-pa*, father; *a-mo*, mother; *a-cha*, brother; *a-tsa*, uncle, and so forth.

The particle of comparison is *ang* as in Ladakhi; thus, *shat a-cha shat a-cha ang dhuo-po dag*, his brother is taller than his sister.

The pronoun *aga*, I, is apparently unaltered; thus, *aga*, I; *agd*, my. The plural is *aga-cha*, or, perhaps, *aga-aka*. Compare Ladakhi. "Then" is *khjed*, or *khje*, genitive *khjed* and *khjed-ki*, plural *khje-cha*. Note also *sha-tu*, they. The actual pronunciation of the latter word is perhaps *sho-mo*.

With regard to verbs we may note that, according to the list of words, there seems to be a tendency to distinguish the first from the second and third persons. It is, however, not possible to state whether this is really a feature of the spoken dialect.

The verb substantive is formed from the base *pa*, *pad*, and *dag*; *pad* *pad-tu* or *dag-pa*.

The first person of the present tense is, according to the list, formed by adding *pad*, *am*, to a participle ending in *a*, before which a final consonant is dropped. Thus, *shat a pad*, I go; *gyat-tu pad*, I strike. The same form is, however, also used in the third person; thus, *dad-tu pad*, he lives.

The second and third persons are formed by adding *dag*, or, after vowels, *rag*, to the base; thus, *gyat-dag*, striked; *gda-rag*, he is grazing.

In the past tense we find forms such as *gyat-tan*, I struck, he struck; *gyat-ang*, thou struckst; *ang-tan*, went.

The future is formed by adding *ia*, i.e. *yia*, as in Ladakhi; thus, *gyed-ia*, will strike. *Yia-ga*, shall be, literally means 'I may be,' as in Ladakhi.

In the imperative we may note forms such as *taa-tang*, take; *ching-tang*, bind, and so forth.

The usual verbal noun is formed as in Ladakhi. Thus, *chde-cho*, to be; *gyed-cho*, to beat. Note also the participle *ang-shan*, gone; compare Purik and Ladakhi.

The preceding remarks are far from being exhaustive. It is, however, hoped that they are sufficient to show how the Spiti dialect must be classified.

A list of Standard Words and Phrases will be found on pp. 143 and ff. below.

NYAMKAT.

A Tibetan dialect is spoken along the upper course of the Salween in Kachin. The number of speakers has been estimated for the purposes of this Survey at 1,544. The name of the dialect is Nyamkat.

Nyam-kat, classical *nyam-ahat*, means 'the Nyam speech,' lit. 'the language of the equine.' The dialect is also known under other names such as *Bad-kat*, i.e., *Bad-ahat*, Tibetan; *Songpas*, i.e., probably *song-nyam*, the (dialect of the) Buddhists. The speakers are sometimes also called *Jag* as in Tibet Garhwal.

Nyamkat is closely related to Spiti and Jag. There are apparently very few traces of an influence exercised by Kachin's. I may mention the form *ko-sung*, he gave to us; compare *song-sung*, he gave to them.

A version of the Fable of the Prodigal Son in the Nyamkat dialect will be printed below. It has been forwarded in Devanagari and transliteration. I have only printed the latter text. The original does not distinguish between *ai* and *ja*, *j* and *ga*, *ai* and *ai*, *j*, *a*, and *ai*, respectively. I have, however, distinguished between those various sounds as in the Tibetan of Spiti and Garhwal.

Phonology.—The phonetical system is in most characteristics the same as in Spiti and Tibet Garhwal.

A strong aspiration of soft components can be inferred from spellings such as *de-ne* and *te-ne*, then; *ahap*, classical *ahap*, day; *se-fo*, to see, but *se-ne*, eating, and so forth. Final soft components are backed: thus, *fish-sing*, far; *dot-pa*, belly; *thop*, to be found.

A final *s* is dropped, and a preceding vowel is lengthened: thus, *khong-ahap-ai*, from the property; *ai*, i.e., probably *apt*, classical *gapt*, two; *ai*, classical *ai*, season; *ga*, classical *ga*, it is necessary; *sh*, classical *shap*, kind. In some cases, however, *s* is changed to *i* as in Spiti. Compare *se-ne*, classical *se-ne*, having eaten; *go-ye*, classical *go-ye*, driving.

The suffix *pa*, he takes the form *ne* after vowels, *ag*, *r*, and probably also after *t*; thus, *chi-cha-ne*, died; *sung-ne*, went; *se-ne*, said. Instead of *ne* we sometimes find *a*; thus, *gha*, asked; *pong-a*, came. *Lai-pa*, a current, therefore corresponds to Tibetan *la-rpa*, and not to *gha-la*.

Dentals components are simplified in the usual way.

By becomes *ai*; thus, *ahak*, classical *byag*, he pushed. *Y* is dropped after components before *a* and *i*; thus, *iter*, classical 'atiter, being; *phir-la*, classical *phir-ai*, half; *phir-la*, classical *phir-ai*, after. In other cases *y* is retained after gutturals; thus, *gyah*, classical *gyah*, run.

Compound components containing an *r* as the last component are changed to cardinals. Thus, *gang-ne*, classical 'gyang-la, to satisfy; *ghya*, classical 'adai-la, asked; *ghaya*, classical *gha-ye*, a son.

In other compounds the first component is dropped; thus, *don-ahak*, classical *dha-methap*, God; *sh*, classical *ghag*, kind; *go-ye*, classical *gye-ye*, driving; *gang*, classical *gang*, boat; *cha-la*, classical *cha-la*, with; *long-ne*, classical *long-la*, to die; *kat*, classical *ahat*, word, and so forth.

Tones and accents are probably the same as in Spiti.

Inflectional system.—The suffix of the case of the agent is *sa* or *in* *Ja*; thus, *akasa*, by the father. The other cases are formed as in classical Tibetan.

'Thou' is *lha-rang* and *lha-pa*-rang.

With regard to verbs we may note the verb substantive *lha*, past *lha*, corresponding to classical Tibetan *gta*, past, respectively.

The usual forms of the past add *song* or *pa*, *sa*; thus, *ser-song*, said; *ser-pa*, said. Forms such as *lung-wa*, *gar-wa*, belong to the participle ending in *wa*. Compare *lha-wa*, having brought; *pa-pa*, having divided. *Ja*, went, stands for *ja*, i.e. 'apart'.

In the imperative suffixes such as *pa*, *chak*, *chak* are usually added. Thus, *lung-pa*, to give is necessary, *give*; *lha-chak*, being; *cho-chak*, make, and so forth. *Chak* is a usual termination.

The usual form of the verbal noun ends in *ja*; thus, *ser-ja*, to eat.

For further details the student is referred to the specimen which follows.

[No. 8.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

STANDARD DIALECT.

(Burmese.)

Mi	chik	fo-gu	ni	hai.	Chhang ^h -wa	sha-la	ser-wang.
Mom	out(-of)	was	two	were.	Tsang-by	father-to	with,
'ngi-rang-la,	ya	sha,	kho-rang-gi	khang-shing-né	ngi-rang-la	phé-ka	
'me-to,	O	father,	your	house-field-from	me-to	half	
tang-gá.	Aha-wa	fo-gu	ni-la	khang-shing	gi-po	tsang-wang.	Shang-pa
give.	Father-by	was	two-to	property	dividing	gone.	Days
ai . sun	phé-la	tha-ga	chhang ^h -wa	kho-rang-gi	khang-shing	ja-ye	cha-wang.
two three	after	was	young-by	his	property	together	made.
Thak-rang	yul-la	fo-ne	kho-rang-gi	ching-kha	ngjung-la	tsang-wang.	To-no
For	country-to	going	his	property	girls-to	gone.	Then
kho	ching-kha	sa-thang-din-wang,	da-ne	da	yul-la	ni-mot	ni.
his	property	eat-drink-finished,	then	that	country-to	famine	spread.
Khorang	ser-mo-chang-yek	wang.	lu	yul-la	ni	ching-gi	li-po
Es	poor	became.	That	country-in	man	out-of	service
che-wang.	Kho-rang-wa	ching phak	phé-la	tsang-wang.	Do-ne	kho-rang-gi	
did.	His-by	field water	feeding-for	went.	Then	his	
phak-gá	hak-pho	hai	ni-ne	ché-ga	chang-we	hin;	kho-rang-la
water-of	colled	looks	cutting	letly	cutting	is;	him-to
gang-tang	wa	thak-pa	hin.	Do-ne	kho-rang	man-la,	'ngi-rang-gi
anything	not	being-got	was.	Then	is	mind-to,	'my
sha	khang-la	li-po	tsam	duk.	Kho-rang-la	ni-je	chang-je
father-of	house-in	straw-st	low-mang	was.	Then-to	cutting	drinking
chang	ni-la	gi-tang	yul	wang-to	duk.	Ngá	tekri-wa
will	man-to	drinking-after	bread	much	is.	I	hunger-from
duk.	Ngá	lang-we	sha-la	fo-yang,	khorang-wa	ser-wang.	'la
am.	I	rising	father-to	go-out,	him-by	said,	'O
ngá-wa	kho-rang-gi	cha-la	kon-chak	wa-la	thak-pa	cha-wang.	Ngá
me-by	lip	promised-to	God	with	me	did.	I
kho-rang-gi	tha-ga	ser-je	phodá-moda.	Nga-rang-la	khay-rang-gi	da-la	
your	was	to-say	after-not-am.	He	you-of	with	

li-po around	baq like	alho, made.	Kho He	lang-wa rising	kho-rang-gi his	sha father	den-la near	qai-wang. went.
Tha-gu Son	thak-rang for	dak, is	kho-rang-gi his	sha-wa father-by	thang-wang; was;	kho-rang-gi his	thang-gi son-of	
jug-jar pile	cha-wang; made;	qai-wa going	wang-wa, went,	jug-pa went	ding, north	kha pointed,	tok-wang. island.	Kho-rang-gi His
tha-gu-wa son-by	wa-wang, said,	'lo O	sha, father,	'nga-rang-wa son-by	khyet-gi father-of	den-la before	kon-chak died	wa-la to
shak-pa she	cha-wang. did.	Tak-wang Now	ngi I	kho-rang-gi your	tha-gu son	wa to-wang	phu-cha-ma-ho. able-wat-wa.	
sha-wa Father-by	thak-po-la served-to	wa-wa, said,	'ga-ma good	gya-wa good	wat cloth	kha-mag-la skin-to	gya-wa putting-on	
khar-chak; bring;	lak-pa-la land-on	dagh-jak-la finger-on	(La, ring.	drag-ga-la) and	wa-wang ring.	da-rang and	hang-ha-la fast-on	
kagha skew	gya-wa putting-on	khar-chak. bring.	Ngai-rang-la Up-to	wa-ja eating	thang-ja drinking	long, give,	da-rang and	
sha-wi sorry	cha-chak. made.	Dar-ling This-for	nga-rang-gi my	tha-ga son	shak-wang, died,	tak-wang was	mayu alive	
yang-wang; was;	nga-rang-la wa-to	sha-wi sorry	cha-chak. made.					

Tha-wang Then	kho-rang-gi his	tha-gu son	chayt elder	shing-kha-la father-in	lat. was	Ta-wa Then	kho-rang is	
Khang-bai house-of	wa-wa near	yang-wang, came,	phit-la outside	la clothing	ta dancing	go-wang. undressed.	Kho-rang-wa Kha-by	
jak-po-la served-to	kai-gyap-wang called	da-rang and	kho-rang him	qai-ya, asked,	'chi 'what	tan matter	'hin? is it?	
Kho-rang-wa Kha-by	kho-rang-la him-to	wa-wa, said,	'kha-rang-gi 'thy	no younger-brother	yang-wa came	hin; is;		
Kha-rang-gi thy	sha-wa father-by	kho-rang-gi his	phit-la ask-for	wa-ja eating	thang-ja drinking	hang-wang. gave.		
Chik-la, Wly,	wa-chha-mat-pa in	lak-wa returning	yang-wang, came.	Kho He	ghik-pa word	shak-wang. is.		
wang-la outside	mi not	do-wa-wa. go-would.	Da-wa Therefore	kho-rang-gi his	sha father	phit-la outside	tham-wang; came;	
kho-rang-la him-to	shak-cha extremely	cha-pa, doing.	kho-rang-wa him-by	sha-la father-to	wa-wa, said,	'lo 'your	wang many	
kho-rang-gi your	li-pa served	cha-pa, doing.	nga-rang-wa wa-by	kho-rang-gi your	tan-la word	wa not	shap-hat transposed.	
Kho-rang-wa Then-by	nam-shi-bar-du over-comes	nga-rang-la wa-to	chik one	chhang small	wa-to good	na not	hang-wang. power,	

thuk-hin-nu, nga-rang-gi shuk-po nu-la may-thuk cho-po. Daj klu jin-gu
 unknown, my friends with fast to make. But that was
 old-rang? young-wa; kho-rang-an nư tak-rang-na nu-jung-la tang-wa-shu-rang.
 young came; him-by property all hereto-to to-give finished,
 kho-rang-na kho-la nu-jə thung-jə tang-wa. Kho-rang-na nu-wa, 'to
 you-by him-to calling drinking parent.' Him-by said, "O
 nga-rang-gi thu-gu, khyot nga-rang-dang; du-rang chu hin-na nga-rang-gi
 my me, then me-with; and what is my
 nang-la thuk-rang. kho kho-rang-la tak-rang-na hin. Nga-rang-la do-chuk
 know-to will-to-found, find then-to all to. U-to go
 khun-rang; kho-rang-gi no shi-shu-wa, tak-rang nu-yo qai;
 marry; your younger-brother dead-was, now after want;
 to-rang-wa hin, tak-rang thap-rang.
 last gone was, now found-was."

JAD DIALECT.

The Bhötās of Nilang in Tehri Garhwal are called Jads. They have originally come from Tibet. According to the District Gazetteer, they have now a large admixture of Garhwali and Rohelri blood, due in a great measure to the former practice of purchasing slave girls from the poorer Garhwalis.

The Jads are the carriers and brokers with Tibet, like the Bhötās of the Kumaon valleys. In the winter they migrate southwards to Dunda on the Bhagirathi some seven or eight marches below Nilang.

The number of speakers has been estimated for the purposes of this Survey at 100. At the last Census of 1901, there were 394 speakers of Bhötā in Tehri Garhwal.

The Jad dialect is closely related to the Tibetan spoken in Spiti. The materials available are not sufficient for settling all questions of detail. The general character of the dialect will, however, be easily recognized.

A version of the Fable of the Prodigal Son in the Jad dialect will be printed below. It has been forwarded in the Tibetan character usual in the district, and in transliteration. The transliteration in one or two places differs from the original. I have not corrected such passages, because the transliteration apparently presents the better text. On the other hand, I have silently corrected the very numerous blunders in transliterating single words.

Phonology.—The phonetic system is, mainly, the same as in Spiti.

Initial soft consonants are pronounced with a very strong aspiration. The consequence is that they usually appear as hard letters. Thus, *pa*, now; *sha-ba*, mid; *sha-ba*, to be exhausted, and so forth.

Final *g* is apparently pronounced as *k*; thus, *dek*, to; *nik*, eye.

Final *d* is sometimes dropped, and sometimes pronounced as *t*. Thus, *pa-pa*, classical Tibetan *grad-pa*, belly; *de-cha*, classical *ed-cha*, to sit; *pat*, classical *pad*, to.

Final *s* is always dropped. Thus, *gyal-bha*, classical *gyal-bha-sa*, country; *nyi*, classical *nyis*, two; *na-sa*, classical *na-sa*, all. *Nas* becomes *sa*, *la*; *ad*, then, *di-as*, thereafter.

Double consonants are simplified, usually so that the first one is dropped. Thus, *nyi*, classical *nyis*, two; *na-sa*, classical *na-sa*, alive; *na-sa*, classical *na-sa*, give; *pa*, classical *pa*, nine; *pa*, classical *pa*, divide; *shi*, classical *shi*, four; *sha*, classical *sha*, seven; *ba*, classical *ba*, wood; *ta*, classical *ta*, horse; *sha-pa*, classical *sha-pa*, boat; *pa*, classical *pa*, head; *gya-ga*, classical *gya-ga*, iron; *na*, classical *na*, put; *sha*, classical *sha*, share; *na-sa*, classical *na-sa*, say, and so forth.

Labials conjunct with *y* become palatals. Thus, *sha-ba*, classical *sha-ba*, decide; *chi-ba*, classical *chi-ba*, outside, and so forth. In a similar way we often find *ch*, *f*, *ch* instead of *ky*, *ky*, *ky*, respectively. Thus, *na-sa*, classical *na-sa*, eating for; *chi-ba*, classical *chi-ba*, thy. This latter change, however, does not appear to be more than a tendency. Compare *gyal-sa*, country; *gyal*, mid; *gyal-ba*, of the father, and so forth.

When the last component of a compound letter is *s*, the whole compound is pronounced as *s* coronal. Thus, *pa*, classical *abra*, hair; *pa-sa*, classical 'a-gra-ba, go; *pa*, classical *pa*, ship; *pi*, classical 'a-di, salt; *pa*, I, corresponding to classical *pa*, slave, and so forth.

Note *da-sa*, classical *sha-ba*, moon; *sa-ba*, classical *sha-ba*, poor.

It is not possible to state how the *p* and *b* of the verbal suffixes *pa*, *pa*, *ba*, *ba*, is pronounced. The regular form after vowels is apparently *sa*. The same is probably the case after *ag*, *r*, and *i*. The specimen is, however, far from being consistent.

Tone and accent are probably the same as in the Central Dialect.

Inflectional system.—The various suffixes used in the inflection of nouns and verbs are mainly the same as in classical Tibetan. I shall only make some few remarks on characteristic points.

Nouns and pronouns.—The suffix of the case of the agent is *sa*; thus, *pa-sa*, by the father.

Note the use of the prefix *a* in words such as *a-ba*, father; *a-ma*, mother; *a-bro*, elder brother, and so forth. Compare Ladakhi.

The particle of comparison is apparently *ang* as in Ladakhi. Compare *ti a-cho* *dag-ma ang chhangs rang-ba* *tsok*, his brother sister a little than, more tall is, his brother is taller than his sister.

In addition to *ang-rang*, I. we also find *pa*, I. *pa* is Tibetan *pa*, a slave. Note also *cho-cho* and *cho-rang-pi*, thy; *hi* and *hi rang-pi*, his.

Verbs.—The most usual form of the past is the verbal noun ending in *pa*; thus, *sha-ba*, said. A periphrastic past is formed by adding *ang*, went; thus, *chang-ang*, became; *rang-ba ang*, gave, and so forth.

In addition to the classical verbal noun ending in *pa* and similar suffixes, we also find such as are formed by adding a suffix corresponding to Ladakhi *sha*. Thus, *da-sha*, to sit; *tsang-pa*, to come; *tsang-sha*, seeing; *jang-sha*, beating, and so forth.

For further details the version of the Fable of the Prodigal Son which follows should be consulted. The specimen is not a good one, and it should be used with caution.

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN

Key Messages

Abstract

[illegible]

[illegible]

[No. 8.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

Jap. DEALSON.

TRANSLITERATION AND TRANSLATION.

(STATE THREE CARNAL.)

Mi	chik-lu	pa	nyi	Yang	pa	chung-ma	yab-lu	shu-ba.
<i>Mia</i>	<i>east-to</i>	<i>was</i>	<i>his</i>	<i>And</i>	<i>was</i>	<i>younger</i>	<i>father-to</i>	<i>said.</i>
'nga-mag-lu,	yap,	nor-ki	kil	mag-gi.	Yab-lu	pa-lu		
' <i>me-to,</i>	<i>father,</i>	<i>property-of</i>	<i>share</i>	<i>give-went.</i>	<i>Father-by</i>	<i>was-to</i>		
nor-ki	kil	mag-lu-wang.	Shag	mag-ba	ma	wang,	pa	chung-ma-to
<i>property-of</i>	<i>share</i>	<i>gave.</i>	<i>Days</i>	<i>mag</i>	<i>not</i>	<i>went,</i>	<i>was</i>	<i>younger-by</i>
nor-nam	dö-ba,	gyal-kham-lu	wang	yang	ü-ru	mag-gi	nor-nam-lu	
<i>property-all</i>	<i>gathered,</i>	<i>country-to</i>	<i>went</i>	<i>and</i>	<i>there</i>	<i>was</i>	<i>property-all-to</i>	
khang-men	cha-ba	mtar-wang.	Yang	nor-nak-nam	sha-wang-ba,	di		
<i>evil</i>	<i>doing</i>	<i>aggravated.</i>	<i>And</i>	<i>property</i>	<i>was-estimated,</i>	<i>that</i>		
gyal-ma-ru	sa-lu	ni duk,	yang	nor	mta-pa	ül-po-ru	wang	
<i>country-in</i>	<i>entering-means</i>	<i>not</i>	<i>was,</i>	<i>and</i>	<i>property</i>	<i>not-being</i>	<i>misery-in</i>	<i>went.</i>
Yang	di	gyal-ma-ki	ni	chhepe	chik	tang-ba	wang-ba,	yang
<i>And</i>	<i>that</i>	<i>country-of</i>	<i>was</i>	<i>great</i>	<i>one</i>	<i>before</i>	<i>went,</i>	<i>and</i>
chhepe-ru	sakhal	chik-lu	phok	igbo-ru	tang-ba-wang.	Yang	phok	sa-bi
<i>great-by</i>	<i>fold</i>	<i>one-to</i>	<i>mine</i>	<i>feeding-for</i>	<i>sent.</i>	<i>And</i>	<i>sent</i>	<i>reason</i>
sak-il	wang	sa-na	to	chang-ba	wang;	yang-na	phu-mä	yang
<i>food-that</i>	<i>self</i>	<i>enter-if</i>	<i>belly</i>	<i>satisfied</i>	<i>was;</i>	<i>anyone-by</i>	<i>strove</i>	<i>was</i>
tang-ba	duk.	Yang	nor-lu	tang-ba	ta-ba	chang-ba	ü-ma	
<i>giving</i>	<i>was.</i>	<i>And</i>	<i>mind-in</i>	<i>entering</i>	<i>consideration</i>	<i>was-produced</i>	<i>this</i>	
nor-na,	'mag-gi	yap-ki	yog-po	mag-po	yot;	yog-po-lu	lu	mag-po
<i>mid,</i>	' <i>self-of</i>	<i>father-of</i>	<i>servants</i>	<i>many</i>	<i>are;</i>	<i>servants-to</i>	<i>belly</i>	<i>much</i>
do-ba	yot,	yang	mag-ni	toh-chi-lu	wang.	Tan	mag-ni	yap-ki
<i>going</i>	<i>is,</i>	<i>and</i>	<i>self</i>	<i>longer-dying</i>	<i>went.</i>	<i>I</i>	<i>self</i>	<i>father-of</i>
yang	do-yang,	yang	sha-yang,	'yap,	tan-ni	tan-chhok-ki	chho-mag-gi	
<i>leave</i>	<i>will-go,</i>	<i>and</i>	<i>will-say,</i>	' <i>father,</i>	<i>I</i>	<i>leave-of</i>	<i>power</i>	
tang-to	kyok-chang,	yang	to-ni	shikam	di-ru-ba	ma	yang-wang,	
<i>before,</i>	<i>answer-because,</i>	<i>and</i>	<i>was</i>	<i>world</i>	<i>here-in</i>	<i>and</i>	<i>came.</i>	
chho-mag-gi	pa	yang	di-ru	jap-yang.	Tan-lu	mag-gi	yok-po	chik-tang
<i>year</i>	<i>was</i>	<i>still</i>	<i>here</i>	<i>eachday-will.</i>	<i>He</i>	<i>self-of</i>	<i>servant</i>	<i>one-with</i>

da-ha dat." " Di-na song-ha nang-gi yah-hi tang-hu yang.
like appoint. " *This-from went out-of father-of near came.*
 Tang kio yang m-shuk-rang-po yai-pa, yang hang-ha kho-rang-gi yap-ni
and he still far-off was, and using his father
 ying-je chung, yang yap-ni web-ma-la tham-ha nang-po nang-po
pitiful became, and running quick-en embraced many many
 tek-ma-pa chung. Pa-ni shu-ha, 'yap, pa-ni kon-chhok tang yah-hi
stirring caused. She-by said, 'father, me-by listen and father-of
 layok chung; yang khy-di tang na chung-wang, yang chho-chi pu
inner became; and time-this worthy(?) not became, still thy are
 di na chung-wang.' Yap-rang-na kho-rang-gi yak-ma-la na-na, 'go
this not became.' Father-by are servants-to said, 'cloth
 lah-po ngo-shak ti ni-in kon-shak; yang di lah-pa-la sarap tang
good lay this man-on put; and his hand-on ring and
 kang-ha-la tham kon-shak. Yang pa sam-la geri chung-ha; pu di
fast-on show you. And I mind-is worry " became; na this
 shi-ha sem-chung, yang na-ha chung; kor-rang-ha sem-chung-ha, yang
and thought, and after became; last-part - thought, and
 thoh-chung-ha. Yang sem-ha-la geri chung nang-ha chung.
found-was.' And mind-is worry to-become much became.

Ti-shi pu chho-ha mshok tek-pa. Chht-lak gyo-ha khang-ha ngo-ma-la
This was big field was. Outside going house was
 sha tang huan tshor-ha. Yang yop-po chik-ha la nang-ha yang.
dancing and singing heard. And almost one-to word past and,
 'di chit' yang yop-po nang-na ti-ha, 'Tao-rang na-mo-chung (sic) di
'this what?' and almost self-by asked. 'My (?) brother-prince' that
 lep-chung-ha, chho-rang yap-ni nang-to sin-pa tang-wang, kho-rang-gi
his-son, your father-by much food past, his
 sem-ha hi-po sem-wang. Yang sem-ha-la kshik-pa chung-ha, khang-pa-la
mind-is happy thought.' And mind-to anger caused, house-into
 ni lah-sem-ha. Yang yah chhi-ha 'ta-na semo, shak. 'To to
and return-would. And father not coming to-attend upon. 'To pass
 ta-na nang-gi shak-chik yin. Yang chho-rang-gi ha-la ha-shu-ha,
according-to your servant am. And your word-to obeyed.
 Chho-rang-na (sem-rang-ha ri-pa chik yang na 'ang, nang-gi rok nyan
You-by me-to did one am not parent, one friend with
 sem-pa-shi. Tang chho-chi pu lep-chung, ti-na nang-gi nar-mh-nam
to-make-worry. And your are arrived, him-by one properly
 shang-ghang-na nyan to-ha-la tang-wang, chho-rang-na khi phi-ha shu-ha
harlots still joining gave, you-by his sake-for fast

tang-song.¹ Tang khang-an, 'pí, chin-song (su-nyen) yet lo tai;
 gone.¹ And kin-by, 'an, you me-with are yours according-to;
 sang-la yoi-pí chin-song-la yia. Sam-la ga-la yia, ga-la-oid (ang-po
 self-to being you-to is. Mind-is to-escape is, escaping-of proper
 yia. Tang chin-song-gi no-ma(sic) shik-song-la, pang san-song: ho-song.
 is. And your brother dead-was, and alive-came; last-was,
 thop-song.¹
*found-was.*¹

¹ The use of the word *pan* by the father, when speaking to his son, is not correct. *Eyo* must be used instead. †

GARNHWAL DIALECT.

Tibetan is spoken by the Bhutias of Panchthar in Garhwal. The southern boundary of the Bhutia tract consists of a line drawn from the western slope of Mandi Deir south-west to Tribul, thence north-west along the northern slopes of the Naasik peaks and along the water-shed between the Riri-Ganga and the footers of the Bhairi to Bellighat near Fana on the road between Ramai and Joshinath, whence it follows the Garwa-Ganga to Pakhi. The Bhutias of the Minu and Nili valleys are called Mirchas.

Tibetan is also spoken by most of the Tulehas, the inhabitants of the villages not occupied by Bhutias in the Nili valley. They are of Khas origin.

The number of speakers of Tibetan in Garhwal has been estimated for the purposes of this Survey at 4,500. The corresponding figures at the last Census of 1901 were 1,551.

The Garhwal dialect is closely related to the form of Tibetan spoken by the Jaks of Tehri Garhwal.

The materials forwarded from Garhwal, for the purposes of this Survey do not appear to be trustworthy. There cannot, however, be any doubt about the general character of the dialect.

Phonology.—Soft initial consonants are probably pronounced with a strong aspiration, so as to be scarcely distinguishable from the corresponding hard sounds. Thus, *ts*, *th*; *ts*, *that*; *ts*, *to cut*, and so on. In very many cases, however, the soft unaspirated consonant is retained, at least in writing. Thus, *dag*, *in*.

Final *g* and *d* are apparently rather feebly aspirated. Compare spellings such as *da*, *in*; *da*, *in*, probably *da*, classical Tibetan *da*, *remains*. Usually, however, the two sounds are preserved.

Final *s* is dropped. Compare *apt*, classical Tibetan *gapt*, *two*; *ap-jt*, classical *skapt*, *servant*. *As* becomes *a*, *i.e.*, *d*; thus, *ts-a*, *thereafter*.

St occurs as *sk*, *j*, and *r*; thus, *skot*, classical *stap*, *day*; *jt*, classical *skot*, *four*; *ap-jt*, classical *skapt*, *servant*. The actual pronunciation is probably *st*.

ʃ is also often written instead of classical *z*. Thus, *ʃang* (*rong*), classical *bzang*, *school*. Similarly *j* and *da*, *st* and *ts*, are not properly distinguished in the spoken form.

Compound consonants are simplified. The first consonant is dropped if the last component is not a *g* or an *r*. Thus, *tsk*, classical *skts*, *arms*; *ts*, classical *tsa*, *son*; *gsk*, classical *gtsa*, *put on*; *pat*, classical *pat*, *a head*; *tsk*, classical *skts*, *food*; *da*, classical *skda*, *remains*; *ʃts*, classical *ʃtsa*, *sleep*; *tsk-pa*, classical *skts-pa*, *door*; *skts*, classical *sktsa*, *olive*; *ʃts*, classical *ʃtsa*, *head*; *ʃtsk*, classical *sktsk*, *right*, and so forth.

A *g* coalesces with a preceding *t* or *pt* to *sk* or *ʃ*; thus, *stap* and *ʃang*, classical *bzang*, *becomes*; *ap-jt*, classical *skapt*, *servant*. *ʃkt*, however, also becomes *ʃkt*; thus, *ʃkt-ts*, for the sake of.

The qualitative suffix *ʃts*, *ʃpt*, becomes *skt*; thus, *tsa-skt*, of the heaven. *Skts*, on the other hand, remains, or is changed to *sk* if an *s* follows. Thus, *skts* and *skts*, *then*.

Compound letters containing an *r* as the last component are changed to *ts* or *skts*. Thus, *skts-pa*, classical *ʃts-ts-pa*, *quarrel*; *ʃts*, classical *ʃtsa*, *go*; *skts-pa*, classical *ʃts-pa*, *child*, and so forth.

Note *da-wa*, classical *da-ba*, month.

Tense and persons are probably the same as in other dialects of Central Tibetan.

Nouns and Pronouns.—The prefix *a* is used in *a-pa*, father.

The suffix *la* is very commonly used to form the case of the agent in the Parable : thus, *sha-pa shang-la a-pa-la da tsal*, son youngest-by father-to word said, the youngest son said to his father. This use of *la* is perhaps due to misunderstanding by the translator.

The suffix *sa* is used to form an ablative. Thus, *tsol-tsa*, from hunger ; *Jang-wa*, from Tibet.

With regard to pronouns we may note *nga* and *aga*, I ; *aga*, my, I ; *aga-la*, by me, to me ; *aga-rang*, we ; *sha* and *sha*, thou ; *sha* and *sha-ba*, he ; *sha-ba-t*, by him ; *sha-ba-la*, by him, to them ; *sh-ba*, they.

Verbs.—A compound present can be formed by adding *dag*, is, to a participle ending in *sha* : thus, *sh-sha-dag*, am dying.

Several forms are in use in the past tense. In addition to forms such as *tsal*, thought, said ; *wa song*, did not go ; *jang*, became ; *ga-song*, went, and so forth, we may note such as are made by adding *tsar* or *god* to the base. Thus, *sha-god*, did ; *tsang-god*, went ; *sha-jar*, made.

The usual verbal noun ends in *ja* : thus, *ga-ja*, going ; *ga-ja*, to feed.

The conjunctive participle ends in *sha*, i.e. perhaps if ; thus, *ga-sha*, having gone.

For further details the student is referred to the specimens which follow. The first is the beginning of a version of the Parable of the Prodigal Son, and the second is the statement of a witness. The latter is apparently much more correct than the former.

[No. 10.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

GAKHWAL DIALECT.

SPECIMEN I.

(PAIKERANDA, GAKHWAL.)

Chik-che-na ni-chi npi tha-ga da. Khe-na tha-ga chhang-la nga-la
A-certain man-of two was were. Then-from was young-by father-to
 ka lah, 'yo apa, chi not jung-na ngo kal-la tang-chirik.
word said, 'O father, which property because my share-to plea'
 To-na kho-ha-i kho-ha-la rang nor kal-la-cha-gbar. Mang-po shah-po
Then him-by them-to was property share-into-made. Many days
 ma song, tha-ga chhang kan dam che-la maring-to qo-sang. Khe-be
not went, was young all together making country-for word. There
 jan-la jung-tin shah-po don-moi khon-yol, rang nar-chi mol-ra-che.
extraneous! being days nation spent, was property-of squandered.
 Khe-be-la kan mol ra-cha-gbar, to-na tha-la mang-na kan-po jung.
Then-by all squandered-made, then there by female fell.
 Khe-rang kopyi jung. Khe qe-tin tha-la yul-ha-la ni chik-la
He gave because. He going there country-in was one-with
 shah-ja cha-yol; kho-ha-i rang shig-la phak kho-ja tang-yol. Khe-la
residing made; him-by was field-to raise to-fred was. Then-by
 phang-na phak sa-ja rang kot-po khe-che-ja nek-sam-yol; ja, ni-dak
grass nation food was belly to-fill wanted; other not-was
 kho-to-la chhang tang-ja. To-na sam-la hogo jung. kho-la
him-to everything to-give. Then mind-to consciousness came, him-by
 lap-sang, 'ngo apa tyan ni-la tap-ja shi-fa-tu-tyang takai
said, 'my father(-of) many men-to food how-good breed
 tang-ja-yol; hogo khor-na shikha. da. Ngo korg-tin rang-chi apa
to-pleas; I hunger-from dying am. I arising case-of father
 tsa-la qe-sang kho-la ka-chin lah-yang. 'yo apa, rang-la nam-chi
near go-shall him-to words speak, 'O father, self-by because-of
 dik-pa, khye shang ngi-to dikpa cha-yol. Ngo sba khye-chi tha-ga
is, your still near is did. I again thy am

kye-ja	ma	jang.	Nga-la	khe-rang-chi	yok-po	chik	chokia	nga-la	yang
to-mag	not	become.	He	your	street	one	like	me	also
chi'''	To-mo	khe	long-tin	mag	apa	ta-la	qa-yod	Khe-mag	
make."	This	he	arriving	one	father	over	went.	He	
ring-to-la	yod	khe-to	apa-la	khe	thang-tin	cham	nying-ja;	khe	charl
far	was,	he	father-by	him	arriving	small	path;	he	quickly
qa,	khe-to-chi	ok	jang-tin	jam yod.	Tin-ga	lah-yod,	'yo	apa,	
went,	he	went	arriving	landed.	She	and,	'O	father,	
nga-la	nam-chi	dik-pa	khye	thang	nyit-a	dik-pa	cha-yod.	Sin	
me-by	known-of	she	thy	night	over	she	died.	Apa	
khye-chi	tin-ga	lap-ja	ma	jang.'	Khe-u	apa-la	mag	ap-ja-la	
thy	one	to-mag	not	become.'	This	father-by	one	street-to	
lah-yod,	'kua	tal-ja	pa-jang	gon-ja	the-tin	khe-la	gon-chhak.	Khe-chi	
and,	'all	with	good	cloth	fabrics	him-to	put-on,	She	
lah-pa-la	jaga,	khe-chi	kang-ba	kag-sa	gon-chhak.	Nga-rang	sa-ja-ee		
land-on	ring,	he	fast	about	put-on,	He	waiting		
khye	dahya-chi;	khe-rang-chi	(tin-ga	chi-khan	yang	sa-po	tal;		
and(?)	rejected-tal;	sa-af-af	one	dread	one	also	dance;		
	for-tin	that-wang.'	Khe-rang	dal-pa	jang-yod.				
	arriving-land-land	was-found.'	This	sorry	become.				

[No. II.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

GARHWAL DIARIES.

SPECIMEN II.

(PAUKHANDA, GARHWAL.)

Di	da-wa-la	dang-ma,	ago	Jang-ra	lah-tin	tol-khan	dag.
This	month-in	beginning.	I	Tibet-from	returning	coming	was.
Gya-tha-pa	lug	ago	nye-to	dag.	Ti-la	tya	lo
Hundred	sheep	me	with	were.	There-as	salt	beaver
dag.	Ogo	nyi-to	Nam	Padam-Si	Kingja	Sawana	ti
was.	He	with	Nam	Padam-Si	Kingja	Sawana	these
mi	dag.	Di-ha	ya	lug-la	tya-kha	kal-ta	kye-khan
was	were.	These	also	sheep-as	salt-as	loading	bringing
tya-la	tya-kha	ago-rang	don	Chang-ma-la	kye-wang.	Yul-la	pho-tar
date-in	day	our	camp	Nit-la	arrived.	Village-at	outside
gar	po-kang.	Tahan-la	do-as	kan	jin-wang.	ti-chang	pha-la-tya-la
test	picked.	Night-in	then	all	stayed.	the-about	mid night-at
khayen	go	lug-gal-la	chung	mi-lham	chek-ta	jang.	Len
time	my	sheep-loads-in	some	dream	like	happened.	At-once
go-ra-as	go-lak	phar-jung	chek-wang.	Ogo	lug-gal-la	ta-la	Nam
load-from	load-about	lifted	loaded.	My	sheep-loads-to	near	Nam
ta-tin	yal.	Ogo	kha	din-tin	do-yul	ta-tin	yal.
looking	was.	I	month	closing	remained	looking	was.
yal.	Kera-la	ago	go-ra-as	go-lak	phar	hang-wed.	Kho-rang
was.	Nam-to	I	load-from	load-about	removing	acc-as-as.	He
ji	lug-gal	ago	kha-dhar	kha	yul-chek	kha-tak.	Ogo
four	bags	mine	took	them	village-towards	took.	He
Sawana	nyal-yul.	Ogo	ga-le	cho-ta	Kho-rang-la	hang-wang.	Ta-as
Sawana	slight.	I	quietly	doing	him	visited.	Then
mi	nyi	Nam-la	she-she	wang-yul.	Padam-Si.	kha	Kingja-la
was	too	Nam	after	went.	Padam-Si	and	Kingja-to,
cho-yul.	Tul-chi	nyi-as	Nam-la	thiya	lug-gal	ago	jang-wang.
made.	Village-of	near	Nam	with	bags	we	acted.
ji-wang.	'khe-wang	ti	lug-gal	chi-pi-la	khe-wang?	Kho-to	lab-wang.
asked.	'you	these	bags	why	took?	He	said.

'lug-gal ngo yin. Nge kho-la yul-la bor-ja-la kho-yod.' To no
 'bags mine. are. I them village-in leaving-for brought.' Then
 ngo-la shuk-pa sh-jung. Teur dang-ja-la lang-yod. That-sha sho-tin-in
 me-with quarrel made. Then leaving-for began. Never making-up
 hage kho-la jam-tin yul-la kho-sung. To-no kho-la thiya lug-gal
 we him selling village-into brought. Then him with bags
 gut-pa-la chung-nar.
 official-to handed-over.

FREE TRANSLATION OF THE FOREGOING.

In the beginning of this month I returned from Tibet with a hundred sheep, loaded with salt, horns, and wool. Nenu, Padam-Si, Kingjin, and Sowanu were with me. They also brought salt on their sheep. On the fifth our camp reached Kib, and we pitched our tents outside the village. When we were all asleep at mid-night I dreamt about my bags. I removed the bed-cloth from my head, and I saw Nenu looking at my bags. I remained silently looking on, to ascertain what he was about. Nenu was not aware of the fact that I had removed the bed-cloth from my head. He took fear of my bags and went towards the village. Sowanu slept near me, and I roused him quietly. Then we followed after Nenu, and we also roused Padam-Si and Kingjin. We overtook Nenu with the bags near the village. I asked him why he had taken the bags. He said, "they are mine, and I am going to leave them in the village." He began to quarrel with me, and to beat me. We only with difficulty succeeded in arresting him. We then brought him to the village, and handed him and the bags over to the revenue-officer.

KĀGATE.

The Kāgate dialect of Tibetan is closely related to the so-called Sharya and to the Tibetan of Sikkim. It is spoken in Eastern Nepal and in Darjeeling. We have not, however, any information about the number of speakers.

A version of the Parable of the Prodigal Son and a list of Standard Words and Phrases have been forwarded from Darjeeling. They are the only foundation of the remarks on Kāgate which follow.

Pronunciation.—The spelling of the specimens does not correctly reflect the actual pronunciation of the dialect. It is not, however, difficult to get a general idea of the phonetic system.

The short *a* is often pronounced as an *ā*, i.e., the sound of *ā* in German 'kaiser.' In such cases it is written *ā*, and I have retained this spelling because it is possible that the sound is almost that of *i* in 'pitā.' Compare *ān*, classical Tibetan *ānā*, crown; *āng* and *āng*, the suffix of past time; *ān* and *āt*, who? etc. Compare also *āshang*, classical *āshang*, fur. *ā* is written in *gān*, classical *ān*, woman. The letter *a* apparently also represents the sounds of *ā* in German 'Hir' and of *ä* in German 'bär'; compare *an*, Kham dialect *āt*, from; *ān*, Kham dialect *āt*, to sit, etc.

With regard to consonants it should be noted that the sounds *j*, *ḍ*, *z*, and *zh* are not correctly distinguished in the specimens. Compare *ānā*, how many; *a-jā*, so many; *pi-ā*, i.e., probably *pi-ḍā*, child; *ānā* and *ānāt*, from; *ān-ā*, i.e., probably *ān-ā*, to go, etc.

Soft initials are usually hardened; thus *pa*, classical *ba*, one; *āng-ā* and *āng-ā*, before, etc. The intermediate form, with an aspirated hard initial, occurs in *pān*, one. On the other hand, hard initials are occasionally softened when preceded by vowels or nasals in compound words; thus, *ānā-jā*, classical *ānān-ān*, all.

With regard to final consonants *g* is usually changed to *k* and *ḥ* to *p*; thus, *chik*, one; *pi-ā*, *pi-ā*; *ān*, arrive. Compare classical Tibetan *po-ḍā*, *po-ḍā*, etc. Final *g* is often also dropped. Compare *ān*, classical *ān*, eye; *ān*, classical *ān*, come.

Final *g* is dropped in words such as *ān*, classical *ānā*, from; *ān*, classical *ānā*, hunger.

Final *ḍ* is dropped and the preceding vowel is modified so that *a* becomes *ā* (i.e., probably *ā*), *o* becomes *ā*, *ā*, or *ān*, i.e., probably *ā*, etc.; thus, *ān*, classical *ānā*, eight; *ān*, classical 'ānā, sit; *ān*, classical *ān-ān*, how much; *ān*, classical *ānā*, then; *ā* and *gā*, classical *gā*, to.

Final *a* seems to exercise a similar influence on a preceding vowel. Compare the suffix of the present participle *ān* or *ān*, *ānā*, *ānā*.

Final *ā* is dropped; compare *ānā-jā*, classical *ānān-ān*, all. A preceding vowel is modified, and probably lengthened; thus, *ān*, i.e., *ān*, classical *ān*, from; *ān*, classical *ānā*, two.

In compound consonants containing a subscript *g* as second component in classical Tibetan, this *g* is dropped before *i* and *ā*; thus, *ān*, classical *ānā*, dog; *ān*, classical *ānā*, do. In other cases *g* is retained after gutturals; thus, *ānā*, classical *ānā*, then; *ānā*, classical *ānā*, back.

By becomes *ā*; thus, *ān*, classical *ān*, bird.

E is dropped after *h*, *g*, and *h*, and probably also after other mutes. *Xr*, *gr* and *dr* become *el* or *i*; thus, *ta*, classical *atra*, hair; *den-da*, classical 'aprasa-*pa*, sheep; *do*, classical 'agra, *go*; *to*, classical 'astri, *mo*, etc. In *ph*, classical *drag*, *sir*, *dr* has been changed to *i*, and it is probable that the *d* and *i* in the other instances just quoted were originally likewise cerebral. Note *grang-to*, poor.

Si becomes *d* in *dona*, classical *ala-to*, moon, and *li* is replaced by *leli* in *leliana*, classical *liana*, shot.

In other compounds the first consonant is dropped; thus, *long*, classical *glang*, bull; *lap*, classical *alab*, arrive; *hang-to*, classical *clang-to*, foot; *ta*, classical *ata*, horse; *che*, classical *lehe*, tongue; *he*, classical *shed*, sound; *hang-to*, classical *alang-pa*, hero; *wang*, classical *gung*, give; *agol*, classical *dagol*, silver; *lia*, *le*, *lia*, classical *liana*, arrow, and so forth.

Note *ayp-tar* instead of *ayr-tap*, classical *ayp-adeh*, finger ring.

Articles.—The numeral *chik*, one, is used as an indefinite, and the demonstrative pronoun *di*, this, as a definite article; thus, *ai chik*, a man; *ayekhe-di*, the share.

Nouns—Gender.—Gender is distinguished by using different words or by adding qualifying affixes; thus, *so*, brother; *se-ma*, sister; *pa*, son; *pe-ma*, daughter; *te-to*, house; *te-ma*, more; *clangpa*, husband; *re-ma*, she-guest; *li-pa*, male deer; *li-pa* *ama*, female deer, etc.

Number.—The usual suffix of the plural is *-pa*; thus, *aba-pa*, fathers; compare *aba* to *Yang-pa*.

Case.—The suffix of the genitive is *-i*, *-li*, or *-gi* after vowels, and *-i* or *-li* after consonants. The same form is also used as a case of the agent. The final *i* is, however, then probably long. Thus, *aba chik-i*, of a father; *te-li*, from *tehe-i*, of a house; *long-dang-i*, of a tree; *phak-ki*, by the pig, etc. The definite article is often added in the genitive; thus, *aba chik-i-di*, of a father. *-di* is used alone as a genitive suffix in *pe-ma-di*, of daughters.

Other cases are formed by adding suffixes such as *-la*, *-in*, *-to*; *re-to*, from the place of, from; *ming-i*, *ming-i*, *min-i*, *min-i*, from; *dang-in*, before, etc. Note *aba-ket*, to fathers.

Adjectives.—Adjectives sometimes precede and sometimes follow the noun they qualify. The particle of comparison is the Nalphi *klawda*; thus, *che-i a-ai klawda so rim-to-da*, his sister then brother tall-*in*, his brother is taller than his sister.

Pronouns.—The following are the personal pronouns:—

<i>aga</i> , I	<i>kipe</i> , thou	<i>lho</i> , he
<i>agi-pa</i> , <i>e-pa</i> , we	<i>kipe</i> , you	<i>klang</i> , <i>klang-pa</i> , they.

The pronouns are inflected like nouns.

Other pronouns are *di*, this; *e* and *e-di*, that; *an*, 'who? *chi*, what? *den-di*, which? etc.

Verbs.—The usual bases of the verb substantive are *e* and *da*. Instead of *e* we also find *pe* and *pe*; compare classical Tibetan *pad*. In the past tense we find *wes*.

Finite verb.—The verb is still virtually a noun. The subject of intransitive verbs is put in the case of the agent, and the plural suffix *-pa* can be added. Thus, *den-da* *pa*, *in*, *we* *i*.

myi ha-di phab-di sa-pa-dpa, hanks-from which pigs-by eating, from the hanks which the pigs ate.

Present tense.—A present is formed by adding *ya* to a participle ending in *da*, *pa*, *sha*; thus, *apal rob-da*, i.e. *rob-ha-ya*, I strike; *apa da-a*, i.e. *da-a-ya*, I go. It is perhaps identical with *ya* in *ap-a-a*, they are.

A compound present is formed by adding *pa* or *ba*, or, after vowels, *a*, and the verb substantive; thus, *akka-a-da*, he is finding; *ak-i rob-ha-da*, he strikes; *da-ha-a*, he lies; *ap-pa da-da*, he is coming.

Da-da, is, in the last instance contains the usual suffix of the participle; compare *ap-da*, they are. *To* in *rob-da*, they strike, is probably the *ap-a-a* *da*.

Past tense.—The participle ending in *ba* or *pa* is commonly also used as a past tense, especially in the second person; thus, *apa-da*, I brought, thou broughtest; *ka-pa*, wentest; *ap-pa*, killedst.

The most common past tense is formed by adding *song*, or, usually, *siap*, (i.e., probably *siap*); thus, *gal-song* and *ka-siap*, he went. The common present is also used as a past; thus, *a-sha*, i.e. *past-ha-ya*, was.

A perfect is effected by adding *da*; thus, *ap-da-siap-da*, has been found.

Future.—The present is also used as a future; thus, *sha*, I will go; *kap-sha*, I will say; *ap-da*, I shall be. I do not understand the form *apal rob-sha da*, I shall strike. *Da* is perhaps an attempt at writing *da*, i.e., *da*, in.

Imperative.—*da* is classical Tibetan, an *a* is often changed to *e* in the imperative; thus, *song*, go; *sa*, eat; *hang*, stand. The unaltered base is used in forms such as *sh*, *da*; *da*, go; *ter*, give. Sometimes we find suffixes added such as *hang*, *song*, *siap*, and *ter*; thus, *rob-hang* (i.e. perhaps *rob-ha-hang*) and *rob-song*, beat; *pa-siap* (i.e. perhaps *kyad-siap*), make; *ha-ter*, put on.

Note *akka pa-pa*, let us make merry; *akka pa-siap pa-hang*, we should make merry; *pa-ha pa-a-pa*, that I might feast.

Verbal nouns and participles.—The most common verbal noun is formed by adding *sha*, or, after vowels, *sa*; thus, *kap-sha*, to say; *da-a*, to go. A suffix *a* occurs in *chara-to-pa-a*, to order to feed.

Relative participles are formed by adding *ha* or *pa* and *ba*. The interrogative pronoun *ha-di*, which? is used as a relative; thus, *ha-to-myi ha-di phab-di sa-pa-dpa*, from the hanks which the pigs ate; *di pa ha-di shat-di akka-pa sa-siap-da*, this man who thy goods devoured.

Adverbial participles are formed by adding postpositions to the base; thus, *kap-a*, saying-in, if you say; *ap-a-to-a*, writing-after, when he came.

Conjunctive participles are formed by adding *di*, *ti*, or *sha-ma-rang*; thus, *rob-siap-di*, having beaten; *ka-ti-sha-ma-rang*, having gone. *Ma-rang* is a postposition which governs the genitive. It is therefore also added to the genitive of the base; thus, *siap-ti-sha-ma-rang*, having been. *The-ma-ta*, at the end of, is used instead in *da-hang-ti the-ma-ta*, voice-they sing after, having called.

Negative particle.—The negative particle is a prefixed *ma* or *na*; thus, *ka-d*, *ma-d*, going not-went, did not go; *sa-ta-sha*, not-giving-was, did not give; *ma-ap-a*,

did not wish. *Mad* is sometimes used instead; thus, *mad-der*, *didst not give*; *for-mad*, I did not transgress. It will be seen that *mad* sometimes precedes and sometimes follows the verb.

For further details the student is referred to the specimen which follows and to the list of words on pp. 163 and 64.

[No. 12]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

KAGATE DIALECT.

(DOWRYT BRAMBLEING.)

Mi chik-i-di po-sa nyl chin. O-h-thang-di hantha-ki lap-sing.
From out-of sons two were. Then-among younger-by said,
 'a a-ha, sang-pai-mia-jh nga-i angtha-di nga-la nang.' O-la kha-i
 'O father, property-from my share-the me-to give.' Then him-by
 khung-hai nang-i angpa ho-kap-ba-sing. Nyl-ma nang-ba-nang lai-di
 then-to self-of property divided-gave. Days nang-sa-pa going
 ma-kon, hantha phu than-je ho-ai-ti-di tharung-ba du-la kai-sing;
 not-were, younger son all gathering distant country-to went;
 o-la o-la ma-ya-ba lega pad-ma-nang kha-i than-je chaj ngit-to-sing.
 and there not-good work down-looking him-by all property squandered.
 Jah kha-i than-je ngit-to-sing. o-la kha du-la nokai lai-sing;
 When him-by all squandered, then that country-in famine went;
 o-la kha pang-ba kai-sing. O-la kha lai-di-ma-nang o du-la
 and he poor went. And he year-looking that country-in
 to-ha-ma-ha-la chik ma-la to-cho po-sing. Khei kha-la sang-la phok
 inhabitant-in was to living made. Him-by him-to field-in sowed
 chani-to-ya-la tang-sing. O-la khei o ha-to-mo-ji han-di phak-ki
 feeding-for said. Then him-by those seeds-from sowed twice-by
 sang-bya, ngit to-pa kang-je to-to-la. O-la sang kha-la chyang
 eating-were, son belly full-to wanted. And expense-by him-to anything
 ma-to-o-kin. O-la kha-la chat kai-sing. o-la khei lap-sing. 'nga-i
 not-giving-was. And him-to some went, and him-by said, 'my
 a-ba-di khat-hai-ch nang-ba-nang ngo ang-wa, o-la nga to-pa-to-di
 father-of servants-of nang-sa-pa bread are, and I belly hungering
 are. Nga lang-di a-ba-to-la don, o-la kha-to-la
 die. I arisen-looking father's-place-to will-go, and his-place-to
 lai-di-ma-nang lap-ba, "a a-ba, nga-i sang-ki dang-la o-la nang-i
 year-looking say, "O father, me-by Ancestry before and you-of
 tang-la pāp pa-sing. Nga phā-cha sang-i pa lap-cha kha-ki-di me.
 before sin die. I again pour son up-to worthy not.
 Nga-la nang-i khat-hai-mia-ji chik-pa-nang pang.' O-la kha
 He-to pour-sa servants-from eat-also made. Then he

long-dim-mang rangi a-bu-and-i gal-wang. Twa kha thung-la
arise-leave-see son father's-place-is went. But he far-off
 dia, kha a-bu-gi kha-la thung-di hayt pa-sing. O-le chhang-di-m-wang
son, his father-by him-to seeing away made And rise-leave-
 kha-i don-ta-la jui-ti-m-wang kha-la chok-pa-sing. Pu-gi kha-la lap-sing.
his chok-ta-sa gathering him-to rise-made. Surely him-to said,
 'o a-bu, nga-gi mung-di tung-la o-le kha-i tung-la pui pa-sing. o-le
'O father, me-by leave-of before and pass before you did, and
 phiroba kha-i pa lap-sing-gi kha-i ma. O-le a-bu-gi rangi
again your son saying-of mother said And father-by son
 tunkar-kya-la lap-sing. 'lap-tar kha-la ya-ta kha ton-dim-mang kha-la
servants-to said, 'all than good cloth taken-leave him-to
 kha-ta. O-le kha-i lak-pa-la sap-tar o-le hang-ha-la lak-ha kha-ta;
put-on. And his hand-on ring and feet-on shoes put;
 o-le kha-la riu khang-di-m-wang sai-wang. O-le o-kya sa o-le
and feet hid brought-leave hid. And we son and
 kha-i-paga. Cho-la lap-na, di nga-i-di pa si-di chon, phiroba
worry-make-said. If-by saying-on, this my son dead was, again
 thar-sing; kor-ti-chon, phiroba nga-sing. O-le khang-kya kha-i pa-m
servant-see; lost-son, again found-son. Then they worry make-to
 kal-sing.
went.

Kha-i jette pa sing-la chon. O-le jeh kha nga-to-on
his elder son field-to was. And when he coming
 kha-ma-la lap-sing; o-le hji nakh-ki ho the-sing. O-le kha-gi
house-place-to arrived; then music dancing-of sound heard. Then him-by
 nga-rangi ni chik-la ke-kap-ti thar-ma-la te-sing. 'di chon-ta'
son son ear-to noise-throwing after asked, 'this what-is?'
 Kha-i kha-la lap-sing. 'kha-rangi no wang-di-a, o-le
him-by him-to said, 'your-son younger-brother come-is, and
 kha-rangi a-bu-gi kya-ta riu se-sing. Cho-la lap-na, kha-la ya-ta
your father-by feet hid killed. If-by saying-on, him said
 nga-sing-ta. O-le kha-i sang-pa-sing. o-le mang-la do-ma ma-nyin.
found-son And him-by anger-made, and outside go-to not-wished.
 O-kima kha-i a-bu phi-la ong-di kha-la wanjai-te-sing. Kha-i
That-remains his father outside coming him embraced. Him-by
 a-bu-la jetti ter-sing. 'nga, nga o-ja la-nda] kha-rangi kha-i
father-to summer pass, 'ha, I say-mang years-from your service
 pa-si o-le namang rangi tem namang kor-mak. O-le mang
do and son your order over broke-not. And yourself/ly

nga-le namang shig-ang rin mai-lar, nga-i-to mi-kye nyim-bu ya-bu
 we-to ever one-own his not-gone, my friends with well
 po-ma-ga. O-le khye-gi di pa kan-di shkya-ma-kye nyim-bu
 making-for. And poor this are who karite with
 khye-i-di shkya-kye an-sing-ba, nam ong-bu, o-to-ma khye-i khye-i vata-ba
 poor good wanted, when came, then 'you-by his sake-for
 kye-ba rin. ma-pa.' A-ba-gi khye-ba lap-sing, 'a pa, khye nga
 fat his killed.' Father-by him-to said, 'O son, you me
 nyim-bu ya-maga. O-le chi nga-i-di-cha, o mtha khye-i-di-rang.
 with are. And what make-to, that all thing-also.
 O-le ya-bu po-di khud patung pe-to-gom. Chale lap-ma, di khye-i
 And well doing merry made should. If-by saying-on, this your
 to did-also, phir-cha thar-sing; kar-to also, phir-cha
 younger-brother dead-was, again saved-was; but was, again
 nya-sing.
 found-was.'

SHARPA.

The Tibetan word *shar* means 'east,' and *shar-pa* accordingly means 'inhabitant of an eastern country.' The latter word is commonly used to denote the Khamas of north-eastern Nepal and their dialect. They are also found as immigrants outside of Nepal. During the preliminary operations of this Survey their dialect was reported to be spoken in Darjeeling and Sikkim. Estimates of the number of speakers were only forwarded from Sikkim, as follows:—

Sikkim	900
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At the last Census of 1901 the Sharpa dialect was returned from the following districts:—

Darjeeling	.....	2,479
Sikkim	.....	618
Jalpaiguri	.....	18
		<hr/>
Total	.....	4,495
		<hr/>

AUTHORITIES.—

- HARRISON, R. H.,—*On the Dialects of the sub-Himalayas. Journal of the Asiatic Society of Bengal*, Vol. xvi, 1847, pp. 123 and 2. Reprinted in *Selections from the Records of the Government of Bengal*, No. xxvii, Calcutta, 1857, pp. 120 and 2; and in *Essays on the Languages, Literature, and Religion of Nepal and Tibet*. London, 1858, Part II, pp. 39 and 2. The title of the reprint is *On the Dialects of the Himalayas*.

KEHN, W. W.,—*A Comparative Dictionary of the Languages of India and High Asia*. London, 1893.

A version of the *Parable of the Prodigal Son* and a list of Standard Words and Phrases have been received from Darjeeling. In addition to these texts I have also made use of some few sentences which were added at the end of the *Parable*. The spelling of the texts is influenced by the orthography of classical Tibetan, and it does not allow us to judge about all questions of pronunciation. It is, however, quite possible to get a general idea of the phonetic system.

Sharpa is closely connected with Kigato and Phajong-kā. It can, with some correctness, be described as a form of the latter dialect, and it has very few characteristics of its own.

Pronunciation.—The vowels are modified in various ways, usually under the influence of following consonants. Sometimes also concurrent vowels are contracted; thus, *ai* and *ei*, i.e., probably *ai*, where; *ai*, classical 'ape-s', of the going; *aii*, they, from *ai-pa*, there, and so forth.

The soft initials of classical Tibetan are sometimes represented by soft and sometimes by hard consonants; thus, *chag* and *tsag*, and; *ba* and *pa*, son. The actual pronunciation is probably an aspirated soft consonant as in most dialects of Central Tibetan.

Final *g* and *k* are probably pronounced as *h*, *p*, respectively. They are, however, usually written *g*, *k*, respectively; thus, *chig*, one; *mi-p*, eye; *chag*, come; *gpa*, back; *lo-p*, under.

Number.—The usual suffix of the plural is *gals*, classical *delags*, multitude; thus, *pa-pa-gals*, fathers.

Case.—The various cases are, broadly speaking, formed as in classical Tibetan.

The suffix of the genitive is *i*, or, after consonants, *gi* or *hi*; thus, *aga-i*, uncle's; *pa-i*, of a country; *chig-gi* and *chig-hi*, son's.

The case of the agent, which is also used as an instrumental, is formed by adding *s* to the base or to the genitive. This *s* is probably everywhere pronounced as *i*; compare *pa-s*, by the father; *pa-gi-s*, (son) by the pa; *pa-s*, (blind him) with ropes; *pa-s-gi*, by the son.

Adjectives.—Adjectives follow the noun they qualify, or, if they precede it, are put in the genitive; thus, *tsa karpas*, the white horse; *ka-ta pa-s-pai cha-ma cha*, all-to beneficial work do.

The particle of comparison is *si-sa*; thus, *khos nye tsu gñ si-sa riang-po ny*, his brother the sister than tall is, his brother is taller than his sister. *Si-sa* literally means 'saying-in,' 'if you compare.'

Numerals.—The numerals are given in the list of words. *Khai-gy*, score-one, twenty, occurs in the sentences *ape tsu khai-gy song*, I years twenty want, I am twenty years old. Compare Burman *khai-ta*; Khamti *khkhale*; Kóng *khai-kai*, etc.

Pronouns.—The following are the personal pronouns:—

ape, I	<i>khpod</i> , <i>khpyi</i> , <i>khpo</i> , thou	<i>kh</i> , he
aga-i, my	<i>khpat-hi</i> , <i>khpat-hi</i> , <i>kh</i> , thy	<i>kh-i</i> , his
<i>dal-pa</i> , <i>aga-gals</i> , we	<i>khpat-gals</i> , <i>khpat-rang</i> , you	<i>kh-gals</i> , they

Demonstrative pronouns are *da*, *tsa*, that; *ai*, this.

Interrogatives are *as*, who? *ad*, *ai*, where? *gong*, *lung*, what?

Verbs.—The verb substantive is formed from various bases such as *pa*, *pod*, *ad*, *mo*, *gong*, *chang*, etc. *Not* is probably derived from *tsu-mot*.

Present time.—The base alone is used as a present; thus, *ai*, I die.

The participle ending in *pa* is sometimes used in a similar way; thus, *pod-pa*, is.

The most common present is formed by adding *gi*, classical *pa*, and *pa* in the first, and *ny* in the second and third persons. Thus, *aga dang-gi-pod*, I heading am; *khpat gi-gi ny*, thou good; *gals-gi ny*, he is feeding.

Past time.—The past tense alone is used in forms such as *nung*, classical *gung*, went; *tsu*, classical *gyor*, he threw; *ma gha*, classical *ma* 'agree, he did not go; *tsu*, classical *tsu*, he entrusted.

The participle ending in *pa*, *tsu*, etc., is also used as a past; thus, *tsu-pa*, he said; compare *aga-ta*, i.e., *aga-ta*, brought.

Yia is often added to this form; thus, *ny-ma yia*, I have come; *dang-ta-yia*, I struck; *ny-ma-yia*, he has retired.

The suffix *ang* is added in forms such as *dang-ang*, you struck, they struck; *pa-ang*, wanted, went. *Chang*, because, is used in the same way in *nyat-chang*, he was found.

Another past tense is formed by adding *ap* and doubling a final consonant; thus, *pa-lap*, we went; *pod-lap*, they went. In *pa-lap-tu*, I want, *tu* has been added to this form.

Future.—The suffix of the future is *gyag*; thus, *sgag dang-gyag*, I shall strike. *Sga-gye-gye*, I will say, literally means 'saying-for-is.' *Chibed-tin*, we should make (money) is the same form as that just mentioned under the head of past time.

Imperative.—The imperative is regularly formed; thus, *kye*, put; *se*, eat; *shir-stag*, take-some, today. Note the suffix in *sewa*, make (see your servant).

Verbal nouns and participles.—The base alone is used as a verbal noun; thus, *tshe-la*, in order to feed; *tsar-rang*, throwing-though, though he wanted; *si-ma*, saying-do, if you say.

A conjunctive participle is formed by adding *ad*, or *ai* to this noun; thus, *dang-ad*, having beaten; *shir-ai*, having taken.

Another verbal noun is formed by adding *gya*, compare classical *gya*. Thus, *dang-gya*, to beat; *shir-gya-la*, to make; *sga-la* now *shir-gya-dt*, now-is properly getting-the, the property which I shall get.

The suffix *pa*, is used in the same wide way as in classical Tibetan. Compare *ping-pai* as-just now, *ping-by* when, *huk-by*, by means of the hook which the pipe ate; *shir-pai*, on hearing.

The suffix *gi* in *dang-gi* *sgag*, beating, has already been mentioned. It is identical with the *i* in *gi-mag*, going.

The suffix *ag* which has been mentioned under the head of past time, is also used to form a participle; thus, *shir lag-pa-la* *god-rag* *at* *gang yis*, your hand-in being the what is? what is it that you have in your hand?

Negative particle.—The negative particle is a prefixed *ma*; thus, *ma* *ter*, he did not give; *ma* *ang*, didst not give. In compound tenses *ma* is inserted between the base and the auxiliary; thus, *a-ring chib-ge* *gyab-ma-mag*, to-day rain strikes-not-went, it has not rained to-day. *Ma* is probably replaced by *ad* in the present and future.

For further details the student is referred to the version of the Parable of the Prodigal Son which follows, and to the list of Standard Words and Phrases on pp. 147 and 8.

{ No. 12.]

TIBETO-BURMAN FAMILY, TIBETO-HIMALAYAN GROUP.

TIBETAN.

SANTA DIALOGE.

(DIFFERENT DIALECTS.)

Mi chig-la bu-jung nyi yot-tap. Bu-jung chhang-na do pu-ba-do
Man one-to one two were. Son younger that father-to
 chun-pa, 'pa-la laqa, nqa-la nor thab-gyu di gol-mang.' Pu-ba-
said, 'father O, made property getting-for the divide-piece.' Father-by
 nor gui-bin. Mang-po ma-chin bu-jung chhang-na nor to-ri
property divided-gave. Much not-elapsed son younger property all
 kho-si yul, thang-rang-po-la gal-mang. Yul to-la nor to-ri chab-pa
taking country far-to went. Country that-is property all betwixt
 nqa-pa cho-ni ta. Nor to-ri to-ri-gar-ni taqa
had done-having there. Property all throwing-fetling-after family
 chhang-po yul to-la chhang-ni, kho bu-ba-lang-ni yul to-yi yul-mi
by country that-is happening, he reason-riding country that-of country-man
 chig-bi la-la phin-ni, kho yul-mi chhang-la phag-pa la-ba tang.
one-of near gone-having, that country-man field-to water field-to went.
 Kho phag-pa-i sa-wai sa-wai nang-yi khag-pa kang-pa-kyang ni
Those water-by water looks-from own half fill-plat-through man
 nang-kyang kho-la ma ter. To-ni kho to-wa-ni, 'nqa pa-ba laqa
answer-by him-to not gave. Then he thought-remembering, 'my father-to water
 nang po-la sa-gyu yod-pa, ma-wel hang-pa yang yod. Nga tog-ni shi.
man-to food is, besides more also is. I keeping die,
 Nga nang-ni papa-i la-la qo-yin, to-ni papa-la di-la shu-gyu-yin. 'papa
I arising father-of near gave-will, then father-to thus say-will, "father
 laqa, khyed tang nam-kha tung-da nyol-pa chod-pa-yin. Nga to-oh
O, there and leaves before she done-hung. I now-from
 khyed-bi bu-jung sa-pa mad. Nga khyed-bi laqa chig tang-dawa sa-ra."
thy son worldly not. Me thy around one like made."
 Kho nang-ni papa-i dang-da gal-ni, kho thang-rang-po-la yod, kho-
He arising father-of near gone-having, he distance-at was, he
 papa nang-ni chhang-ni bu-jung jing-ba-la sin-ni pu-ba-kyal-mang. To-ni
father-by arising jumping on neck-on holding hand. Then

pu-jung-gl, 'papa lapa, nga nam-kha tang khyod-ki tung-in nyod-pa.
me-by, 'father O, me-by known and there-of before in
che-ni khyod-ki pu-jung-gl on me, 'dun-pa, papa in yag-pa-ighe-la,
dun-having there-of me-of worthy not, saying-on, father that-by around-to,
'cloth all than good one - bring put; hand-on ring,
kang-pa-la kadas yang kon. Tsal pu gya-mo chig na-ni kdi-po chidab-bin.
foot-on kadas also put. Then calf fat one killing marry make-should.
Gang-la si-na, ngu-i pu-jung di shi-ni, san-pa-ya; ku-ni, yang
Why saying, my son this died-having, alive-in; but-being, also
nyod-chung, ' na-ni khyid-po chod-pa.
found-known, ' saying marry made.

Tung u-ju to shing-on log-ni ong-ni khang-pa'i pa-la
And older-brother the field-from returning coming house-of near
log-pa tang dam-nyang tang chag-ro thol-pai yag-po shig kod-tang-ni,
arrived and music and dancing hearing request one call-giving,
'di tan-dag kang yin?' gl. Yag-pa, 'khyod-ki na-o' la-ni,
'this reason what is?' asked. Around-by, 'thy younger-brother coming,
papa kha naka mol-pa log-pa-i ton-la pu gya-mo na-ni dan
father-by he unknown without returning-of ask-for calf fat killing found
tang-nang.' Kha di thol-ni shig-pa na-ni khang-pa-la na dan. Papa-ti
gave.' He this hearing anger eating house-info not want. Father-like
chihi-la then-ni bu-jung-ta ju. Pu-jung-gl, 'papa, nga to di-dag
outside coming me-to called. Son-by, 'father, me-by you so-many
khyod-ki ka na gal. Khyod-ki ngu log-po khyid-po chag-gya-la
there-of word not transgressed. There-by my friends marry making-for
na-thug chig yang na-nang. Khyod-ki bu-jung di na to-ni
goat-young one one not-gave. There-of son this property all
chod-pa na-to che-ni tor-rang. Kha-la pu gya-pa nang.' Papa,
behave not-good doing there-thought, him-to calf fat gave.' Father-by,
'pu-jung, khyo-rang nga tang nga-na yod. Nga-la kang yod, khyod-ki
'son, then me and with art. He-to what is, thing
ya. Khyod-ki na-o di shi-ni, san-pa-ya; ku-ni, nyod-pa
is. There-of younger-brother this died-having, alive-in; but-being,
found
ytapaa khyid-po chod-pai on yin,
being-by marry making-of worthy is.'

DĀNJONG-KĀ OR BHŌTĪ OF SIKKIM.

The northern half of the State of Sikkim is inhabited by a tribe of Tibetan race which is said to have immigrated from Tsang. They speak a dialect which is closely related to the dialects of Central Tibet, but which has also, in some respects, struck out independent lines of its own. More recent immigrants from Tibet speak the Lhasa dialect.

Sikkim is the Gurkha name of the State. The indigenous denomination is *Dā-sjeng*, i.e., *Red-district*. The Rev. Graham Sandberg, who has written a manual of the characteristic Tibetan dialect of the State, has therefore proposed to call it *Dā-sjeng-kā*, the language of Dānjong.

According to information collected for the purposes of this Survey the number of speakers was said to be about 20,000. This estimate is, however, far above the mark, and at the last Census of 1901 the returns under the head of Sikkim Bhōtā were as follows:—

Tibetan	2,178
Burjering	1,846
Sh-Parpoo	1
Macham	1
Total	4,026

AUTHORITY—

Macdonald, Graham.—*Manual of the Sikkim Bhōtā Language or Dānjong Kā*. Calcutta, 1900. Second edition, Westminster, 1902.

I am indebted to Mr. David MacDonald for a version of the Fable of the Prodigal Son in the Bhōtā of Sikkim. I have printed it in Tibetan type and in transliteration. The spelling of the Tibetan text is not phonetic but adapted to the practice of classical Tibetan. I have therefore added a phonetical transliteration in Italics. It is based on indications given in Mr. MacDonald's transcript and on Mr. Sandberg's manual.

Pronunciation.—Final vowels are apt to be dropped. Compare *pa-m*, classical *pa-me*, daughter; *lo-m*, classical *lo-mo*, good; *ya-m*, classical *ya-me*, day; *pa-m*, classical *pa-mo*, deer, etc. It will be seen that the dropped vowel is in all these cases preceded by an *m*.

Initial soft consonants are pronounced with a strong aspiration, so that they sound like hard letters, with or without aspiration. Compare *hyap*, classical *gyap*, heat; *fel*, classical *de*, a load; *pa*, classical *ba*, son; *phā*, classical *tyā*, give, etc.

The initial consonant of the suffixes *pa*, *ba*, *pa*, *ba*, is often protracted to a preceding consonant; thus, *phā-k-ba*, a pig; *phā-ba*, a harvest; *lā-k-ba*, a head; *gā-k-ba*, fat. It is dropped after vowels; thus, *pa-a*, classical *dya-ba*, glad; *ya-a*, classical *gya-pa*, basket.

Final *p* is pronounced as *t*; thus, *lā-tā*, classical *lāp-pa*, to return. Sometimes, however, it is so indistinct as to be almost inaudible. Compare *chā*, classical *gāhā*, one; *ya-chā*, classical *ya-chāp*, we; *chā-k-tā*, classical *lā-tāp-tāp*, chain.

Final *t* is pronounced as *p*; thus, *hyap*, classical *gyap*, heat.

Final *d*, *a*, and *i* modify the sound of a preceding vowel, *a* to *ā*, *e* to *ē*, and *u* to *ū*. *D* and *i*, and occasionally also *a*, are dropped. Compare *āā*, classical *āāā*, sound; *āāā*, classical *āāā*, then; *āāā*, classical *āāā*, loudly; *āāāā*, classical *āāāā*, to hear; *āā*, classical *āā*, alive; *āāā*, classical *āāā*, on account of; *āāā*, classical, *āāā*, colour; *āā*, classical *āāā*, before; *āā*, classical, 'apart, transgress; *āāā*, classical *āāāā*, king; *āā*, classical *āāā*, silver, etc.

Final *a* is dropped, and the preceding vowel is modified in the same way as in the case of final *d*; thus, *āā*, classical *āā*, barley; *āāā*, classical *āāā*, real. Sometimes also final *a* is changed to *i*; thus *āāā*, classical *āāā*, know; *āā*, classical *āā*, a head; *āā*, classical *āāā*, bath. In *āāā*, classical *āāāā*, it is necessary, it is simply dropped.

The preceding vowel is probably lengthened; compare *āāā*, by him, classical 'āāā.

After consonants is simply dropped, and the preceding consonant is treated as final; thus, *āā*, classical *āāā*, arrive; *āā*, classical *āāā*, hunger; *āāā*, classical *āāā*, called. *āāā*, pig, corresponds to classical *āāāā*, and is apparently incorrect.

Compound consonants containing a subscribed *y* as second component in classical Tibetan are commonly retained if the following vowel is *a*, *i*, or *e*. This, however, is not always the case. It should be noted that *r* and *pa* are often interchangeable. Compare *āāā*, classical *āāāā*, merry; *āāā*, classical *āāāā*, in the middle; *āāā*, classical *āāā*, house; *āāā*, classical *āāā*, ice; *āāā*, classical *āāā*, heat; *āāā*, classical *āāāā*, put on; *āāā*, classical *āāā*, half; *āāā*, classical *āāā*, bed; *āāā* and *āāā*, classical *āāā*, do, etc. Sometimes, however, such compounds are changed to the palatal corresponding to the initial component; thus, *āāā*, classical *āāā*, then; *āāā*, classical *āāāā*, but.

As regards compounds ending in *r*, *āā*, *āā*, and *āā* are apparently regularly changed to *āā*, *āā*, *āā*, respectively. Compare *āāā*, classical *āāāā*, to share; *āā*, classical *āāā*, hair; *āāā*, classical *āāāā*, eat; *āāā*, classical *āāāā*, black. We also find the common change into coronals; compare *āāā*, classical *āāāā*, shade; *āāā*, classical 'āāāā, it is enough. In the specimens we find *āāā*, classical *āāāā*, sound; note also *āāā*, classical *āāāā*, assistance.

Other compounds ending in *r* are regularly changed to coronals; thus, *āā*, classical *āāā*, note; *āāā*, classical *āāāā*, to pour; *āāā*, classical 'āāāā, to ask; *āāāā*, classical *āāāāā*, ready; *āāāā*, classical *āāāāā*, across; *āā*, classical 'āāāā, rice; *āāā*, classical *āāāā*, rock, etc. Note *āāā*, classical *āāāā*, child; *āāā*, classical *āāāā*, about; *āāāā*, classical *āāāāā*, work, etc.

āā becomes *āā*; thus, *āāāā*, classical *āāāāā*, lit; *āāāā*, classical *āāāāā*, burn; *āāāā*, classical *āāāāā*, back.

āā becomes *āā*; thus, *āāā*, classical *āāāā*, moon. Other compounds ending in *i* become *i* or *āā*; thus, *āāā* and *āāā*, classical *āāā*, arrive; *āāāā*, classical *āāāāā*, to know.

In other compounds the first component is dropped; thus, *āāāā*, classical *āāāāā*, foot; *āāāā*, classical *āāāāā*, back; *āāāā*, classical *āāāāā*, forget; *āā*, classical *āāā*, horse; *āāā*, classical *āāāā*, hunger; *āā*, classical *āāā*, work; *āāā*, classical *āāāā*, dear;

etc., classical *peŕŕŕ*, one; *aeŕ*, classical *geŕ*, gold; *de-aeŕ*, classical *de-be*, to drive;
 so, classical *aeŕ*, head, and so forth.

Article.—The numeral *eki*, one, is used as an indefinite and the pronoun *si*, this, as a definite article.

Verbs.—The formation of verbs is most characteristic of the Theton of Linnæ. The suffix is of the dative is, however, preteritised to *i*; thus, *thim-i*, to the house. The suffix of the positive is *hpi*, *ht*, or, if the word in classical Theton ends in a vowel, *i*; thus, *thim-hpi* or *thim-ht*, of a house; *pihp-i* or *pihp*, of a bird. The suffix *hpi*, *ht* is, however, often also used after *surra*. The case of the agent is formed by lengthening the final *i* of the positive.

The growth of this plant increases and takes on color.

Adjectives.—Adjectives follow the noun they qualify. The particles of comparison are, 如, from, i.e., the suffix of the oblique; thus, *jaiu p'ei-di g'u-ki* 如之, *pauk* that all-fours kick on. That week is the highest.

FRANCHISES.—The following are the principal concerns:—

aga, I	chhi, then	hhi, hhi, he
aga-ki, by me	chhi-ki, by thee	hhi-ki, hhi, by him
aga, my	chhi-hi, thy	hhi, his
agaga, we	chhi, you	hhiya, hhi-cha, they

Other pronouns are *dí*, this; *that*; *d-oh*, this; *to*, just-oh, that; *he*, *he*, who? *ka*, what? *o* *can*.

Verbs.—The verb substantive is usually *do* or *give* in the first person, and *ed*, *pat*, or *and* in the second and third. Other forms such as *da*, *pá*, etc., are also used.

Present time.—The usual present tense is formed by adding *de* or *de-i* in the first, and *de* or *de, de-bé, to-bé,* in the second and third persons; thus, *ago arde-i*, I eat; *ago de-i*, I die; like *de-to-bé*, he sits; *de-bé to-bé* many men sleep, you to-day clean very loud. In the second and third persons *de* or *bé* are also often added to a participle ending in *de*; thus, *bé-ago-de, de*, he is eating.

Past time.—A common past time is formed by adding *ghe*, *oie*, or *he*; thus, *ghe-ghe*, he wrote. A past is also formed by adding *soeg*; thus, *oie-soeg*, he died. *Du* or *ghe* can be added; thus, *oie-soeg-du*, he has written; *ghe-soeg-du*, he did die.

In the Pamlico the past is usually formed by adding the verb substantive to a participle ending in *pa, be, w*; thus, *pe-pe-nd*, they were; *they-pe-is*, he is found, I found him; *be-wis*, I made; *show-wed*, he said, etc.

Future.—The usual future is formed by adding the verb substantive to the verbal noun, ending in *shé* or *shé*; thus, *aga thamp-shé-té*, I shall drink; *shé thamp-shé-té*, he will drink.

Imperative.—The base alone is used as an imperative; thus, *sa, eat*. Words such as *tsang, soup, eyes, drink, eat, etc.*, can be added; thus, to *tsa-tsang, eat food; laa dii, give-money, please show the way; gags lai-ma, be quick; tsu-chak, make*. Note *tsu-yo, let us make (together)*, where *yo* corresponds to classical Tibetan *gyo*, it is necessary.

Verbal nouns and participles.—The usual verbal noun is formed by adding *-sok* or *-sɔt*; thus, *hup-sok* or *hup-sɔt*, to *corven*. *Nɔt* is common in the Darjeling district. The classical verbal noun ending in *-sɔ, -sɛ, etc.*, is of course also used.

The most common relative participle is formed by adding *ān*; thus, *ānāp ānāp ānāp* you this-morning bought milk the me-to give, give me the milk you bought this morning. In the Parable we also find the usual classical relative participle ending in *ya*, etc.; thus, *ānāp ānāp ānāp pā-pā ānāp-ānāp*, me-to to-be-got being goods, the goods which I shall get.

Conjunctive participles are formed by adding *āi*, *di*, etc.; thus, *ānāp-āi* and *ānāp-di*, having gone.

Negative particle.—The negative particle is a prefixed *na* in the past and imperative, and a prefixed *ni* in the present and future. The negative is usually inserted before auxiliaries; thus, *na āp*, don't say; *pānā na ānā*, he did not give; *ānāp-āi na ānā*, he will not come; *ānā ānāp-ānāp*, he has not died; *ānāp-āi*, classical *na āpāi*, I did not transgress.

Interrogative particle.—The interrogative particle is *ba*, *wa*, or *a*; thus, *ānāp-āi ba*, did you go? *ānāp ānāp ānāp ānāp-ānāp-ānāp*, will you sell that sheep?

For further details the student is referred to Mr. Sandberg's Manual and to the version of the Parable of the Prodigal Son which follows. An incomplete list of Standard Words and Phrases based on Mr. Sandberg's Manual will be found on pp. 143 and ff.

བདེ་ཆེད་མེད་པ་ཀྱི་མ་ཆེད་ལོ་མཁས་ཀྱི་ལུ་ཡིན། ཇཱ་ཀྱི་མ་ཆེད་ཀྱི་བཀའ་མཁས་ལོ་མང་ལ། །ཡིན་པ་ཇཱ་མཁས་ལོ་ཇཱ་ཀྱི་
 རིག་ལུ་ཀྱི་མཁས་ལོ་ཀྱི་དེ་ལོ་ལོ་དེ་ལོ་ཆེད་ཀྱི་མང་ལོ་ཇཱ་ལུ་ལེན་པ་མཁས་ལོ་མཁས་ལ། ཡིན་པ་ཆེད་ཀྱི་ཀྱི་ལོ་ཆེད་
 རིག་ཆེད་ཀྱི་ལོ་ཆེད་མཁས་ལོ་མཁས་ལོ་དེ་ལོ་ཆེད་ཀྱི་མཁས་ལོ་ལེན་པ་ལོ་ཆེད་། །དེ་མཁས་ཀྱི་མཁས་
 ལོ་ཆེད་ལོ་ཆེད་། ཅཱ། ཆེད་ལོ་ཆེད་མཁས་ལོ་མཁས་ལོ་ཆེད་། ཇཱ་ལོ་ཆེད་ལོ་ཆེད་མཁས་ལོ་ཆེད་ཀྱི་ཆེད་།
 ཇཱ་ལོ་ཆེད་མཁས་ལོ་ཆེད་ཀྱི་ཆེད་ལོ་ཆེད་ལོ་ཆེད་། ཆེད་ཀྱི་ཆེད་ལོ་ཆེད་ལོ་ཆེད་ལོ་ཆེད་། ཇཱ་ལོ་ཆེད་ལོ་ཆེད་
 ཆེད་ལོ་ཆེད་།

[No. 14.]

TIBETO-BURMAN FAMILY, TIBETO-HIMALAYAN GROUP.

TIBETAN.

DZONGKHAL DIALECT.

(STANDARD DIALECT.)

(Mr. David MacDonald and Major Waddell, 1899.)

TRANSLITERATION AND TRANSLATION.

Mi	gahig-to	ba	gayis	yul-po-mad.	Khang-gayis-kyi	hang-las	chhang-sho
Mi	chi-to	pa	nyi	yo-po-mad.	Khang-gayis-kyi	hang-las	chhang-sho
Mi	maris	son	ten	son.	Ten-tarad	son-gdon	nyag-pa
'ad-kyi	khu-ri-kyi	a-po-to	shun-mad.	'a-po,	nga-to	thab-sho	yul-pai
di-kyi	khu-ri-kyi	a-po-to	shun-mad.	'a-po,	nga-to	thab-sho	yo-pai
the-kyi	lie	thun-to	ad.	'thun,	maris	yo-to	hang
nyu-chha-kyi	shon	nga-to	grang.	A-po	'ad-kyi	khu-ri-kyi	'nyig-chha
nyu-chha-i	shon	nga-to	grang.	A-po	di-kyi	khu-ri-kyi	'nyig-chha
gahig-to	shon	maris	grang.	thun	the-kyi	lie	hang
khang-gayis-to	hpa-kha-hgyah-to-mad.			Ta-'ad-las	shang	hang-po	ma
khang-gayis-to	pa-sha-hgyah-po-mad.			Ta-di-las	shak	hang-po	ma
thun-to	thabhang-shun-mad.			Thun-ton	hpa	hang	yo-pai
'hag-to	ba	chhang-sho	'ad-kyi	thun-shad	nyam-po	hoi-di	yul
ful-to	pa	chhang-sho	di-kyi	thun-shad	nyam-po	hoi-di	yul
after	ma	young	the-kyi	ad	nyam-po	hoi-di	yul
hang-ring	gahig-to	hang-di	a-na-to	khu-ri-kyi	'nyig-chha	nyam-po	ma
thab-rang	chi-to	hang-di	a-na-to	khu-ri-kyi	thab-sho	nyam-po	ma
thun	maris	gahig-to	thun	lie	hang	thun-ton	yo-pai
too-di	haga-khang-to-mad.			Khu-kyi	thun-shad	haga-khang-to-mad	a-na
to-di	haga-khang-to-mad.			Khu-kyi	thun-shad	haga-khang-to-mad	a-na
thun-ton	thun-ton			thun-ton	ad	thun-ton	thun-ton
a-di-to	nyam	shun-po	gahig	thun-po-mad.	To	khu	ma
a-di-to	nyam	shun-po	ad	thun-po-mad.	To	khu	ma
thun-ton	thun-ton	nyam	a	thun-ton	ad	thun-ton	thun-ton
to-po-mad.	To-'ad-las	khu	hang-di	yul	a-'ad-kyi	yul-mi	gahig
to-po-mad.	To-'ad-las	khu	hang-di	yul	ad-kyi	yul-mi	ad
thun-ton	Thun-ton	lie	gahig-to	nyam	thab-sho	thun-ton	nyam
chhang-di	shon-po-mad.	Mi	'ad-kyi	khu	hang-to	khu-po	khu-ri-kyi
chhang-di	shon-po-mad.	Mi	di-kyi	khu	hang-to	ad-po	khu-ri-kyi
thun-ton	thun-ton	thun-ton	the-kyi	thun-ton	nyam	thun-ton	thun-ton

shing-to	shang-to-mad.	To	khu	phag-to	'adi-tya-gyi	ma-hai	pa-hay	ma-di
shing-to	shang-to-mad.	To	khu	phat-to	di-gi-to-pi	ma-hai	pa-hai	ma-di
shing-to	shang-to-mad.	To	khu	phat-to	di-gi-to-pi	ma-hai	pa-hai	ma-di
khu-ri-kyi	pho	'agang-har	aga-u-mad.	Mi	ka-gi-yang	khu-to	ma	bin.
khu-ri-kyi	pho	agang-har	ga-u-mad.	Mi	ka-gi-yang	khu-to	ma	bin.
ku	ku	agang-har	ga-u-mad.	Mi	ka-gi-yang	khu-to	ma	bin.
O-'adi-ha	khu	ama-gu-di	lad	lab-po-mad.	'aga-i	a-pa-i	ga-thab-pa-i	
A-di-di	khu	(an-so-di)	da	lap-po-mad.	'aga-i	a-pa-i	la-thab-pa-i	
Tha-tha	ku	ama-gu-di	da	lap-po-mad.	'aga-i	a-pa-i	la-thab-pa-i	
gyag-ko	mang-po	a-dad-to	hu-cha	ya-pa-to	hahag-cha	yang	yal.	Nga
ya-ko	mang-po	a-dad-to	hu-cha	ya-pa-to	hahag-cha	yang	yal.	Nga
ya-ko	mang-po	a-dad-to	hu-cha	ya-pa-to	hahag-cha	yang	yal.	Nga
haga-di	shi-to	Nga	lang-di	aga-i	a-pa-i	cha-ma-to	ang-di	lad
shi-di	shi-to	Nga	lang-di	aga-i	a-pa-i	cha-ma-to	ang-di	lad
haga-di	shi-to	Nga	lang-di	aga-i	a-pa-i	cha-ma-to	ang-di	lad
shu-shu-yin.	"a-po,	nga-kyi	nam-mha	ang	chad-kyi	cha-ma-to	ang-to	
shu-shu-yin.	"a-po,	aga-ti	nam-mha	ang	chad-kyi	cha-ma-to	ang-to	
shu-shu-yin.	"a-po,	aga-ti	nam-mha	ang	chad-kyi	cha-ma-to	ang-to	
be-u-yin.	Da-ha-pha	chad-kyi	ku	lab	so-po	mad.	Nga	chad-kyi
be-u-yin.	Da-ha-pha	chad-kyi	ku	lab	so-po	mad.	Nga	chad-kyi
be-u-yin.	Da-ha-pha	chad-kyi	ku	lab	so-po	mad.	Nga	chad-kyi
ga-thab-pa-i	gyag-ko	gahig	'adru	had-bahag	"	O-'adi-ha	khu	lang-di
la-thab-pa-i	gyag-ko	gahig	'adru	had-bahag	"	O-'adi-ha	khu	lang-di
la-thab-pa-i	gyag-ko	gahig	'adru	had-bahag	"	O-'adi-ha	khu	lang-di
khu-ri-kyi	a-pa-i	ga-to	ang-to-mad.	Yin-rang	a-pa-i	khu	thag-rang-to	
khu-ri-kyi	a-pa-i	ga-to	ang-to-mad.	Yin-rang	a-pa-i	khu	thag-rang-to	
khu-ri-kyi	a-pa-i	ga-to	ang-to-mad.	Yin-rang	a-pa-i	khu	thag-rang-to	
ang-to	thang-di	ang-chi-di (pa.)	thang-rang-di	khu-kyi	shi-to	pham-bah		
ang-to	thang-di	ang-chi-di	thang-rang-di	khu-kyi	shi-to	pham-bah		
ang-to	thang-di	ang-chi-di	thang-rang-di	khu-kyi	shi-to	pham-bah		
di	khu	aga-u-mad.	To	ku-kyi	khu-to	ama-u-mad.	'a-po,	nga-kyi
di	khu	aga-u-mad.	To	ku-kyi	khu-to	ama-u-mad.	'a-po,	nga-kyi
di	khu	aga-u-mad.	To	ku-kyi	khu-to	ama-u-mad.	'a-po,	nga-kyi
nam-mha	ang	chad-kyi	cha-ma-to	ang-to	be-u-yin.	Da-ha-pha	chad-kyi	
nam-mha	ang	chad-kyi	cha-ma-to	ang-to	be-u-yin.	Da-ha-pha	chad-kyi	
nam-mha	ang	chad-kyi	cha-ma-to	ang-to	be-u-yin.	Da-ha-pha	chad-kyi	
ku	lab	so-po	mad.	Yin-rang	a-po	'adi-kyi	khu-ri-kyi	gyag-to-tha-to
ga	lap	so-po	mad.	Yin-rang	a-po	di-kyi	khu-ri-kyi	gyag-to-tha-to
ga	lap	so-po	mad.	Yin-rang	a-po	di-kyi	khu-ri-kyi	gyag-to-tha-to
gyag-to-mad.	'ga-lag	tham-chad-ha	ku	'adag-cha.	khu-to	ga-ha		
ang-to-mad.	'ga-lag	tham-chad-ha	ku	'adag-cha.	khu-to	ga-ha		
ang-to-mad.	'ga-lag	tham-chad-ha	ku	'adag-cha.	khu-to	ga-ha		
lag-to-to	ang-kyi	gahig	ang	ang-pa-to	tham	ga-ha	To	aga-ang
lag-to-to	ang-kyi	gahig	ang	ang-pa-to	tham	ga-ha	To	aga-ang
lag-to-to	ang-kyi	gahig	ang	ang-pa-to	tham	ga-ha	To	aga-ang

dag	chih-hi-ki	'agha-chih	se-di	lag	ang-ho	se-en	chih-hi-ki	ngren
dag	chih-hi-ki	gho-chih	se-di	lah	ang-ho	se-en	chih-hi-ki	gho
wa	you	ling	min-tang	hah	ang-ho	se-en	chih-hi-ki	hah
gahig	hang-ho-amad	To	a-pa-ki	hah-ho	gang-ho-amad	'ha	chih-hi	
chi	hang-ho-amad	To	a-pa-ki	hah-ho	gang-ho-amad	'pa	chih-hi	
no	gho-ho	hah	hah-hi	hah-ho	chih	'ha	you	
nga	dag	ang-ho-po	a-hang-ho-chih	yed	nga-ho	gang	yed-po	gho-ho-chih
nga	dag	ang-ho-po	a-hang-ho-chih	yed	nga-ho	gang	yed-po	gho-ho-chih
no	with	ang-ho	always	no	no	what	hah	chih
chih-hi-ki	amad	Ng-hang	some-dga-di	chih-hi-ki	hah	no-po	yin	
chih-hi-ki	chih	Ng-hang	some-dga-di	chih-hi-ki	hah	no-po	yin	
you	hah	To	min-tang	hah	hah	hah	hah	
Chih-hi-ki	no-ho	'ah	chih-hi	lag	gang-ho	yin	hah-hang-ho-chih	lag
Chih-hi-ki	no-ho	di	chih-hi	hah	ang-ho	yin	hah-hang-ho-chih	hah
You	gang-ho	hah	hah-hang	ang-ho	hah	hah	hah-hang-ho-chih	ang-ho
Chih-hi-ki	yin							
Chih-hi-ki	yin							
hah	hah							

LHOKE OR BHŌTĀ OF BHUTAN.

The Tibetan word *lho* means 'north' and also denotes the State of Bhutan. An inhabitant of Bhutan is called *Lho-pa*, and his dialect *Lho-ka*, or probably more correctly *Lho-kā*, classical Tibetan *Lho-shut*, *Lho-spuñt*. Another name of Bhutan is *Druk-pa* from Tibetan 'strog-pa, a sect of Lamas established in Bhutan, and hence Lhoke is sometimes called *Druk-pa Bhŏtā*.

The Lhoke dialect is a form of Tibetan closely related to that prevailing in Sikkim. Outside the State of Bhutan it has also been reported from some of the districts within the scope of this Survey. During its preliminary operations it was returned from the following districts:—

Darjeeling	1,600
Jalpaiguri	1,048
South Bihar	151
Sikkim	404
Total	3,203

The corresponding figures at the last Census of 1901 were as follows:—

Bengal Presidency	1,884
Calcutta	0
Dacca	1
Jalpaiguri	4,768
Darjeeling	1,084
Typhoo	1
Changpoo	0
Bhagpur	2
South Orissa	0
South Bihar	2
Sikkim	7
Total	8,890
Ajmer-Merwara	0
Assam	1,664
United Provinces	0
Total	8,890

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HARRIS, W. W.,—*A Comparative Dictionary of the Languages of India and High Asia*. London, 1902.

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A version of the Parable of the Prodigal Son and a list of Standard Words and Phrases in Lhasa have been received from Darjeeling. The remarks on Lhasa grammar which follow are entirely based on them, and their correctness depends on the reliability of the materials.

Pronunciation.—The Lhasa dialect possesses the vowels *a*, *ä*, and *ä*, i.e., the sounds of *a* in 'hair' and of *ä* in German 'be' and of *e* in German 'Bede' respectively. The marking of these sounds is, however, very inconsistent. I have restored them as best I could in the Parable following the indications of the original manuscript. It is, however, very probable that some mistakes have crept in.

Final vowels are often dropped; compare *ham*, classical *ha-ma*, daughter; *ham*, classical *ahar-ma*, star; *kyag*, classical *kya-pa*, cock. When the final vowel of the syllable *ba*, *bo*, etc., is dropped its initial consonant is usually assimilated to the final consonant of the base in various ways; thus, *pič*, classical *pič-pa*, swine; *den*, classical *den-pa*, being; *ba*, classical *pi-ba*, being; *stak*, classical *stak-pa*, being, etc.

Soft initial consonants are apparently pronounced with a strong aspiration so that the actual sound is almost that of the corresponding hard consonant. Compare *še*, classical *še*, cow, in Hodgson's vocabulary; *šepet*, classical *grud-pa*, belly; *šepang*, classical *grang*, village. The soft initials are often preserved in the specimens, or else they are replaced by the corresponding hard sounds; compare *bu-pa*, child; *sting*, field; *te*, classical *de*, then.

Final soft consonants are hardened; thus, *stik*, classical *gokig*, one; *fat*, classical *leg*, return; *šepet*, classical *šepet*, then. The soft sound is, however, often retained in writing; thus, *wič*, eye; *pet*, back. This is always the case when a vowel is dropped after the consonant. Compare the examples quoted above.

Final *a*, *e*, *i*, and *u* modify a preceding *a*, *o*, and *u*, so that they become *ä*, *ä*, and *ä*, respectively. Final *e* is always, final *d* commonly, and final *i* and *u* sometimes, dropped. Thus, *gyet*, i.e., *gyet*, Hodgson *gye*, classical *gyet*, light; *st* and *st*, classical *stet*, *st*; *šik*, classical *šik*, to loose; *šik*, classical *šik*, arise, happen; *šik*, classical *šik*, ill; *šik-ma*, classical *stet-ma*, where; *šik*, classical *šik*, silver; *šik-pa*, classical *stet-pa*, poor; *st*-*ba*, classical *stet-ba*, behind; *st*, classical *stet-ma*, wife; *šik*, classical *šik*, two; *st*, classical *stet*, then.

The original vowel sometimes remains unchanged or is followed by an *i*; thus, *pa*, classical *šik*, it is necessary; *šik*, classical *šik-ma*, more, etc.

Final *r* is occasionally dropped; thus, *ay*, classical *šik*, gold; *šik*, classical *šik*, fish.

Compound consonants of which the last component is classical Tibetan is a sub-joined *y* are left unchanged; thus, *šik*, classical *šik*, then; *šik-pa*, classical *šik-pa*, reason; *šik*, a bird. *Y* is, however, often dropped before *i* and *u*; thus, *šik*, classical *šik*, cat; *st*, classical *stet*, do; *pet*, classical *šik*, back.

There are also some instances of the change of such compounds into *pa*-words which is common in connected forms of speech; thus, *šik* and *šik*, then; *šik-pa*, classical *šik-pa*, enjoy.

š after gutturals is replaced by *g*; with other consonants it coalesces into a *ca*-word; thus, *šik*, classical *šik*, hair; *šik*, classical *šik-pa*, belly; *šik-pa*, classical

prong, village: dŋag, classical dŋag, six; ɣa, classical 'adra, devil; ɣa, classical 'adra, lake; dŋ, classical 'adri, ask; tɕhɛ, classical pɛrɛ, young.

Die maximale Verdichtung = 100%, 1000-1000, 10000

27. *Explain the difference between a "strong" and a "weak" acid.*

In other compounds the first consonant or consonants are dropped. Compare *long*, classical *glang*, bull; *ele*, classical *lele*, tongue; *sim-pen*, classical *gim-djen*, servant; *us*, classical *us*, nose; *hang*, classical *hang*, give; *pat*, classical *pat*, work; *hang-pa*, classical *hang-pa*, foot; *sik*, classical *sik*, four, etc.

Article.—The numeral *ekā*, one, is used as an indefinite, and the demonstrative *etā* of this class as a definite article.

Nouns—Gender.—Gender is distinguished by using different words or by adding affixes such as *pa*, male; *ma* and *me*, female; thus, *lung*, bull; *da, cow*; *pa-hi-pa*, a dog; *hi-da-me* and *me-hi-da*, a bitch; *sa-pa*, a he-goat; *sa-me*, a she-goat.

Number.—The usual suffix of the plural is *tas*, classical *tasaka*, multitude; thus, *ashaka* ash-tas (*as*, work-doing; *tas*, multitude), servants.

Case.—The case suffixes are, broadly, the same as in *Tsinjängk*; dative is, *he* or *fa*; ablative *li*, *ai*; locative *na*; terminative *fo*, *fu*, etc.; genitive *dyt*, *dy*, *gyt*, *gi*, etc. The case of the agent is written like the genitive; the final vowel is probably long. The *ed* of the genitive and agent is sometimes contracted into one word with a preceding vowel. Compare *ai chié-dé*, to a man; *se-ae-dé*, from the property; *shé-ae-dé*, from death's place; *Sápien-ae*, in the house; *graw-ne-ne*, to; *ap-tye-gi*, of father's; *ae-dyt*, of gold; *shéed*, by the father; *shé* and *shé*, by the son.

Adjectives.—Adjectives follow the nouns they qualify. The particle of comparison is the relative suffix *hi*; thus, *hiśi* meaning *as strong as* *hi-āi* *strong*, his brother the sister the-*āi* *tall-āi*, his brother is taller than his sister.

Personnel.—The following are the personnel personnel:—

apn, I	həpə, həpə, ədəd, ədə, hə, hə, he then	
apn, by me	ədə, by then	
apn, apn, my	həpə-həpə, həpə, the	ədə-ə, ədə-ə, he
apn-əpən, we	həpə-həpə, you	həpən-əpən, they
apn-əpən, apn ədəd, me		həpən-əpən, they

Other pronouns are *di*, this; *da*, *de*, *sphi*, that; *pa*, who? *pa-oid*, *paup-oid*, what? and so forth.

Yasha.—The conjugation of verbs is broadly the same as in *Tsu-jong-ki*.

The verb *adhesivus* is formed from the bases *is* or *pis*; *pis*, *pil*, or *pi*; *bet* or *bit*, *mit*; *met* or *mit*, *pil*. The bases *bet*, etc., are apparently formed from the suffix *is*, *pi*, etc., by adding *et* (*-pis*), which is in its turn dropped after having changed the preceding *e* to *i*.

Present tense.—A present tense is formed by adding *de* or *de-pin*; thus, *gə-de-pin*, (I) go; *gə-de*, (there) goest. *De* is perhaps contracted from *dee*: compare *gə-dee-doo-dee*, I am leading. Compare also the verb substitutive *gə-de* in Eboni.

Instead of *pis* we sometimes find *wat* added; thus, like *yo-do-wat*, he goes; compare *to-wat*, he is tall. Compare Hall and Lachelt *al*.

The base *po* (i.e., *pō* or *pō*), is, is also added in order to form a present; thus, *doi-po* (i.e., *dōi-pō*), he is sitting. It can also be added to a form ending in *ai*; compare the suffix *ai* of the verbal noun in *lha-jang-kā*. Thus, *sa-ai-pō*, they eat.

The base alone is also used as a present; thus, *aps dang*, I strike.

Past tense.—The simple base, or the past base, is commonly used as a past tense; thus, *aps*, classical *apsa*, he became; *asap*, he went.

A common past tense is formed by adding various forms of the verb substantive to a verbal noun or participle, which must originally have ended in *pa*, *ba*, or *wa*. The final vowel of this participle is usually dropped, and the initial sound assimilated to the preceding sound in various ways. Compare *aps dang-pa*, I went; *ba-wa pte-pa*, made somewhat, has been made; *shab-mā*, said; *aps-yā*, brought. In the last example the verb substantive is perhaps added directly to the base. The same is the case in forms such as *asap-yā*, went.

The participle alone is used in forms such as *gi-wa*, asked; *wasap-wa*, gone, if the final vowel of such forms is not properly an *a*.

Say is used as a suffix in *shu-wap*, he became.

Note also compound forms such as *daw jaba-di pte*, heading having-finished *am*, I had broken.

Future.—The common future is formed as in *lha-jang-kā* by adding *pie* to a verbal noun ending in *ai*; thus, *dang-ai-pie*, I shall strike. The common Tibetan suffix *ap* is also used; thus, *shu dang-ap*, he will strike. *Aps shā-pye*, I shall be, contains the suffix *aps* corresponding to classical Tibetan *apsa*, matter, cause.

Imperative.—The base is often used as an imperative; thus, *aps* and *asap*, *ga*. Suffixes such as *chik*, *shak*, etc., can be added; thus, *aps-chik*, *ga*; *shak-shak*, being.

Verbal nouns and participles.—The base alone is used as a verbal noun; thus, *as-wap*, eating-through, though he ate. The most common suffix is *ba*, *pa*, or *wa*, which is modified in the usual way. Thus, *shu-wa-shi-wa*, saying-according, as he said; *jaba-wa*, to feed; *wasap shu pa tang*, famines arising with, when a famine had arisen; *ba-di*, being-from, because he is; *asap-wa-di*, going-by, when he had gone.

The same form is also used as a relative participle; thus, *aps ba shak-pa-i kōka*, me-to getting-of share, the share which I shall get.

Conjunctive participles are formed by adding *di*, *to*, *ad*, *at*, etc.; thus, *dang-di-pā*, having beaten; *shak-di*, carrying; *ba-di*, taking; *asap-di*, going, etc. Note also *aw*, saying.

Negative particle.—The negative particle is a prefixed *ai* in the present and future, and a postfixed *wa* in the past and imperative; thus, *shaps shu-ai mi-dak*, food giving-man not-is, nobody gives him; *ai-po*, it is not wanted; *shaps pa-ai was-pa*, good-behaviour say not-did; *jab-ma wa*, anger not eat, don't be angry.

Interrogative particle.—The classical form ending in *wa* occurs in *gang-chi ba-de-pa-wa*, what do they do? The characteristic interrogative of the dialect is, however, probably *ma*; thus, *pas-i ba-jaba ap-to-ma*, whose boy coming-is? whose boy is coming? *Mā* is probably the interrogative verb substantive as in *lha-jang-kā*, though it is not usual in Tibetan to add interrogative verbs or particles if there is an interrogative pronoun.

For further details the student is referred to the version of the *Parable of the Prodigal Son* which follows, and to the list of Standard Words and Phrases on pp. 141 and ff. It should be remarked that most of the rules laid down in the preceding pages are subject to exceptions, usually in such a way that the language of Tibetan literature, which is also used in Bhutan by the educated classes, has influenced the writer.

*[No. 15.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

TIBETAN.

LHABA OR BAPPAI OR HARTAY.

(DISTRICT DABCHILING.)

Mi shih-lu lu nyl yé-pá, lu shung-lu dé sh-lu lo-gyu
 His son-to son two being, son younger the-by father-to subject
 shah-má, 'sh-pai na-nor-lá nga-lu shoh-pai kásh gó-sha-shah-nang,'
 Having-said, 'father-of properly-from me-to getting-of portion divide-gift-mat-plus,'
 lu shung-lu-kí lah-shin-lu kha-mi na-nor kásh lo-má
 son younger-by said-as his-son properly share taken-having
 shah-shin-lu lak-lu yú shah-rang-na shih-lu song, si kum
 things carried-having country for one-to want, then women
 a-ro-ga-ro-gu nyam-lu dé-to lá na-nor tang shah-shin-lu ga-yú-m
 ourselves with being then properly and things what-we
 shah-lu lak-lu kha-rang sh-shá na-por sh-pa sh-sang,
 there expended-having be anything not-being poor become.
 Di-l gang-lu hang-pa di-kha yang na-ga shah-pa tang kha-shah-shah-ná
 This-of meastime-in country this-in also families arising with mat-having
 na-wa lo na, lah-pa ga na. Té sh-lá kha yé
 eating food not, covering cloth not. Then that-after to country
 shah-lu yak gyak-to na-wai na-na-to sang-wá mi shihí ká
 other work doing eating-of meat-making-up going man one-of near
 té-pa tang ná sh-l, 'nga-l na-shing-lu-lu phah shah-wa sang,'
 staying when man that-by, 'my fold-to-to pigs feeding-for go,'
 na-lu-pá, kha phah shah-wa sang-wá, di-l shah kha kha
 having-said-to-said, he pigs feeding-for having-gone, this-of time him-of
 kom-to-hye, he-na-shah-pa phah shah-shah-pa na
 there-having-gone, to-pai-ye-shah-shah-being-on pigs like earth
 hang-ná na-rang man-shah-man-pa na-shah-rang kha-lu shah-go kin-mi
 turning ate-through wolf-not thought-through him-to food give
 mi-to-shah. Tang kha-mi na-na, 'rang-gi a-pai sh-lu yó-to-mi-gu
 not-eat. And 'his mind-is, 'my-son father-of near nearness
 nyá-sh-lu nyá-sh-l shí lah-shin-lu-pa na-mi-yé. Té nga
 daily day food-time four expiating-without feeding-were. Now I
 lah-to a-pai lah gyó-go-pá, na-to sang-wá, kha lah-sang-wa
 returning father-of near to-go-wanted-to, thinking going, am dark-coming

apa-hi theng-to apaí sen-lu hu-to dié-chhi-to hu-t hu-tu
father-by seen-having father's mind-by son-to giving son's work-on
 pham-tah w-hyal. Tā di-tā hu-t apa-tu lah-mā, 'ta káhm aar-khm
entrusted hand. And then son-by father-to having-said, 'see till I have
 tang apaí thā-kha-lu rang-gi shem gah mā-ya. Tā nga,
and father-of before myself-by good-behaviour say not-did. Now I,
 "apaí hu lu," ser shai ngo-yang-tāh," si-to lah-pā,
"father's see am," to-say to-declare ashamed,' saying having-said,
 sh-pa-hi. 'hu ngo-tāh mi-go,' yang sh-pai kha-mā shā-pān-tu
father-by, 'see shamefulness not-wanted,' again father-by he-see servant-to
 hu-t nang-mā, 'go lo-chih chik tang shā-mā lo-chih chik, ser-hyi
order gave, 'look good a and had good a, give-of
 tsa-hyi-chha chik, tham-chha chik tsa-to hoi-shuk.' Ka nang-mā
finger-ring-give a, shoe-pair a taking being.' Order place.
 chin-tu hap-gō-hā, yang-nā sh-tā-pān-tā-tā tā phā-tu ngy
at put-on-dressed-having, seen-having dressed-having then father-see too
 tham-pai ga-tāh hu-wā; di ho-go-pai gyo-tāhm, hu di sh-m-nā
meeting-of joy made; this making-of reason, see this dead-place-from
 loh-pa-tang qā-wā; khang-mā hoi-tang qā-wā im-lā.
returning-with like; last-place-from found-with like being-from.

Tā di-tā gang-lu pho-gu to shing-kha-lā loh-ang-māi khyim
And that time-at brother-elder the fold-place-from back-coming house
 loh lo-lo-kha thā-pa-tang khyim nang-lu lu-ga shō-ga tsim-tsi-wāi
file-of near coming-also house still-in singing dancing playing-of
 wu-ta go-nā pho-gu loh khyim-tang-mā chik-lu qā-wā, 'khyim
water bearing elder-brother the-by neighbour see-to asked, 'house
 nang gang-nā hu-da-yin-nam?' ser-wā, 'khyi-mā nu-wu-chang to
to what doing-are I' having-said, 'you-see younger-brother the
 khyim nang loh-thā-pai ga-tāh-shi-lu hu-n yin-pā, ser-shat-pā, thā-lā
house in back-coming-of joy-found made in,' having-said, then-also
 pho-gu to tsā sa-nā khyim nang gyo mā lah-pā
elder-brother the anger eating house into to-go not willing-being
 dō-tang-wā, sh to khyim nang-lu ang-to hu gao-pai loh-pa-tā
having-remained, father the house from coming see elder-of hand-by
 nang-nā, 'khyi tsā-mā-mā; khyim nang gyo-chik,' ser-lap-pā, hā,
singing, 'you anger-not-eat; house into go,' having-said-told, see-by,
 'ta-tāhm apa-l thā-khm sen-mā-mā-pa-lu ga-tā qā-tāk
'see-till father-of against mind-not-off ending-in in-every-way here
 hā-tin-rang, nga-l to-tāhng ga-tāhm-tā tang, "thā-cham chik
doing-giving-through, my friends companions with, "fast eat

he-to	sa-chik."	see	re-phuk	chik	yang	le-ma-pho,
making	out,"	saying	goal-young	one	even	where-not-pleased-forgotten.
Tin-ai-hi-take	khyt-kyi	ba	sa-nor	chah-chi-ha	man-ai-chig	
Not-own	your	see	property	things	many	
shang-ghang-ma	hang	ngam-tu	diu-to	lak,	ta-rang	kha ngo-gha-18
barrels	with	together	living	mailed,	and	he shangfulmer
nei-pa	lyk-ong-wa	lam-la	sho-go	man-rib	phang-ann	nei-pa
without	back-coming	when	front	gravel	frugally	without
go-pa-i	tha-ma."	Apa	ba	di-i	lan-la,	'ba, khyt
necessity-of	came-without."	Father	see	the-of	animate-in,	'see, you
a-hang	nga tang	chila-to	diu-pa-lä	ngo-i	sa-nor	pä-ghai khye-ral
always	see with	being-attached	living-from	my	property	all your-own
in. Khyo-mag	ga-lä	ga-ga	he-to	long-shit,	Khyt-kyi	sa-wa-chang
is. Yourself	in-see-see	worry	making	front.	Your	younger-brother
to	shé-ma-lä	loh-tang	de-wa;	hang-ma-lä	loh-tang	de-wa.
the	dead-place-from	returned-with	like-is;	but-place-from	found-with	like-is.
Da-lä	phar	khyt-mag	pün-chin-tsu	chiam-tak-tak	he-to	diu."
Now-from	onward	you	brothers	friendship	doing	flow."

KHAMS DIALECT.

The eastern division of Tibet, between the provinces of Ü and China, is known as Khams or Khams-pu. It extends from the frontier of China to about 90° east longitude. We are not sufficiently informed about the dialect spoken in Khams, and it does not fall within the scope of this Survey. It is, however, of considerable interest and it will therefore be useful to collect some information about it in this place. The Rev. H. A. Jacobsen has long ago published a short specimen which will be reproduced below.

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 " " *A Tibetan-English Dictionary with special reference to the prevailing dialect. To which is added an English-Tibetan Vocabulary.* London, 1881. The introduction contains notes on Tibetan dialects.

The Khams dialect in two important points agrees with Western as against Central Tibetan. There is no tone system and the various compound consonants are not so generally simplified as in Central Tibetan.

Phonology.—The vowels *i* and *u* are changed to *e* and *o* respectively; thus, *tei-rot*, classical *ti-rit*, *tsu-pot*; *uñ*, classical *bu*, *son*.

The two vowels *W* *a*, and *ä* 'a are distinguished in Khams. The former is the vowel *a* pronounced with the softish opening of the throat which is indicated by means of the spirant *h* in Greek and the *h* in Arabic. 'ä is the same vowel without that softish opening. In Khams it has developed into a *pa*, the soft sound corresponding to the hard *a* in German "dack"; thus, *gäer-pa*, classical 'ar-pa, angry; *gäp-pa*, classical 'ap-pa, evil; *gäw-wa*, classical 'a-wa, milk; *gäed*, classical 'ed, light, and so forth.

The pure vowel 'a is often used as a prefix before consonants. In such cases it has developed into the nasal corresponding to the following consonant; thus, *apitel-ba*, classical 'atitel-ba, to tell; *apyal-wa*, classical 'ayal-ba, to write; *apchawpa*, classical 'atsham-pa, to agree; *adod-pa*, classical 'atod-pa, to like; *aphar-wa*, classical 'aphar-ba, to fly, etc.

The vowels of the base are sometimes modified by a following consonant, not however to the same extent as in Central Tibetan.

U' becomes *ä* before *l* and *s*; thus, *lad*, classical *lad*, manure; *län*, classical *län*, all.

ä is changed to *e* before *ng*; thus, *läng-pa*, classical *läng-pa*, home.

Before *a*, *u* is changed to *e*, *e* to *ä*, and *ä* to *ä*. Final *s* is dropped and the vowel lengthened; thus, *lät*, classical *läw*, with the mouth; *pä*, classical *pa*, death; *ät*, classical *aw*, time.

Initial non-compound consonants are mostly left unchanged. The initial *h* of classical Tibetan is, however, changed to *w*; thus, *wä*, classical *ba*, cow; *wä*, classical *ba*, son; *wä-wa*, classical *ba-wa*, daughter.

Final *e* is always dropped, and the preceding vowel is lengthened; thus, *wä*, classical *wä*, form; *pä*, classical *pa*, respect. If *e* is preceded by a consonant, the preceding vowel is

only lengthened if the consonant in question is a *g*: thus, *edg*, classical *eyge*, forest; *esp*, classical *rype*, class; but *plab*, classical *plabē*, came; *thaw-cind*, classical *thaw-cind*, all.

Compound consonants ending in a subscript *y* in the literary dialect are left unchanged if the first consonant is a guttural, and become palatal if it is a labial; thus, *kyng*, classical *kyang*, even; *šlyp*, classical *šlyp*, dog; *gyng-ga*, to wear; *šlyng*, classical *šlyng*, hand, etc. *šy* also becomes *sch*.

Most consonants and *r* become *ts*-initials; *sr* is replaced by the original *str*, and *tr* becomes *str*; thus, *ts*en, *ts*en, classical *ts*en, right; *ts*it, classical *ts*en, bath; *ts*en-mo, classical *ts*en-mo, warm; *ts*it-go, classical *ts*en-go, child; *ts*ing-mo, classical *ts*ing-mo, sister; *ts*it-go, classical *ts*it-go, page.

Compounds ending in *l* are treated in different ways. *Gl* is changed to *gH*; *kl* to *kl*; *l* becomes *lk*, and *el* and *ol* are usually unchanged. Thus, *gHeg*, chemical *gleg*, lightning; *slawa*, chemical *slawa*, a Lams; *lkawa*, chemical *slawa*, moon; *slawpa*, chemical *slawpa*, vapour, steam; *slawa*, (lip).

The prefixed *r*, *l*, and *s* remain unchanged; thus, *chag-pa*, classical *chag-pa*, foot; *raga*, drum; *ria*, horse; *laga*, fire; *liad-ma*, a night; *aga*, song.

Sir becomes *sir*; *age* becomes *aig*; *app* becomes *ahp*; *ape* becomes *ahp*; *sh* and *shy* become *su*; *shr* becomes *ŝ*; *sur* becomes *asu*, and so forth. Thus, *shire*, classical *shira*, *halr*; *idea*, classical *egre*, *sewed*; *stowed-up*, classical *eyepd pa.* action; *sliver-gilt*, classical *spren*, *moxing*; *snarl-on*, classical *shel-ha*, *frog*; *snarl-on*, classical *shgar-ha*, *to fusion*; *slang-on*, classical *sheng-ha*, *fly*; *skew-on*, classical *sewra-ha*, *to say*.

A prefixed *g* becomes *gā*; the same is the case with the prefixed *ā*; *dh* becomes *gā*, or *u* if *u* follows; a prefixed *h* becomes *u* or *ē*; and a prefixed *sa* remains unchanged. Thus, *gādhag-ma*, chemical *gādhag-ma*, desire; *gādhā*, chemical *gādhā*, gold; *gādhag-po* and *gādhā-po*, chemical *gādhag-po*, a servant; *gādhā-po*, chemical *gādhā-po*, white; *gādhag*, chemical *gādhag*, silver; *gādhag*, chemical *gādhag*, night; *uś*, chemical *uś*, head; *uśg*, chemical *uśg*, breath; *gādhā-po*, chemical *gādhā-po*, poor; *gādhā-ma*, chemical *gādhā-ma*, to put on; *uśgag*, chemical *uśgag*, right; *uśgā*, chemical *uśgā*, seven; *gādhā-po*, chemical *gādhā-po*, to envelop; *uśgā*, head, etc. Note *gādhā*, chemical *gādhā*, spring.

For further details the student is referred to the short specimen, which follows. It has been reprinted from the Rev. H. A. Janszink's paper mentioned above. The above has been marked by means of a * over the accented syllable.

LIST OF STANDARD WORDS AND SENTENCES IN THE DIALECTS OF THE TIBETAN LANGUAGE.

LIST OF STANDARD WORDS AND SENTENCES

English	Burm (Burmese)	Pyin (Pyin)	Taiwan (Taiwan)
1. One	Chit	Chit	Yin
2. Two	Syt	Syt	Syt
3. Three	Sem	Sem	Sem
4. Four	Fiht	Kiat, shyt	Kiat
5. Five	Qin	Qin	Shang; qin-gin
6. Six	Truk	Truk	Deuk; ruh
7. Seven	Sima	Sima	Sima
8. Eight	Hypit	Hypit	Hypit
9. Nine	Hye	Hye	Hye
10. Ten	Sikit	Sikit	Sikit
11. Twenty	Syikit	Syikit	Syikit
12. Fifty	Shapit	Shapit	Syapit
13. Hundred	Hypit	Hypit	Hypit
14. I	Nyt	Nyt	Nyt
15. Of me	Nyt	Nye-yi, nyt	Nyt, nyt
16. Mine	Nyt	Nye-yi, nyt	Nyt, nyt
17. We	Hypit	Nye-shi, nye-mang	Nye-shi; nye-mang
18. Of us	Hypit	Nyt, nye-shi	Nye-shi; nye-mang-nyt
19. Our	Hypit	Nyt, nye-shi	Nye-shi; nye-mang-nyt
20. Them	Khyang	Khyang, khyat	Khyat; Khyang
21. Of them	Khyat	Khyat	Khyang-nyt; Mpyat-shi
22. Their	Khyat	Khyat	Khyang-nyt; Mpyat-shi
23. You	Khyang	Khyang	Khyat
24. Of you	Khyat	Khyat	Khyat
25. Your	Khyang-shi, Mpyat	Khyat	Khyat

IN THE DIALECTS OF THE TIBETAN LANGUAGE.

Stems (Singular).	Verbs (Singular).	Units (Singular).	English.
Gah	Gah	Gah	1. One.
Byi	Byi	Byi	2. Two.
Som	Som	Som	3. Three.
Shi	Shi	Shi	4. Four.
Nga	Nga	Nga	5. Five.
Tsh	Tsh	Dsh	6. Six.
Dun	Dun	Dun	7. Seven.
Gye	Gye	Gye	8. Eight.
Da	Da	Da	9. Nine.
Ch	Ch-shan	Ch-shan	10. Ten.
Nyab-yi ksh-gi	Ch-shi	Nyab-shan	11. Twenty.
Nyab-sh	Nyab-sh	Nyab-sh-shan	12. Fifty.
Gye	Gye	Gye-shan	13. Hundred.
Nga	Nga	Nga	14. 1.
Nga-yi	Nga	Nga-yi	15. Of an.
Nga-yi	Tsh	Nga-yi	16. Man.
Dsh-yi	Nga-sh	Nga-sh	17. Wa.
Dsh-yi-yi	Nga-sh	Nga-sh	18. Of an.
Dsh-yi-yi	Nga-sh	Nga-sh-yi	19. Out.
Kyot	Ch-sh	Kyot	20. Thousand.
Kyot-mag-yi	Ch-sh-yi	Kyot-yi	21. Of thousand.
Kyot-mag-yi	Ch-sh-yi	Kyot-yi	22. Tenth.
Kyot-mag	Ch-sh	Kyot	23. Ten.
Kyot-mag-yi	Ch-sh-yi	Kyot-yi	24. Of ten.
Kyot-mag-yi	Ch-sh-yi	Kyot-yi	25. Year.

English.	Male (Sinhalese).	Female (Sinhalese).	Sinhala (Sinhalese).
16. He	Kha	Kha	Kha
17. Of him	Kha-i	Kha-i, Mā-i	Kha
18. His	Kha-i	Kha-i, Mā-i	Kha
19. They	Khang, kha-kang	Khang, kha-kang	Khang
20. Of them	Khang-i, kha-kang-i	Khang-i, kha-kang-i, Mā-i	Khang-i
21. Their	Khang-i, kha-kang-i	Khang-i, kha-kang-i	Khang-i
22. Head	Lakya	Lakya	Lakya
23. Feet	Khang-ga	Khang-ga	Khang-ga
24. Feet	Khang-gal	Khang-gal	Kha
25. Eye	Mā	Mā	Mā
26. Mouth	Khā; kha-kha	Kha	Kha
27. Teeth	Si	Si	Si; si-ga
28. Ear	Ka	Ka	Ka; ka-kha
29. Hair	Ka-i	Ka-i	Ka; ka
30. Head	Ka	Ka	Ka
31. Hand	Ma	Ma	Ma
32. Tongue	Lak	Lak	Lak
33. Body	Lak	Lak	Dakya; phā
34. Feet	Ka	Kaya	Kaya
35. Iron	Lakka	Lakka	Lakka
36. Gold	Se	Se	Se
37. Silver	Kha	Kha	Kha; ka
38. Father	Mā	Mā	Mā
39. Mother	Mā	Mā	Mā
40. Brother	Ka-ka (older); phān (younger).	Ma-ka	A-ka (older); ka (younger); phān (father of a female person).
41. Sister	Kha-ka; mā-ka (older); phān (younger)	Khang-ga, mā-ka (older); ka-ka (younger)	Ka-ka; mā-ka (older); mā-ka (younger); phān (father of a male person).
42. Son	Mā	Mā	Mā
43. Woman	Khang	Khang	Khang

[illegible]

maps (Tzuping)	Tzupingtsi (Hakka)	Moio (Tzuping)	English
Kho	Kho	Kho	18. Ho.
Kho-yi	Khoi	Kho-yi	19. Of Ho.
Kho-yi	Khoi	Kho-yi	20. Ho.
Kho-yho	Kho-yi Kho-yho	Kho-y	21. They.
Kho-yho-yi	Kho-yi-yi	Kho-yi	22. Of them.
Kho-yho-yi	Kho-yi-yi	Kho-yi-yi	23. Their.
Kho-yo	Kho-yo	Kho-yo	24. Head.
Kho-yo	Kho-yo	Kho-yo	25. Feet.
Kho-yho	Kho	Kho	26. Nam.
Mho	Mho	Mho	27. Nya.
Kho	Kho	Kho	28. Mouth.
Ho	Ho	Ho	29. Tooth.
Yo	Nam-yho	Nam-yho nam	30. Ho.
Ho	Ho	Ho	31. Ho.
Ho	Ho	Ho	32. Head.
Cho-lak	Cho	Cho	33. Tongue.
Kho-yo	Ts-ty	Cho-yo	34. Ho.
Cho	Cho	Cho	35. Head.
Cho	Cho	Cho	36. Ho.
Cho	Cho	Cho	37. Ho.
Cho	Cho	Cho	38. Ho.
Cho	Cho	Cho	39. Ho.
Cho	Cho	Cho	40. Ho.
Cho	Cho	Cho	41. Ho.
Cho	Cho	Cho	42. Ho.
Cho	Cho	Cho	43. Ho.
Cho	Cho	Cho	44. Ho.
Cho	Cho	Cho	45. Ho.
Cho	Cho	Cho	46. Ho.
Cho	Cho	Cho	47. Ho.
Cho	Cho	Cho	48. Ho.
Cho	Cho	Cho	49. Ho.
Cho	Cho	Cho	50. Ho.
Cho	Cho	Cho	51. Ho.
Cho	Cho	Cho	52. Ho.
Cho	Cho	Cho	53. Ho.
Cho	Cho	Cho	54. Ho.
Cho	Cho	Cho	55. Ho.
Cho	Cho	Cho	56. Ho.
Cho	Cho	Cho	57. Ho.
Cho	Cho	Cho	58. Ho.
Cho	Cho	Cho	59. Ho.
Cho	Cho	Cho	60. Ho.
Cho	Cho	Cho	61. Ho.
Cho	Cho	Cho	62. Ho.
Cho	Cho	Cho	63. Ho.
Cho	Cho	Cho	64. Ho.
Cho	Cho	Cho	65. Ho.
Cho	Cho	Cho	66. Ho.
Cho	Cho	Cho	67. Ho.
Cho	Cho	Cho	68. Ho.
Cho	Cho	Cho	69. Ho.
Cho	Cho	Cho	70. Ho.
Cho	Cho	Cho	71. Ho.
Cho	Cho	Cho	72. Ho.
Cho	Cho	Cho	73. Ho.
Cho	Cho	Cho	74. Ho.
Cho	Cho	Cho	75. Ho.
Cho	Cho	Cho	76. Ho.
Cho	Cho	Cho	77. Ho.
Cho	Cho	Cho	78. Ho.
Cho	Cho	Cho	79. Ho.
Cho	Cho	Cho	80. Ho.
Cho	Cho	Cho	81. Ho.
Cho	Cho	Cho	82. Ho.
Cho	Cho	Cho	83. Ho.
Cho	Cho	Cho	84. Ho.
Cho	Cho	Cho	85. Ho.
Cho	Cho	Cho	86. Ho.
Cho	Cho	Cho	87. Ho.
Cho	Cho	Cho	88. Ho.
Cho	Cho	Cho	89. Ho.
Cho	Cho	Cho	90. Ho.
Cho	Cho	Cho	91. Ho.
Cho	Cho	Cho	92. Ho.
Cho	Cho	Cho	93. Ho.
Cho	Cho	Cho	94. Ho.
Cho	Cho	Cho	95. Ho.
Cho	Cho	Cho	96. Ho.
Cho	Cho	Cho	97. Ho.
Cho	Cho	Cho	98. Ho.
Cho	Cho	Cho	99. Ho.
Cho	Cho	Cho	100. Ho.

English.	Haiti (Haitian).	Porto (Port).	Louisian (Louisian).
13. Wide	Esans; akagans . .	A-ent	A-ent
14. Chim	Fian	Fian	Fian-ye
15. Sea	Si, lan-ah	Si, lan-ah	Seighe
16. Dauphin	Bongé	Da-ent	Bans
17. Share	Epi-in; epiyal . .	Tak-ye; epiyal . .	Sho-ral; pi-ye . .
18. Calcutta	Chakapa	Chakapa	Mangya; ching-dah . .
19. Shepherd	Laval, lak-ah	Da-ent, lak-ah . .	Rajin, lak-ah . .
20. Owl	Kash	Kash	Kash-kah
21. Devil	Shidin	Shidin	Kini
22. Sea	Epi-ans	Epi-ans	Epi-ans
23. Moon	Lait, lait (vermin light)	Lait-ah	Lai-va
24. Star	Shans	Shans	Shans
25. Tin	Mé	Mé	Mé
26. Water	Chah	Chah	Chah
27. House	Fang, mang-ans . .	Chang-ans, mang . .	Khangya
28. Stone	Rah	Rah	Sh
29. Cow	Dag	Sh	Shang
30. Dog	Kiyi	Kiyi	Kiyi
31. Cat	Shin	Shin	Shin
32. Cook	Epi-ye	Epi-ye	Fape
33. Duck	Kash	Chak-ah, kashang . .	Chak-ah, kashang . .
34. Sea	Bongé	Bong-ah	Bong-ye
35. Canal	Shang-ang	Shang-ang	Shang-ang
36. Bird	Shin	Sh	Chin
37. Go	Chak-ah	Chak-ah	Chak-ah (English)
38. Sea	Shin	Shin	Shin
39. Sea	Shin	Shin	Shin

Heaps (Haejellang)	Heijangha (Heijang)	Haka (Haejellang)	English
Chae-mu	Chae-mu	Chae	52. White
Pi-dae	Pi-dae	Pi-dae	53. Child
Pu-jung	Pu	A-ku	54. Son
Pu-mu	Pu-mu	Pu-mu	55. Daughters
Yak-pu	Yak-hu	Syarn	56. Horn
Kung-tye-chu		Kung-tye	57. Chertman
Yak-tye-chu		Yak-tye-chu	58. Haystack
Ku-chuk	Ku-chuk	ku	59. God
Dai		Pu	60. Devil
Hu-mu	Hu-mu	Hu-mu	61. Sea
Hu-mu	Hu	Hu	62. Moon
Ku-mu	Ku-mu	Ku-mu	63. Sun
Mu	Mu	Mu	64. Fire
Chiu	Chiu	Chiu	65. Water
Kung-pu	Ku-mu	Ku-mu	66. House
Tu	Tu	Tu	67. Horn
Chung-mu	Hu-mu	Tu	68. Cow
Ku	Ku	Pu-chu	69. Dog
Ku-mu	A-ku-chu	Ku	70. Cat
Chu-ku		Syap	71. Cock
Hu-chu		Hu-chu	72. Duck
Pung-tu	Pung-pu	Hu-mu	73. Sea
Pu-mung		Ngung-gu-mu	74. Camel
Chu-chung-mu	Pu-pu	Pu	75. Bird
Pyu	Pu-pu	Pu	76. Sea
Hu	Hu	Hu	77. Sea
Dai	Hu	Dai	78. Sea

English	Mand (Pe̍h-ōe-jī)	Puall (Pau-)	Latiale (Lai-lai)
80. Come	Eng-chai	Tong-chai	Tong-chai
81. Boat	Tang-chai	Sing-chai	Sing-chai
82. Head	Lang-chai	Lang-chai	Lang-chai
83. Ice	Sai-chai	Sai-chai	Sai-chai
84. Give	Kin-chai	Tang-chai	Tang-chai, and-chai (gong-chai)
85. Sea	Agay-chai	Agay-chai, hang tang	Agay-chai
86. Up	Tai, khah-thai	Khah-thai	Tai, khah-thai
87. Near	Kyit-thai	Kyit-thai	Kyit-thai
88. Down	Tham	Tah-pi, yah-thai	Tham, yah-thai
89. Far	Thang-ching	Thang-ching	Thang-ching
90. Before	Dann, khien, khien	Khien	Dann
91. Behind	Agay-thai	Agay-thai	Agay-thai
92. This	Chai	Chai	Chai
93. That	Chai	Chai	Chai
94. Why	Chi-chai, chi-phann	Chi-chai	Chi-phann
95. And	Nang, yang	Tang, nang, yang	Dang, yang
96. But	En-nyan-chi, annd	En-ny, in-pu-yang	En-ny-yang (chay-chai-ann)
97. If	Chai	Chai	Chai
98. Too	In, a-pai	In, En, pa, dai	En, yin, yah, dai
99. No	Mai, chai, mai-chai	Mai, mai, mai-chai	Mai, mai
100. Also	Tai, ip	Wai	Wai
101. A father	Ain-chai	Ain-chai	Ain-chai
102. Of a father	Ain-chai	Ain-chai	Ain-chai
103. To a father	Ain-chai-in	Ain-chai-in	Ain-chai-in
104. From a father	Ain-chai-in	Ain-chai-in	Ain-chai-in
105. Two fathers	Ain-chai	Ain-chai	Ain-chai
106. Mothers	Ain-ny, chaw-gan, ai-chai	Ain-gan	Ain-gan

Central Tibetan (Shanling and Khotanese).	
Written.	Spoken.
Khang	Khok
Kibang	Kiang
Kang	Kang
Khi	Khi
Khe	Thi
Krag	Kyok
Kur	Kur
Kyo-po	Kyapp
Kur	Kur
Thang-ring-po	Thakyring-po
Khang-la	Thang-la; ngin-la
Khang-la	Khinkla
Ka	Ka
Kang; gwan; shi	Khang; gwan; shi
Kang-la	Khang-la
Kang	Khang
Ku-kyang	Ku-kyang
Ka	Ka
Kag	Ka
Kin	Kin

A-pin-shig	A-pin-shik
A-pin-l	A-pin-l
A-pin-la	A-pin-la
A-pin-can	A-pin-can
A-pin-gyis	A-pin-gyi
A-pin-ghe	A-pin-ghe

Shang (Shanghae)	Shanghai (Shanghai)	Shan (Shanghai)	Shan
Shan	Shan	Shan	80. Shan.
Shang	Shang	Shang	81. Shan.
Shang	Shang	Shang	82. Shan.
Shan	Shan	Shan	83. Shan.
Shan	Shan	Shan	84. Shan.
Shan	Shan	Shan	85. Shan.
Shan	Shan	Shan	86. Shan.
Shan	Shan	Shan	87. Shan.
Shan	Shan	Shan	88. Shan.
Shan	Shan	Shan	89. Shan.
Shan	Shan	Shan	90. Shan.
Shan	Shan	Shan	91. Shan.
Shan	Shan	Shan	92. Shan.
Shan	Shan	Shan	93. Shan.
Shan	Shan	Shan	94. Shan.
Shan	Shan	Shan	95. Shan.
Shan	Shan	Shan	96. Shan.
Shan	Shan	Shan	97. Shan.
Shan	Shan	Shan	98. Shan.
Shan	Shan	Shan	99. Shan.
Shan	Shan	Shan	100. Shan.
Shan	Shan	Shan	101. Shan.
Shan	Shan	Shan	102. Shan.
Shan	Shan	Shan	103. Shan.
Shan	Shan	Shan	104. Shan.
Shan	Shan	Shan	105. Shan.
Shan	Shan	Shan	106. Shan.
Shan	Shan	Shan	107. Shan.
Shan	Shan	Shan	108. Shan.
Shan	Shan	Shan	109. Shan.
Shan	Shan	Shan	110. Shan.

English.	Scott (Scottish).	Irish (Irish).	Latin (Latin).
107. Of fathers . . .	Athair (fa, commonly, with genet).	Athair-fa . . .	Athair-fa . . .
108. The fathers . . .	Athair-fa . . .	Athair-fa . . .	Athair-fa . . .
109. From fathers . . .	Athair-fa . . .	Athair-fa . . .	Athair-fa . . .
110. A daughter . . .	Do-igh dhi . . .	Do-igh dhi . . .	Do-igh dhi . . .
111. Of a daughter . . .	Do-igh dhi-fa . . .	Do-igh dhi-fa . . .	Do-igh dhi-fa . . .
112. To a daughter . . .	Do-igh dhi-fa . . .	Do-igh dhi-fa . . .	Do-igh dhi-fa . . .
113. From a daughter . . .	Do-igh dhi-fa . . .	Do-igh dhi-fa . . .	Do-igh dhi-fa . . .
114. Two daughters . . .	Do-igh dhi . . .	Do-igh dhi . . .	Do-igh dhi . . .
115. Daughters . . .	Do-igh dhi . . .	Do-igh dhi . . .	Do-igh dhi . . .
116. Of daughters . . .	Do-igh dhi-fa . . .	Do-igh dhi-fa . . .	Do-igh dhi-fa . . .
117. The daughters . . .	Do-igh dhi-fa . . .	Do-igh dhi-fa . . .	Do-igh dhi-fa . . .
118. From daughters . . .	Do-igh dhi-fa . . .	Do-igh dhi-fa . . .	Do-igh dhi-fa . . .
119. A good man . . .	Do-igh dhi . . .	Do-igh dhi . . .	Do-igh dhi . . .
120. Of a good man . . .	Do-igh dhi-fa . . .	Do-igh dhi-fa . . .	Do-igh dhi-fa . . .
121. To a good man . . .	Do-igh dhi-fa . . .	Do-igh dhi-fa . . .	Do-igh dhi-fa . . .
122. From a good man . . .	Do-igh dhi-fa . . .	Do-igh dhi-fa . . .	Do-igh dhi-fa . . .
123. Two good men . . .	Do-igh dhi . . .	Do-igh dhi . . .	Do-igh dhi . . .
124. Good men . . .	Do-igh dhi . . .	Do-igh dhi . . .	Do-igh dhi . . .
125. Of good men . . .	Do-igh dhi-fa . . .	Do-igh dhi-fa . . .	Do-igh dhi-fa . . .
126. To good men . . .	Do-igh dhi-fa . . .	Do-igh dhi-fa . . .	Do-igh dhi-fa . . .
127. From good men . . .	Do-igh dhi-fa . . .	Do-igh dhi-fa . . .	Do-igh dhi-fa . . .
128. A good woman . . .	Do-igh dhi . . .	Do-igh dhi . . .	Do-igh dhi . . .
129. A bad boy . . .	Do-igh dhi . . .	Do-igh dhi . . .	Do-igh dhi . . .
130. Good women . . .	Do-igh dhi . . .	Do-igh dhi . . .	Do-igh dhi . . .
131. A bad girl . . .	Do-igh dhi . . .	Do-igh dhi . . .	Do-igh dhi . . .
132. Good . . .	Do-igh dhi . . .	Do-igh dhi . . .	Do-igh dhi . . .
133. Better . . .	Do-igh dhi . . .	Do-igh dhi . . .	Do-igh dhi . . .

ipin qipin	Kipin (Kachin)
A-pin-man-ki	A-ky-man-ki
A-pin-gua-la	A-ky-lai (A-ky-kye-la)
A-pin-gua-ni	A-ky-nai
Pa-ma-shik	Pa-ma-shik
Pa-ma-shik-yi	Pa-ma-shik-yi
Pa-ma-shik-la	Pa-ma-shik-la
Pa-ma-shik-ni	Pa-ma-shik-ni
Pa-ma-nyi	Pa-ma-nyi
Pa-ma-ma	Pa-ma-ma
Pa-ma-man-ki	Pa-ma-kyan-ki (Pa-ki-ki)
Pa-ma-gua-la	Pa-ma-kye-la
Pa-ma-gua-ni	Pa-ma-kye-nai
Mi-gya-shik	Ya-ky-shik
Mi-gya-shik-yi	Ya-ky-shik-yi
Mi-gya-shik-la	Mi-gya-shik-la
Mi-gya-shik-ni	Mi-gya-shik-ni
Mi-gya-nyi	Mi-gya-nyi
Mi-gya-gua	Mi-gya-kye
Mi-gya-gua-yi	Mi-gya-kye-yi
Mi-gya-gua-la	Mi-gya-kye-la
Mi-gya-man-ki	Mi-gya-kye-ki
Pa-ma-gya-shik	Pa-ma-gya-shik
Tha-ga-shik-yi-shik	Pa-ma-gya-shik
Pa-ma-gya	Ya-ky-gya-kye
Pa-ma-shik-yi-shik	Pa-ma-gya-shik
Gya	Ya-ky
Da-ma-gya	Ya-ky

Words (Pinyin)	English (Meaning)	Notes (Pinyin)	English
Fu-pi-tai-pi . . .	Apt-tai-pi . . .	A-pi-tai-pi . . .	121. On fathers.
Fu-pi-tai-tai . . .	A-pi-tai-tai . . .	A-pi-tai . . .	122. To fathers.
Fu-pi-tai-ni . . .	A-pi-tai-ni . . .	A-pi-tai . . .	123. From fathers.
Fu-mu chih . . .	Fu-mu . . .	Fu-mu chih . . .	110. A daughter.
Fu-mu chih-pi . . .	-----	Fu-mu chih . . .	111. Of a daughter.
Fu-mu chih-tai . . .	-----	Fu-mu chih-tai . . .	112. To a daughter.
Fu-mu chih-ni . . .	-----	Fu-mu chih-tai . . .	113. From a daughter.
Fu-mu yai . . .	-----	Fu-mu yai . . .	114. Two daughters.
Fu-mu tai . . .	-----	Fu-mu . . .	115. Daughters.
Fu-mu tai-pi . . .	-----	Fu-mu . . .	116. Of daughters.
Fu-mu tai-tai . . .	-----	Fu-mu-tai . . .	117. To daughters.
Fu-mu tai-ni . . .	-----	Fu-mu-tai . . .	118. From daughters.
Shi kuo chih . . .	Shi kuo . . .	Shi kuo-chih . . .	119. A good man.
Shi kuo chih-pi . . .	-----	Shi kuo-chih . . .	120. Of a good man.
Shi kuo chih-tai . . .	-----	Shi kuo-chih . . .	121. To a good man.
Shi kuo chih-ni . . .	-----	Shi kuo-chih . . .	122. From a good man.
Shi kuo yai . . .	-----	Shi kuo-chih . . .	123. Two good men.
Shi kuo tai . . .	-----	Shi kuo-chih . . .	124. Good men.
Shi kuo tai-pi . . .	-----	Shi kuo-chih . . .	125. Of good men.
Shi kuo tai-tai . . .	-----	Shi kuo-chih . . .	126. To good men.
Shi kuo tai-ni . . .	-----	Shi kuo-chih . . .	127. From good men.
Fu-mu kuo chih . . .	-----	Shi kuo-chih . . .	128. A good woman.
Shi kuo tai-pi . . .	-----	Shi kuo-chih . . .	129. A bad boy.
Fu-mu kuo-chih . . .	-----	Shi kuo-chih . . .	130. Good women.
Fu-mu kuo-chih . . .	-----	Shi kuo-chih . . .	131. A bad girl.
Shi kuo . . .	Shi kuo . . .	Shi kuo . . .	132. Good.
Shi kuo . . .	Shi kuo . . .	Shi kuo . . .	133. Bad.

English.	Latin (scientific).	Port. (Port.).	Indian (Indic).
136. Root . . .	Char-banach (Pagh-m)	Thang-ma-mang root	Thang-mi mang rgyal-lu
137. Rhiz. . . .	Flax-rod . . .	Flax-root . . .	Flax-rod . . .
138. Rhizome . . .	Di-a-banach (Ban-m)	Di-a-mang (Ban-m)	-mang (Ban-rod) . . .
139. Rhizoid . . .	Chak-banach (Ban-m)	Thang-ma-mang (Ban-m)	Thang-mi mang (Ban-rod)
140. A root . . .	Root stick . . .	Root stick . . .	Root stick . . .
141. A root . . .	Raput-mi stick . . .	Raput-mi stick, ghat-mi stick	Raput-mi, ghat-mi . . .
142. Rhizom . . .	Rhizogon . . .	Rhizogon, (-mi) . . .	Rhizogon, rhizom . . .
143. Rhizom . . .	Raput-mi-gon (stick)	Gharum-mi (-gon)	Raput-mi . . .
144. A root . . .	Qhang stick, qhang-mi stick	Qhang-mi stick . . .	Qhang-mi stick . . .
145. A root . . .	Ha stick	Ha stick	Ha-mang stick
146. Tuber . . .	Qhang-gon, Qhanggon	Qhang-mi-mi . . .	Qhang-mi-mi . . .
147. Root . . .	Da-gon . . .	Da-mi, ha-gon . . .	Da-mang-mi . . .
148. A root . . .	Khyt stick . . .	Khyt stick . . .	Khyt stick . . .
149. A root . . .	Khyt-mi stick . . .	Khyt-mi stick . . .	Khyt-mi stick . . .
150. Tuber . . .	Khyt-gon . . .	Khyt-mi, khyt-gon . . .	Khyt-gon . . .
151. Rhizom . . .	Khyt-mi-gon . . .	Khyt-mi-gon . . .	Khyt-mi-gon . . .
152. A root . . .	Ha-mi-gon stick . . .	Ha-mi-gon stick . . .	Ha-mi stick . . .
153. A female gon . . .	Ha stick . . .	Rahat stick . . .	Ha-mi stick . . .
154. Rhizom . . .	Ha-ha-gon . . .	Rahat-gon . . .	Ha-mi-mi . . .
155. A male gon . . .	Khyt-mi-mang stick . . .	Khyt-mi-mi stick . . .	Ha-mi . . .
156. A female gon . . .	Ha-mi-mang stick . . .	Khyt-mi-mi stick . . .	Ha-mi . . .
157. Root . . .	Ha, mi-ha, m-ha	Ha, m-ha . . .	Ha-ha . . .
158. Root . . .	Ryut rod . . .	Ryut-mang lu . . .	Ryut lu . . .
159. Root . . .	Khyt rod . . .	Khyt-mang lu . . .	Khyt lu . . .
160. Root . . .	Ha rod . . .	Ha lu . . .	Ha lu . . .
161. Root . . .	Khyt rod . . .	Khyt-mang lu . . .	Khyt lu . . .

Spelt (pinyin)	Spelt (English)
Tshang-mill sang gyele	—
Thangpa	Thang-pa
De-mang thom-po	—
Tshang-mill sang thom-po	thang-lu sang-lu chik (about eight mly.)
Tu shik	Tu-shu shik
Tu-mu shik	Tu-mu shik
Tu nam	Tu-shu lya
Tu-mu nam	Tu-mu lya
Lang-to shik	Lang shik
Tu-lang shik	Tu-lang shik
Lang-to nam	Lang lya
Tu-lang nam	Tu-lang lya
Khi shik	Khi shik
Ku khi shik	Khi-mu shik
Khi nam	Khi lya
Ku-khi nam	Khi-mu lya
Ha-mu shik	Changmu shik
Ha-mu shik	Ha-mu shik
Ha-mu nam	Ha-lya
Ha-mu shik	Khyam shik
Ha-mu shik	Khyam nam (for mother)
Ha-mu-shik nam	Khyam lya
Khi pha	Khi a
Khyam pha	Khyam a
Khi pha	Khi a
Khyam pha	Khi lya
Khyam pha	Khi a

Europe (European)	Chinese (Sinitic)	Latin (European)	English
Tsai-shan-tsun	Chai-shan	—	144. Tsai.
Thien-tu	Chien	Thien-tu	145. Nipht.
Tsun-thien-tu	Tsien-tu	—	146. Nipht.
Tsai-shan-thien-tu	Chai-shan-tu	—	147. Nipht.
Tu-shih	Tu-shi	Tu-shih	148. A house.
Gold-mu	—	Golden-shih	149. A metal.
Tu-shih	—	Tu-shih	150. Nipht.
Gold-mu-shih	—	Golden-shih	151. A metal.
Long-shih	—	Long-shih	152. A hill.
Chiang-mu-shih	Chiang-shi	Chiang-shih	153. A river.
Long-shih	—	Long-shih	154. Hill.
Chiang-mu-shih	—	Chiang-shih	155. Green.
Li-shih	—	Li-shih	156. A dog.
Chien-shih	—	Chien-shih	157. A hill.
Li-shih	—	Li-shih	158. Dog.
Chien-shih	—	Chien-shih	159. Green.
Chien-shih	—	Chien-shih	160. A hill.
Chien-shih	—	Chien-shih	161. A hill.
Chien-shih	—	Chien-shih	162. A hill.
Chien-shih	—	Chien-shih	163. A hill.
Chien-shih	—	Chien-shih	164. A hill.
Chien-shih	—	Chien-shih	165. A hill.
Chien-shih	—	Chien-shih	166. A hill.
Chien-shih	—	Chien-shih	167. A hill.
Chien-shih	—	Chien-shih	168. A hill.
Chien-shih	—	Chien-shih	169. A hill.
Chien-shih	—	Chien-shih	170. A hill.
Chien-shih	—	Chien-shih	171. A hill.
Chien-shih	—	Chien-shih	172. A hill.
Chien-shih	—	Chien-shih	173. A hill.
Chien-shih	—	Chien-shih	174. A hill.
Chien-shih	—	Chien-shih	175. A hill.
Chien-shih	—	Chien-shih	176. A hill.
Chien-shih	—	Chien-shih	177. A hill.
Chien-shih	—	Chien-shih	178. A hill.
Chien-shih	—	Chien-shih	179. A hill.
Chien-shih	—	Chien-shih	180. A hill.
Chien-shih	—	Chien-shih	181. A hill.
Chien-shih	—	Chien-shih	182. A hill.
Chien-shih	—	Chien-shih	183. A hill.
Chien-shih	—	Chien-shih	184. A hill.
Chien-shih	—	Chien-shih	185. A hill.
Chien-shih	—	Chien-shih	186. A hill.
Chien-shih	—	Chien-shih	187. A hill.
Chien-shih	—	Chien-shih	188. A hill.
Chien-shih	—	Chien-shih	189. A hill.
Chien-shih	—	Chien-shih	190. A hill.
Chien-shih	—	Chien-shih	191. A hill.
Chien-shih	—	Chien-shih	192. A hill.
Chien-shih	—	Chien-shih	193. A hill.
Chien-shih	—	Chien-shih	194. A hill.
Chien-shih	—	Chien-shih	195. A hill.
Chien-shih	—	Chien-shih	196. A hill.
Chien-shih	—	Chien-shih	197. A hill.
Chien-shih	—	Chien-shih	198. A hill.
Chien-shih	—	Chien-shih	199. A hill.
Chien-shih	—	Chien-shih	200. A hill.

English.	Hall (Hallmark).	Park (Park).	Luhlin (Luhlin).
141. They are . . .	Khang-pet . . .	Khang-in . . .	Khang-in . . .
142. I was . . .	Ngi-yet-pu . . .	Ngi-mang-yet-pu . . .	Ngi-yet-pu . . .
143. They want . . .	Khang-yet-pu . . .	Khang-mang-yet-pu . . .	Khang-yet-pu . . .
144. He was . . .	Kha-yet-pu . . .	Kha-yet-pu . . .	Kha-yet-pu . . .
145. We were . . .	Ngyet-yet-pu . . .	Ngi-mang-yet-pu . . .	Ngi-sha-yet-pu . . .
146. You were . . .	Khang-yet-pu . . .	Khang-mang-yet-pu . . .	Khang-sha-yet-pu . . .
147. They were . . .	Khang-yet-pu . . .	Khang-yet-pu . . .	Khang-yet-pu . . .
148. He . . .	Tak-sha, in . . .	Tak-sha, in . . .	Tak-sha, in . . .
149. To be . . .	Tak-sha . . .	Tak-sha . . .	Tak-sha . . .
150. Being . . .	Tak-sha, yet-pu . . .	Tak-sha . . .	Tak-sha, yet-pu . . .
151. Having been . . .	Tak-sha, in-it . . .	Tak-sha, in-it . . .	Tak-sha, in-it . . .
152. I may be . . .	Ngi-yet-pu (if I be) . . .	Ngi-yet-pu (if I be) . . .	Ngi-yet-pu . . .
153. I shall be . . .	Ngi-sha-yet-pu . . .	Ngi-sha-yet-pu . . .	Ngi-sha-yet-pu . . .
154. I should be . . .	Ngi-sha-yet-pu . . .	Ngi-sha-yet-pu . . .	Ngi-sha-yet-pu (if not) . . .
155. Fast . . .	Tung-sha . . .	Tung-sha . . .	Tung-sha . . .
156. To fast . . .	Tung-sha . . .	Tung-sha . . .	Tung-sha . . .
157. Fasting . . .	Tung-sha . . .	Tung-sha . . .	Tung-sha . . .
158. Fasting fasten . . .	Tung-sha-yet-pu . . .	Tung-sha-yet-pu . . .	Tung-sha-yet-pu . . .
159. I fast . . .	Ngi-mang-sha . . .	Ngi-mang-sha . . .	Ngi-mang-sha . . .
160. They fasten . . .	Khang-sha-yet-pu . . .	Khang-mang-sha-yet-pu . . .	Khang-sha-yet-pu . . .
161. He fasts . . .	Kha-sha-yet-pu . . .	Kha-sha-yet-pu . . .	Kha-sha-yet-pu . . .
162. We fast . . .	Ngyet-sha-yet-pu . . .	Ngi-mang-sha-yet-pu . . .	Ngi-sha-yet-pu . . .
163. You fast . . .	Khang-sha-yet-pu . . .	Khang-mang-sha-yet-pu . . .	Khang-sha-yet-pu . . .
164. They fast . . .	Khang-sha-yet-pu . . .	Khang-sha-yet-pu . . .	Khang-sha-yet-pu . . .
165. I fast (Fast them) . . .	Ngi-mang-sha-yet-pu . . .	Ngi-mang-sha-yet-pu . . .	Ngi-mang-sha-yet-pu . . .
166. They fasten (Fast them) . . .	Khang-sha-yet-pu . . .	Khang-mang-sha-yet-pu . . .	Khang-sha-yet-pu . . .
167. He fasts (Fast them) . . .	Kha-sha-yet-pu . . .	Kha-sha-yet-pu . . .	Kha-sha-yet-pu . . .

Latin script	Devanāgarī (Transliterated)
Kha-ha yā . . .	Khang-hya . . .
Ngā yā-dā . . .	Ngā-wā . . .
Khyat yā-dā . . .	Khang-wā . . .
Kha yā-dā . . .	Kha-wā . . .
Ngā-dā yā-dā . . .	Ngā-hya-wā . . .
Khyā-dā yā-dā . . .	Khang-hya-wā . . .
Kha-ha yā-dā . . .	Khang-hya-wā . . .
Yā . . .	.....
Yā-dā . . .	.....
Yā-dā . . .	.....
.....
Chi ān ngā yā-dā . . .	Ngā-dā . . .
.....
.....
Ngā . . .	Ngā-dā . . .
Ngā-dā . . .	Ngā-dā . . .
Ngā-dā dā-dā . . .	Ngā-dā . . .
Ngā-dā . . .	Ngā-dā-dā . . .
Ngā yā-dā yā . . .	Ngā yā-dā . . .
Khyat yā-dā . . .	Khyat yā-dā . . .
Khyat yā-dā . . .	Khyat yā-dā . . .
Khyat yā-dā yā . . .	Khyat yā-dā . . .
Khyat yā-dā dā . . .	Khyat . . .
Khyat yā-dā . . .	Khyat yā-dā . . .
Ngā yā-dā . . .	.....
Khyat yā-dā . . .	.....
Khyat yā-dā . . .	.....

English (Pinyin).	Chinese (Roman).	Chinese (Pinyin).	English.
Kho-ko yin . . .	Khang hi . . .	Khang hi . . .	183. They are.
.....	184. I was.
.....	185. They were.
.....	186. He was.
.....	187. We were.
.....	188. You were.
.....	189. They were.
Ket	Fie hi	190. Is.
.....	Fie hi	191. To be.
Chang-ai	Fie hi	192. Being.
Chang-ai	193. Having been.
Ngə yin-ai	Ngə yin-ai	194. I may be.
Ngə yang	Ngə yang	195. I shall be.
Ngə yang gəi	Ngə yin-ai yang	196. I should be.
Dang	Dang-ai	197. Do.
Dang-ai	Dang-ai	198. To do.
Dang-ai	Dang-ai	199. Doing.
Dang-ai	Dang-ai	200. Having done.
Ngə dang-ai yai	Ngə dang	201. I am.
Khi dang-ai	Khi dang	202. They are.
Khi dang-ai	Khi dang	203. He has.
Dai yai dang-ai yai	Ngə dang-ai dang	204. We are.
Khi dang-ai	Khi dang	205. You are.
Khi dang-ai	Khi dang	206. They are.
Ngə dang-ai yai	Ngə dang-ai	207. I am (Past Time).
Khi dang-ai	Khi dang-ai	208. They are (Past Time).
Khi dang-ai	Khi dang-ai	209. He has (Past Time).

English.	Burm (Burmese).	Perak (Perak).	Loilem (Loilem).
100. We beat (Past Tense).	Kyayin thungya .	Kyayin thungya .	Kya-chin thungya-pa .
101. You beat (Past Tense).	Khyatung-in thungya .	Khyat-in thungya .	Khyat-in thungya-pa .
102. They beat (Past Tense).	Khang-in thungya .	Khang-in thungya .	Khang-in thungya-pa .
103. I am beating . . .	Nyi thungya-ah .	Nyi-thung thungya-ah .	Nya thungya-ah .
104. I was beating . . .	Nyi thungya-ah-pa .	Nyi-thung thung ya-ah-pa .	Nya thungya-pa .
105. I had beaten . . .	Nyi-in thungya-ah-pa .	Nyi-in thungya-ah-pa .	Nyi thungya-pa .
106. I may beat . . .	—	—	—
107. I shall beat . . .	Nyi-in thung-ah .	Nyi-in thung-ah .	Nyi thung-ah .
108. Thou wilt beat . . .	Khyat-in thung-ah .	Khyat-in thung-ah .	Khyat-in thung-ah .
109. He will beat . . .	Khang-in thung-ah .	Khang thung-ah .	Khang-in thung-ah .
110. We shall beat . . .	Kyayin thung-ah .	Kyayin thung-ah .	Kya-chin thung-ah .
111. You will beat . . .	Khyatung-in thung-ah .	Khyat-in thung-ah .	Khyat-in thung-ah .
112. They will beat . . .	Khang-in thung-ah .	Khang-in thung-ah .	Khang-in thung-ah .
113. I should beat . . .	Kyayin thung-ah-pa .	Kyayin thung-ah .	Kya-chin thung-ah .
114. I am beaten . . .	Nyi thungya-ah-pa .	Nyi thungya-ah .	Nyi-in thungya-ah .
115. I was beaten . . .	Nyi thungya-ah-pa .	Nyi thungya-ah-pa .	Nyi-in thungya-ah .
116. I shall be beaten . . .	Nyi thungya-ah-pa .	Nyi-in thungya-ah-pa .	Nyi-in thungya-ah .
117. I go . . .	Nyi-gi-ah .	Nyi-thung thung-ah .	Nyi-thung-ah .
118. Thou goest . . .	Khyat-gi-ah .	Khyat-thung thung-ah .	Khyat-thung-ah .
119. He goes . . .	Khang-gi-ah .	Khang thung-ah .	Khang-thung-ah .
120. We go . . .	Kyayin-gi-ah .	Kyayin thung-ah .	Kya-chin thung-ah .
121. You go . . .	Khyatung-gi-ah .	Khyat-thung thung-ah .	Khyat-thung-ah .
122. They go . . .	Khang-gi-ah .	Khang thung-ah .	Khang-thung-ah .
123. I want . . .	Nyi song, song-pa .	Nyi song song-in, or, song- ha .	Nyi song-pa .
124. Thou wantest . . .	Khyat song . . .	Khyat song song-in .	Khyat song-pa .
125. He wants . . .	Khang song . . .	Khang song-in .	Khang song . . .
126. We want . . .	Kyayin song . . .	Kyayin song song-in .	Kya-chin song-pa .

Ngũ (Ngũ).	Kĩgũ (Kĩgũ).
Ngũ-ndĩ-gũ-ĩ	.....
Kĩgũ-ndĩ-gũ-ĩ	.....
Kĩ-ndĩ-gũ-ĩ	.....
Ngũ-gũ-ĩ-ndĩ-dũ-gũ-yũ	Ngũ-gũ-ĩ
Ngũ-gũ-ĩ-yũ-ndĩ	Ngũ-gũ-gũ-gũ-gũ-gũ-ndĩ
Ngũ-gũ-gũ-ndĩ	Ngũ-gũ-gũ
Chi-ndĩ-gũ-gũ-ĩ	.....
Ngũ-gũ-ĩ	.....
Kĩgũ-ndĩ-gũ-ĩ	.....
Kĩ-ndĩ-gũ-ĩ	.....
Ngũ-ndĩ-gũ-ĩ	.....
Kĩgũ-ndĩ-gũ-ĩ	.....
Kĩ-ndĩ-gũ-ĩ	.....
.....	Ngũ-gũ-gũ
Ngũ-ĩ-gũ-ĩ-ndĩ-ndĩ	Ngũ-ĩ-gũ-gũ-gũ-gũ
Ngũ-ĩ-dũ-gũ-ndĩ	Ngũ-ĩ-gũ-gũ-gũ-gũ
.....	Ngũ-ĩ-gũ-gũ-gũ-gũ
Ngũ-ndĩ-yũ	Ngũ-ndĩ
Kĩgũ-ndĩ-ndĩ	Kĩgũ-ndĩ
Kĩ-ndĩ-ndĩ	Kĩ-ndĩ
Ngũ-ndĩ-ndĩ-yũ	.....
Kĩgũ-ndĩ-ndĩ-ndĩ	.....
Kĩ-ndĩ-ndĩ-ndĩ	.....
Ngũ-gũ-ĩ	Ngũ-ndĩ-gũ
Kĩgũ-gũ-ĩ	Kĩgũ-ndĩ-gũ
Kĩ-gũ-ĩ	Kĩ-ndĩ-gũ
Ngũ-ndĩ-gũ-ĩ	.....

Chinese (Pinyin)	Changpala (Changpa)	Khata (Changpa)	English
Dai-gei dang-gu-yin	Nga-dang-gei dang-yi	185. We beat (Past Tense).
Khi dang-wang	Chai dang-yi	186. You beat (Past Tense).
Kha-ghai dang-wang	Khang-gei dang-yi	187. They beat (Past Tense).
Nga dang-gei yoi	Nga dang dang-yi	188. I am beating.
Nga dang-gei yoi-yi yin	Nga dang dang-gang-yi	189. I was beating.
Nga dang-gu yin	Nga dang khi-d-yin	190. I beat him.
Nga dang-ghai	Nga dang-gu wang	191. I may beat.
Nga dang-yang	Nga dang-ai yin	192. I shall beat.
Khi dang-yang	Chai dang-ai yin	193. You will beat.
Kha dang-yang	Kha dang-wang	194. He will beat.
Dai-gei dang-yang	Nga-dai dang-ai yin	195. We shall beat.
Khi dang-yang	Chai dang-yang	196. You will beat.
Kha-ghai dang-yang	Khang dang-wang	197. They will beat.
Nga dang-gei	Nga dang-gu	198. I should beat.
Nga-in dang-wang	Nga dang-dang-yi	199. I am beaten.
Nga-in dang-chang	Nga dang-yin	200. I was beaten.
Nga-in dang-yang	Nga dang-wang	201. I shall be beaten.
Nga dang yoi	Nga-gu-dang-yi	202. I go.
Kha dang noli	Chai-gu-dang	203. You go.
Kha dang noli	Kha-gu-dang	204. He goes.
Dai-gei dang yoi	Nga-dai-gu-dang	205. We go.
Kha dang noli	Chai-gu-dang	206. You go.
Kha-ghai dang noli	Khang-gu-dang	207. They go.
Nga-gai-kin	Nga-gang-yi	208. I want.
Kha-gai-lap-wang	Chai-gang-yi	209. You want.
Kha-gai-wang	Kha-gang-yi	210. He want.
Dai-gei-gai-lap	Nga-dai-gang-yi	211. We want.

English.	Haiti (Haitian).	Pratt (Pratt).	LaPlante (LaPlante).
208. They went . . .	Klyen-hang sang . . .	Klyen-hang sang-mo . . .	Klyen-tan sang . . .
209. They went . . .	Khang sang . . .	Khan hang sang-mo . . .	Khang sang . . .
210. Go . . .	Sang . . .	Chhan-sick . . .	Sang sick . . .
211. Bring . . .	Sang-at . . .	Sang-at . . .	Chin-khan . . .
212. Give . . .	Sang-at . . .	Sang-at . . .	Sang-khan . . .
213. What is your name ?	Tuerré ming-tangh olé m- ot ?	Klyeré ming-tan pot ?	Klye-mang-agi mangin má m-otik ?
214. How old is this horse ?	Kéti olé ? met gan-tye in ?	Dik ré-tik yan k-otché dik ?	I olé m-oté k-otché dik ?
215. How far did he come from his family ?	Chaké-tik gan-tan lan yan ?	Dik-tik-ot Chaké-tik gan-tye kang-tik gan-tye dik ?	I-oté Tik-tik-olé gan-tye lan k-otché olé dik ?
216. How many men are there in your father's house ?	Klyé-t olé khang-mo- in lan yan pot ?	Klye-t olé khang-mo- in lan dik ?	Klye-mang-agi olé khang-mo-tye lan dik ?
217. I have walked a long way today.	Dwang hang-tye lan- m-oté-m-oté.	Dwang agt. hang-tye m-oté-m-oté.	Dwang agt. hang-tye m-oté-m-oté.
218. The son of my uncle is married to his cousin.	Syap olé-tik in-tye m-oté- tye-m-oté mang k-otché- tye-m-oté.	Syap olé in-tye m-oté- tye-m-oté mang k-otché- tye-m-oté.	Syap mang-agi in-tye m-oté-tye m-oté-tye m-oté- tye-m-oté.
219. In the house in the mid- dle of the white lawn.	Khang-mo k-otché m-oté- tye agt yan.	Khang-mo-tye k-otché olé agt yan.	Khang-tye mang-m-oté m-oté-tye agt yan.
220. Put the saddle upon his back.	Khan-ot olé-tik in-tye agt. dik.	Syap-tan in-tye olé-tik in- tye agt.	Olé m-oté . . .
221. I have broken his eye with many strokes.	Syap in-tye olé-tik in-tye m-oté- tye-m-oté-m-oté.	Syap in-tye olé-tik in-tye m-oté- tye-m-oté-m-oté.	Syap k-otché in-tye m-oté- tye-m-oté-m-oté.
222. He is giving coffee to the tip of the hill.	Kéti olé mang mang-m-oté in-tye olé-tik yan.	Kéti olé mang-m-oté in-tye m-oté-tye olé-tik.	Kéti mang-m-oté in-tye m-oté-tye olé-tik.
223. He is giving you a horse- man's hat.	Kéti olé-tik mang olé-tik agt olé-tik yan.	Kéti olé-tik mang olé-tik agt olé-tik yan.	Kéti olé-tik mang olé-tik agt olé-tik yan.
224. His brother is taller than his sister.	Kéti olé-tik mang olé-tik agt olé-tik yan.	Kéti olé-tik mang olé-tik agt olé-tik yan.	Kéti olé-tik mang olé-tik agt olé-tik yan.
225. The price of that is five cents and a half.	Kéti olé-tik mang olé-tik agt olé-tik yan.	Kéti olé-tik mang olé-tik agt olé-tik yan.	Kéti olé-tik mang olé-tik agt olé-tik yan.
226. My father lives in that small house.	Kéti olé-tik mang olé-tik agt olé-tik yan.	Kéti olé-tik mang olé-tik agt olé-tik yan.	Kéti olé-tik mang olé-tik agt olé-tik yan.
227. Give this rope to him.	Kéti olé-tik mang olé-tik agt olé-tik yan.	Kéti olé-tik mang olé-tik agt olé-tik yan.	Kéti olé-tik mang olé-tik agt olé-tik yan.
228. Take these ropes from him.	Kéti olé-tik mang olé-tik agt olé-tik yan.	Kéti olé-tik mang olé-tik agt olé-tik yan.	Kéti olé-tik mang olé-tik agt olé-tik yan.
229. Head him well and lead him with ropes.	Kéti olé-tik mang olé-tik agt olé-tik yan.	Kéti olé-tik mang olé-tik agt olé-tik yan.	Kéti olé-tik mang olé-tik agt olé-tik yan.
230. Draw water from the well.	Kéti olé-tik mang olé-tik agt olé-tik yan.	Kéti olé-tik mang olé-tik agt olé-tik yan.	Kéti olé-tik mang olé-tik agt olé-tik yan.
231. Walk before me . . .	Kéti olé-tik mang olé-tik agt olé-tik yan.	Kéti olé-tik mang olé-tik agt olé-tik yan.	Kéti olé-tik mang olé-tik agt olé-tik yan.
232. Where my cousin lives now ?	Kéti olé-tik mang olé-tik agt olé-tik yan.	Kéti olé-tik mang olé-tik agt olé-tik yan.	Kéti olé-tik mang olé-tik agt olé-tik yan.
233. From whom did you buy that ?	Kéti olé-tik mang olé-tik agt olé-tik yan.	Kéti olé-tik mang olé-tik agt olé-tik yan.	Kéti olé-tik mang olé-tik agt olé-tik yan.
234. From a shopkeeper of the village.	Kéti olé-tik mang olé-tik agt olé-tik yan.	Kéti olé-tik mang olé-tik agt olé-tik yan.	Kéti olé-tik mang olé-tik agt olé-tik yan.

General Record (Location and Date)	
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HIMALAYAN LANGUAGES.

The northern region of the Himalayas is inhabited by *Shôlô* or *Tibetans*. To the south we find a long series of tribes speaking dialects which all belong to the *Tibeto-Burman* family. Hodgson divided these tribes 'into two groups, distinguished by the respective use of simple or non-pronominalized, and of complex or pronominalized languages.' He made an especial study of the dialects spoken in Nepal, which State was not included in the operations of this Survey. Some of the hill-dialects of Nepal are spoken within British territory. They will be dealt with in the ensuing pages. No new materials have been forwarded about the bulk of these forms of speech, and we cannot therefore add anything to our knowledge concerning them. The remarks which follow will therefore be principally restricted to the Himalayan dialects spoken within the territory included under the operations of this Survey, and to such *Nepales* languages as are also spoken within British territory. The remaining dialects will only be dealt with as a kind of appendix.

Proceeding from the west, the dialects to be considered are as follows :—

Name of the dialect.	Population by census 1881.	
	Total settlement.	Chinese of 1854.
Masangl " " " " " " "	1,100	5,441
Chamba Ishail " " " " " " "	1,200	1,543
Yaulu " " " " " " "	1,400	1,320
Thangl " " " " " " "		
Kamchi " " " " " " "	200	—
Kashmiri " " " " " " "	11,000	10,325
Langra " " " " " " "	314	—
Dumga " " " " " " "	1,761	—
Chaudhgal " " " " " " "	1,400	—
Eyngal " " " " " " "	1,400	—
Jungul " " " " " " "	300	—
Bairwa " " " " " " "	1,350	4,000
Gurung " " " " " " "	—	7,481
Migal " " " " " " "	10,000	30,470
Thak " " " " " " "	100	210
Nawal " " " " " " "	1,000	5,000
Palat " " " " " " "	—	500
Wawal " " " " " " "	20,000	20,000
Carried over " "	51,000	100,000

Name of the District.	Number of speakers.	
	Local estimates.	Census of 1901.
Brought forward	62,325	180,607
Yakha	1,327	1,398
Bhotia	24,845	29,500
Khasia and Jai	41,400	42,854
Mag	34,894	38,894
Dimal	—	611
Total	104	179
Total.	109,564	189,479

The above figures do not include the speakers of the various dialects in Nepal, several of them being properly Nepalese languages, the figures can only give an imperfect idea of the number of speakers.

Speakers of three other Nepalese dialects have turned up at the last Census of 1901 within British territory. The details are as follows:—

Name of dialect.	Where spoken.	Number of speakers.
Kimal	Assam	31
Northern	Assam	19
Vaga	Assam (80), Bengal (34)	114
Mangli	Bengal (115), Assam (297)	412
	Total.	176

Sixty-four speakers were further returned under the head of Kiranti, viz., fifty-eight from Assam and six from the United Provinces. It is not stated which of the so-called Kiranti dialects is meant. The number of speakers of the dialects under consideration within British territory at the last Census was accordingly 100,668.

The dialects spoken by the Kimal and Mangli do not fall within the scope of this survey, and nothing is known about them. They will not, therefore, be dealt with in what follows.

The Kimal are the blacksmiths of Nepal. According to Sir Herbert Halsey they are probably immigrants from India, who have intermarried freely with some of the indigenous races of Nepal. No information is available about their language. It is not, however, probable that they speak a separate dialect.

Mangli

The Mangli are the Indians of Western Nepal. No information is available about their dialect, if they have any.

The remaining dialects will be dealt with in the ensuing pages. They are all

Remaining dialects

Tibeto-Burman forms of speech. In many of them, however, we can observe several features which are not in accordance with Tibeto-Burman principles. Thus a difference is often made between such words as denote animate beings and inanimate things, respectively; higher numbers are often counted in twenties and not in tens as is the case in Tibetan, Burmese, Chinese, Siamese, etc.; the personal pronouns often have a dual in addition to the ordinary plural, and double sets of the dual and plural of the first person, one including and the other excluding the person or persons addressed; there is in many dialects a tendency to distinguish the person of the subject by adding pronominal suffixes to the verb, so that a kind of regular conjugation is effected, and so forth.

In such characteristics the dialects in question have struck out lines of their own, in thorough disagreement with Tibeto-Burman, or even Indo-Chinese, principles. They have accordingly become modified in their whole structure. It is difficult to help inferring that this state of affairs must be due to the existence of an old heterogeneous substratum in the population, which has exercised an influence on the language. That old population must then have spoken dialects belonging to a different linguistic family, and the general modification of the linear structure of the actual forms of speech must be due to the fact that the leading principles of these old dialects have been ingrafted on the language of the tribes in question. Now it will be observed that all those features in which the Himalayan dialects differ from other Tibeto-Burman languages are in thorough agreement with the principles prevailing in the Munda forms of speech. It therefore seems probable that Mundas, or tribes speaking a language connected with those now in use among the Mundas, have once lived in the Himalayas and left their stamp on the dialects spoken at the present day.

The two Tibeto-Burman characteristics mentioned above are seldom found together in one and the same form of speech, and some of the dialects under consideration have few, if any, traces of them. On the other hand, some of these features, such as the distinction between an inclusive and an exclusive plural of the first personal pronoun, have persisted much further and are e.g. found in the Western dialects of Tibetan. If we only consider the formation of verbs, the most interesting feature of Tibeto-Burman languages, it will be found that Hodgson's classification into non-pronominalised and pronominalised languages holds good for the whole field of Himalayan philology. We shall therefore adhere to it in the ensuing pages and consider the Himalayan dialects under two different headings, non-pronominalised and pronominalised dialects.

The latter group we shall further sub-divide into two sub-groups, one comprising several dialects spoken to the east of the valley of Nepal, and the other consisting of some forms of speech in Assam and farther towards the west.

NON-PRONOMINALIZED DIALECTS.

The dialects spoken in the central region of the Himalayas in Sikkim and in the valley of Nepal and to the east of it are all characterized by a great simplicity in their grammatical system. Some of these, such as Gurung and Murmi, are closely related to the Tibetan dialects. Murmi has, however, abandoned the Tibeto-Burman method of counting higher numbers in tens and reckons them in twenties. There also seems to be a tendency to distinguish the subject of verbs by adding pronominal suffixes. The negative verb is formed in Gurung and Murmi by prefixing an *a* and often, besides, suffixing a *na*. A similar double negative is also used in Bhot.

The dialect spoken by the Saravali is apparently now characterized by the same simplicity as in the case of Gurung and Murmi. Higher numbers are counted in twenties. There are short forms of the personal pronouns which are frequently used as prefixes. The person of the subject does not appear to be distinguished in the verb. The negative particle is a prefixed *na*. Hodgson describes Saravali as a complex pronominalized dialect. So far as we can judge from the unsatisfactory materials at our disposal, that is no more the case at the present day.

Migori is a dialect of the same type. The pronoun of the second person is *now* as in Nepalese dialects such as Chitpaing and Bhutia, and in numerous dialects of Assam and Further India, especially (for instance) in the Kuki-Chin forms of speech. Compare also *ka-to*, we, with *ka*, our, in most Kuki-Chin dialects. Compare further the numerals Migori, *ka*, Lushai *pa-khat*, one; Migori *ka-ñ*, Lushai *pa-ñ*, four; Migori *ka-aga*, Lushai *pa-aga*, five. In most respects, however, Migori agrees with Gurung, Murmi, etc., in general principles, and, to a great extent, also in details of vocabulary and grammar. The negative particle is a prefixed *na*.

Migori often also agrees with Newari, the old State language of Nepal. In that form of speech we again find a distinction between nouns denoting animate beings and inanimate objects respectively. The numerals and the personal pronouns have forms which agree with those in use in the western, pronominalized, group of Himalayan languages. Compare *aiñ*, Pahari *aiñ*, one, with Dumañ *aiñ*; *nañ*, Pahari *aiñ*, two, with Byingñ *aiñ*; *pañ*, four, with Bumañ, etc., *pañ*; *ji*, I, with Byingñ, etc., *ji*, and so forth. Newari is not, however, a pronominalized dialect, but is characterized by the same simplicity as Migori and connected forms of speech.

Pahari can be considered as a sub-dialect of Newari.

There still remains one important language of the non-pronominalized type, *etc.*, Bhot or Lepcha. We have again find the tendency to distinguish between such nouns as denote animate beings and such as are the names of inanimate things. The numerals often agree very closely with those in use in the Kuki-Chin group. Compare *ñit*, Lushai *pa-khat*, one; *ñet*, Nigantñ *pa-aiñ*, two; *ñe-ñ*, Lushai *pa-ñ*, four; *ñe-rot*, Meikho, etc., *ñe-rot*, six, and so forth. The prefix *a*, which is very common in nouns and adjectives, should be compared with the corresponding *a* in Kuki-Chin, while the *ka*-prefix in *ka-aiñ*, here, etc., is very common in dialects of the Nigh and Fodo group. It will be seen that the old prefixes have been preserved as independent syllables in Bhot, and that language in this respect forms one of the links which connect Tibetan and the Himalayan dialects with the Tibeto-Burman languages of Assam and Further India.

Higher numbers are counted in twos. The person of the subject is not indicated in the verb, and Bôg is thus a typical dialect of the non-pronominalized type. The negative verb is formed by prefixing *na* and suffixing *se*; compare Guring and Murul.

The Toto dialect will be dealt with after Bôg because it does not make any use of pronominal suffixes. Our materials are, however, so imperfect that it is impossible to say anything for certain about its affiliation. The numerals are almost pure Tibetan. The personal pronouns are almost the same as in Dhimil. Higher numbers are counted in twos.

It has already been remarked that Hodgson classed Sherwa as a pronominalized dialect. Several characteristic features of the pronominalized group of Himalayan languages have also been traced in other dialects such as Manari and Nwotet. It is perhaps allowable to infer that all, or most, of the non-pronominalized Himalayan dialects have once belonged to the pronominalized group, but have, in the course of time, given up most of the characteristic features of the group, under the influence of the neighbouring Tibetan dialects.

GURUNG.

The Gurungs are one of the best fighting tribes of Nepal. They are classed together with the Khas, the Mijar, and the Sonawar under a *caste*, or *caste*, as chief. Their old home is a tract of country between the Bheri and Maryandi rivers, to the north of the Mijar. In modern times they have spread all over Nepal, and also to Darjeeling and Sikkim. Speakers have also been returned from Assam.

No local estimation of the number of speakers have been forwarded for the purposes of this Survey. At the last Census of 1901, Gurung was returned

Number of speakers.

as follows:—

Assam	1,000
Nepal and Poodochin:—	
Jalpaiguri	894
Darjeeling	4,125
Changuang Hill Tracts	4
Sikkim	1,782
	<hr/> 8,140
Total	<hr/> 9,140

In Assam the Gurungs were most numerous in Lakhimpur (501) and in the Naga Hills (100). We have no information regarding the number of speakers in Nepal.

The Gurungs of Western Nepal are still Poodochin. Elsewhere they are gradually being Hinduised, and there is, at the same time, a distinct tendency among them to abandon their old dialect in favour of Khas. Thus 3,791 out of a total of 4,593 Gurungs in Sikkim returned their language as Khas at the last Census.

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- BRUNNEN, E.,—*Sketches of Indian Philology, with a map showing the Distribution of Indian Languages*, Calcutta, 1857. Appendix A contains materials for Gurung, etc.
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The Nepal Barber has been kind enough to supply a version of the Fable of the Prodigal Son and a list of Standard Words and Phrases in Gurung. The remarks which follow are based on them.

In vocabulary and phonetical system, and also in grammatical principles, Gurung is more closely related to Tibetan than are most Himalayan languages.

Pronunciation.—It is often difficult to decide whether a vowel is long or short, the spelling of the specimens being inconsistent. It seems probable that Gurung in this respect agrees with Central Tibetan.

The diphthong *ou* is often written *ow* after *y*; thus, *yow*-to, getting.

We have no information regarding the pronunciation of the sound which I have transliterated as an *Anushika*. It sometimes interchanges with *u*; thus, *u*-*u* and *u*-*u*, *u*-*u*, *u*-*u*.

The consonantal system is apparently nearly the same as in Aryan dialects such as Hindi. The aspirated soft consonants have apparently developed from older unaspirated sounds. Compare *pha*, classical Tibetan *rgyab*, back; *dhā*, classical Tibetan *rdzang*, back. The aspiration is so marked that such sounds are commonly pronounced as the corresponding hard unaspirated letters. Compare *pra* and *pha*, hundred; *dh-ya*, classical Tibetan *gya*, cloth; *cha*, classical Tibetan *sa*, cat; *sa-ba*, classical Tibetan *bsang-ba*, good.

The final consonants of classical Tibetan have usually been dropped. Compare *pha*, classical *phat-pa*, to come; *wa*, classical *wap*, eye; *pha*, classical *rgyap*, run; *a-ya*, classical *gyap*, friend; *pra*, classical *byegad*, eight; *sa*, classical *gac*, alive; *ph*, classical *shya*, give; *dhā*, classical *rdzang*, back, and so on.

There are several compound consonants such as *pha*, *br*; *lhr*, *pr*; *ghā*, *hr*; *dhā*, *ph*; *wa*; *ma*, and so on. Compare *ghet* and *het*, one; *thra* and *pra*, eight; *ghis*, piece; *dh*, divide, and so on. Our materials are not, however, sufficient for a full description of the relationship between Gurung and classical Tibetan in this respect. In most cases, it is true, old compounds have been simplified; thus, *ta*, classical *ra*, horse; *sa*, classical *gac*, alive; *dhā*, classical *rdzang*, back; *sa*, classical *sa*, now; *cha*, classical *wa*, ear; *ph*, classical *shya*, give; *ta*, classical *lha*, tongue, etc. In other cases the assimilation is only partial. Thus, *pra*, classical *byeg*, hundred; *pra*, classical *byegad*, eight; *hwa*, classical *gya*, word. Various changes have taken place during this process of assimilation. Compare *ghā*, classical *ghā*, one; *dhā*, classical *lha*, four, etc.

It is not, in this place, possible to do more than to draw attention to the existence of a series of phonetical laws regulating the relationship between Gurung and classical Tibetan. It would be necessary to have at our disposal much fuller materials in order to trace these laws in detail.

Tones and accents are probably the same as in other Nepal languages.

Articles.—There is no article. The universal *ghā*, one, is used as an indefinite article; thus, *mā ghā*, a man.

Nouns.—The prefix *a* is common before nouns of relationship. Thus, *a-ba*, father; *a-mā*, mother; *a-ph*, brother. It also occurs in other words such as *a-ya*, companion.

Gender.—The natural gender is distinguished by using different words or also by adding suffixes such as *ba-pha*, *cho*, *di-pha*, male; *ma-ma*, *wa*, *ma-ri*, female. Thus, *a-bi*, younger brother; *a-phā*, younger sister; *bi-rot-dipā*, bull; *mā*, cow; *pha*, son; *pha-ma*, daughter; *ta*, home; *ta ma-ma*, man; *ma-bi-dā*, dog; *ma-bi ma-ma*, bitch; *ra ba-pha*, he goes; *ra ma-ma*, she goes; *ph di-pha*, male deer; *ph ma-ri*, female deer.

Number.—There are two numbers, the singular and the plural. The plural is not marked when it appears from the context. In other cases words such as *ma*, many, *pha*, all, and so on, are added. Thus *a-ba-ma*, fathers; *ma-bi pha*, dogs. Forms such as *bi-ya*, clothes; *ma-pha*, lines, perhaps contain another plural suffix *pa*.

Case.—The subject of intransitive verbs and the object are not distinguished by adding any separate suffix.

The subject of transitive verbs is put in the case of the agent, which is formed by adding a suffix *ph* or *dh*; thus, *a-ba-ph* *bi-dh*, the father said; *bi-ph* *het-ph*, then struck.

This suffix is sometimes also written *de*, and in that case it looks like the postposition *di* or *da*, classical Tibetan *zung*, with which, in its turn, is sometimes written *di*. The initial *d* of the suffix of the agent is often pronounced as a *h*. Compare the remarks under the head of pronunciation above.

In *chab-tse*, with *rupa*, the instrument has been indicated by adding a suffix *ri*.

The suffix of the doative is *di-di* or *di*; thus, *a-ka-di-di*, to a father. Such forms are sometimes also used to denote the object of transitive verbs; thus, *cha-e jia-di-di* *aga-di* *shoo-di*, his son-to me-by struck, I have beaten his son.

The usual suffix of the genitive is *e* or *pe*; thus, *di-pe*, of the house. After *i* we sometimes find *e* instead; thus, *a-ka-pa-di-e*, of a father. An *e* preceding the genitive suffix is often dropped; thus *hi-ke* *pa-di*, living-of place-in, in the place where he stayed.

Another genitive suffix is *la*; thus, *a-ka-ma-la*, of fathers. It is probably originally a doative suffix; compare *chit-la*, to console. Such forms can also be considered as terminatives. The usual intransitive-locative suffix is, however, *ri* or *ra*; thus, *ma-ri*, in the field, to the field. Instead of *ri* we also find *rupa*; thus, *pa-rupa*, on his hands.

The suffix *na* in forms such as *pa-de-pa-de-na*, with hunger; *cha-pi-na*, from a distance; *ma-na*, safely, is probably an ablative suffix.

Other relations are indicated by means of postpositions. Such are *di*, *de*, and *di*, with, to; *di-ri*, near, with; *ka-la*, head, from; *jara-ri*, under; *hi-di*, after, behind; *ma*, in, among; *ri*, before; *na-ri*, inside, into; *pa-ri*, on; *cha-ri*, on the top of, and so on.

Adjectives.—Adjectives usually follow the noun they qualify, or precede it in the genitive; thus, *old* *ga-la*, a good man; *the-ke* *axid*, a heavy female. Sometimes, however, we find forms such as *a-ka-ke* *pa-pa-jia-jia* *pa-ri*, bad boy one, a bad boy; *hi-yed* *ka-e* *ka-di*, white horse's saddle.

Adjectives usually take the suffix *ke*; thus, *na-ke*, good; *cha-ke*, cold; *dra-ke*, hot; *ma-na*, ripe.

The particle of comparison is *shandi*; thus, *cha-ma-e* *ring* *shandi* *cha-ma-e* *a-di* *ma-la* *ma-di*, his sister than his brother tall is, his brother is taller than his sister. *Shandi* is a Nepali loan-word.

Numerals.—The first numerals are given in the list of words. They follow the word they qualify. Higher numbers are counted in tens; thus, *shit-chu*, forty; *ja-chu*, sixty; *et-chu*, seventy; *thre-chu*, eighty; *ku-chu*, ninety.

Pronouns.—The following are the personal pronouns:—

<i>aga</i> , I.	<i>hi</i> , thou.	<i>cha</i> , <i>o-la</i> , he.
<i>aga-pi</i> , <i>aga-di</i> , <i>aga</i> , by me.	<i>hi-pi</i> , <i>hi-di</i> , by thee.	<i>cha-pi</i> , <i>cha-di</i> , <i>cha</i> , by him.
<i>aga-e</i> , <i>aga-la</i> , my.	<i>hi-pe</i> , <i>hi-la</i> , thy.	<i>cha-pe</i> , <i>cha-ma</i> , his.
<i>aga-jag</i> , <i>cha-jaga</i> , we.	<i>cha-ma</i> (<i>jaga</i>), you.	<i>cha-ma</i> , <i>cha</i> <i>jaga</i> , they.
<i>aga-pi</i> , <i>ma-di</i> , by me.	<i>ma-na</i> - <i>ji</i> , <i>ma-na</i> <i>jaga-di</i> , by you.	<i>cha-ma</i> <i>jaga-di</i> , by them.
<i>aka</i> <i>jaga-la</i> , our.	<i>cha-ma</i> , <i>ma-ma</i> <i>jaga- la</i> , yours.	

The list of words contains several other forms. Thus, *chü-mee*, we, in No. 165; *hi-a*, thou; *chü-a*, he; *Apü-mee*, they, and so on. *Chü-mee* is probably due to a mistake. The form seems to mean 'they.' *Apü-mee* is probably only another way of writing *chü-mee*. The final *a* in some of the forms just quoted is probably an inflecting particle. Compare *Thötsa* *ai*.

Reflexive pronouns are *hiü-pü*, *etc.*; *thütsa*, *thütsa-pü*, *thütsa*, *etc.*

Demonstrative pronouns are *chü*, *this*; *chü*, *that*.

Interrogative pronouns are *hiü-pü-aiü*, *who?* *hi*, *who?* *thü*, *what?* *aiü*, *why?* *hiü*, *how much?* *Hodgson* also gives *aiü*, *who?* The indefinite pronouns are formed from the same bases; thus, *hiü-aiü-aiü*, *by anybody*; *aiü*, *anything*, and, according to Hodgson, also *aiü-pü*, *anybody*; *aiü-pü*, *anything*. The two last mentioned pronouns contain an indefinite particle *pü* or *pü*. Compare *pü-aiü*, *one even*; *hiü-pü*, *even*; *hiü-aiü*, *still*.

Verbs.—The conjugation of verbs is relatively simple. There is no change for person or number, and the verb is, on the whole, still virtually a noun.

Verb substantive.—The most common verb substantive is *see*. Another base *se* is used in form such as *aiü-aiü-se-aiü*, *am, art, is, beating*. A third base is *aiü* or *aiü* *is*; *aiü-aiü*, *am*; *aiü-aiü*, *shall be*; *aiü-aiü*, *I should be*, and so forth. In *aiü-aiü*, I am not, we apparently have a fourth base *aiü*.

Finite verb.—The verb substantive is, to some extent, used in the conjugation of finite verbs.

Present time.—The base *aiü* is used as a present tense; *Chü, aiü-aiü-pü-aiü*, *thü*, *you strike*. *Hi* or *aiü*, *i.e.*, probably the verb substantive *see*, is, however, very commonly added. Thus, *aiü-aiü-aiü*, *I strike*; *aiü-aiü-aiü*, *I go*; *aiü-aiü-aiü*, *we go*. From *aiü-aiü-aiü* *aiü-aiü-aiü*, he is grazing; *aiü-aiü*, he lives; *aiü-aiü-aiü*, he comes, are formed by adding the same *aiü* to the conjunctive participles. Compare also *aiü-aiü-aiü-aiü*, he is sitting; *aiü-aiü-aiü-aiü*, thou sleepest, and so forth. The suffix *aiü* in *aiü-aiü*, *i.e.*, *was*, is probably a personal assertive suffix, and is not restricted with regard to time.

Past time.—The suffix *aiü* or *aiü* is often used with the meaning of a past; thus, *aiü-aiü-aiü*, *I went*; *aiü-aiü*, *he came*. In *aiü-aiü*, they remained, *aiü* is used in the same way.

The suffix *aiü* in *aiü-aiü*, *indeed*, is properly the suffix of a participle. Compare *Thötsa* *pü, aiü*.

The most characteristic suffix of the past is *aiü* or *aiü*; thus, *aiü-aiü*, *went*; *aiü-aiü*, *did*. Forms such as *aiü-aiü*, *aiü*; *aiü-aiü-aiü*, *I did not transgress*, seem to contain the conjunctive participle ending *aiü* and the verb substantive.

Future.—The suffix of the future is *aiü*, or *aiü*, *i.e.*, probably the verb substantive; thus, *aiü-aiü-aiü*, *I shall strike*; *aiü-aiü-aiü-aiü*, *thou wilt strike*.

Imperative.—The base *aiü* is often used as an imperative. Thus, *pü*, *give*; *aiü*, *beat*. A very common suffix is *aiü*, which often occurs in an abbreviated form *aiü* or *iü*; thus, *aiü-aiü-aiü*, *aiü*; *aiü-aiü*, *aiü*; *aiü-aiü*, *stand*. *aiü*, *come*; *aiü*, *well*, let us, contains a suffix *aiü* or *aiü*.

Verbal nouns and participles.—A verbal noun is formed by adding the suffix *ai*; thus, *ataia ta-kai*, dance making, dancing; *ataia-to-ai*, in order to dance.

Forms such as *ata-ai*, to eat; *pi-ai*, to die, probably contain the same suffix as we have found in use in the formation of the nouns, or else *ai* is a *derivative* suffix.

The verbal noun ending in *ai* is also used as a relative participle, in which case it usually precedes the qualified noun in the genitive; thus, *ataia ta-to kaka-ai*, *ataia* befalling time-ai, at the time when distress befall him; *kaia ata-to eai*, wages calling man, servant. The same participle is also used in such relative clauses as are introduced by an interrogative pronoun; thus, *aga-ia to ma-to*, *ma-to* what being, all that is mine.

The form ending in *ia* is sometimes also used with the meaning of a conjunctive participle; thus, *ka-ia*, having said.

The most common conjunctive participle ends in *ai*; thus, *ka-ai*, having done; *ga-ai*, running.

Another conjunctive participle is formed by adding the postposition *ai* to a verbal noun which is identical with the base; thus, *ka-ai*, on saying, having said.

The noun bases are also used as participles; thus, *ka-ia ma-ia*, is sitting; *ata-ia*, died.

Passive voice. There is no passive voice. 'I am struck' must be translated 'somebody struck me,' and so forth.

Causative.—There is only one certain instance of a causative. It is formed by aspirating the initial consonant; thus, *ata-to*, to eat; *ata-to*, to feed.

Negative particle.—The negative particle is a prefixed *ā*; thus, *ā-piā*, he did not go; *ā-pi*, did not give. *Nā* is sometimes added to the verb. Thus, *ā-pi-nā*, he did not get.

Order of words.—The usual order of words is subject, object, verb. Adjectives follow the word they qualify or precede it in the genitive. Numerals follow, and demonstrative pronouns and genitives precede the word they qualify.

For further details the student is referred to the version of the Parable of the Prodigal Son which follows and to the list of Standard Words and Phrases on pp. 184 and 17.

[No. 17.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

GURUNG.

(NUPAL.)

Mhi glai-ye jha lhi muh. Cha jha nio-mā jha cheok-to i-to-di.
Man one-of was two more. These was two-among son younger father-to.
 'ngu-ye yooi-ha 'khiigh-am kh-bhin,' hi-mā i-to-di am kh-bhin-di.
'my getting portion-share divide,' having-said father-by share divided-gave.
 Hmañ-olho jha cheok-to-di nye amam bayā-i, chagñ
Short-afterwards son younger-by wealth property taking, for
portion khā-i, cha-ri ma ja i-i di-ā di khā-ye am cha-ri-ma
other-country going, there pleasure doing being him-by son share there
ngi-di-ā-di. Cha-ye am-pai kharcha i-i khā-ha lhi cha yā-
squandered. His property spent making coming after he thing-of
gho-ri the-be said tall; cha-m ā-yo-ma. Dukha i-to be-ri
glor-ai great families occurred; is-not not-got. Distress falling-of time-at
cha dmar-be mhi glai hā-ri hā-i i-i cha mhar-ri yā-ha mhi-di
that country-of man one with going being that town-to being-of man-by
cha-lā-di khā-ye mhar-ri mhi khā-ha-ri lā-ā-di. Khā-ha-ri i-i i-pā-i.
him son field-in mine grazing-for applied. Anyone-by anything not-pass.
 Cha lhi-de cha-be dmar-de cha-ye pho pñ-lā ā-yooi-ma. Chā-lā
These mine-by eating-of lands-with his belly to-fill not-got. Dmar-to
khā-i hā-ha-ri hā-di, 'ngu-ye ā-ha-ye pama phā cha-i ngu-ye-bayā
coming to-ay before, 'my father-of sufficient bread having-eaten to-spare
yooi-bā kait-kait jāgr-cha-be mhi mu-ha, ngu pho-de-pho-de-ma ā-ha i-i-di.
getting too-much again-eating man more, I longer-with dying am.
 Nya i-i i-hā hā-ri hā-i, "ye ā-ha, pama-mā m khā-ye pñ-i
I rising father near going. "O father, God and thy before
ngu-di phā i-i. Ki-ye jha hā-hā i-g-i. Nya-lāi thā-re jāgr
me-by ate committed. Thy son like not-leave. He son again
cha-be mhi hā-hā hā-ha," hi-ma," hā-ha thama-ye i-ha hā-i hā-di.
eating man like make," will-ay," saying son father to want.
 Cha jha chā-lā-ma m-mā chama-ye ā-ha-di mhayā khā-i ghro-i
That son far-from being his father-by companion coming running
hā-i cha-lā-di pama-ri ākhā-jhā-i m-ye cha-di. Jha-di ā-ha-di hā-ha,
going him north-in embracing him ate. Son-by father-to said,

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'*paramatara* *ra* *ki-ye* *gha* *la-di*. *Sga* *ki-ye* *gha* *dhā-bā* *i-gi-dī*.' *Thama-ye*
'God and thy sin did. I thy sin like not-became.' *His*
i-ba-di *thama* *gha-ba-lā-di* *bi-di*. 'ba, *chhyā* *khye* *kha-si* *khi-bān*.
father-by *own* *strengthen-to* *said*, 'well, *loaves/clothes* *bringing* *put-on*.
To-ye *ngā* 'khi-bān, *khāi-ro* *jūn* *khi-bān*. *la*, *aho-jūn* *cha-si*
Hand-on *ring* *put*, *fast-on* *shoes* *put*. *W'at*, *wo-si* *sāng*
tham-si *ma-jik* *la-la*. *Tu-la* *bi-ye*, *cha* *ngā-ye* *gha* *si-la*, *phor*
delating *worry* *shall-make*. *W'ye* *sāng*, *thi* *ng* *wo* *diad*, *ngān*
wo-si *kha-di*; *aha-lā*, *yū-di*.' *Asanda* *la-si* *ghā*,
receiving *came*: *was-hat*, *was-put*.' *Joy* *making* *remained*.

Cha-ye *gha* *gha-bā* *mao-si* *ma-lā*. *Kha-si* *dhā-ye* *gha* *phā* *phā-mā*
His *own* *big* *feet-in* *was*. *Coming* *house-of* *near* *erriving-on*
hija-nā-bā *nānā-la-bā* *gha-mā* *chākura* *ghat-lā-di* *hat-si*, 'to *cha*?'
music-playing *dance-making* *leaving-on* *arround* *was-to* *sitting*, 'what *thi*?'
bi-si *ngā-mā*, "'*aha-ma* *i-li* *ahama* *kha-lā*," *bi-si* *aha-ma* *kha-di*
saying *sitting-on*, "'*your* *brother* *agaily* *came*," *saying* *your* *father-by*
kha-yā *ghat* *la-sen*,' *bi-si* *tha-ma-ye* *gha-ba-di* *bi-mā*, *cha* *ra* *kha-si*
found *was* *maka*,' *saying* *own* *servant-by* *saying-on*, *he* *anger* *coming*
dhā *ma-si* *a-byā*. *Tha-ma* *i-bā* *kāhira* *yā-si* *tha-ma* *gha-bā-di* *hā-lā-di*.
house *within* *not-went*. *Own* *father* *outside* *coming* *own* *was-to* *counted*.
Tha-ma-ye *i-ba-lā-di* *gha-dī* *jāhān* *pī-di*, 'nānā, *you* *back* *amma* *ghā*
His *father-to* *was-by* *anger* *gave*, 'to, *so-many* *years* *up-to* *living*
gha-la-si *kha-yā* *bi-si* *bi-ba* *kūn* *ngā-si* *i-ngaw-sen*, *dhayā* *bi-si*
work-doing *near* *than-by* *said* *word* *was-by* *not-transgressed*, *still* *than-by*
kha-yā-mā *ngā-bā-di* *i-gā-dā* *ghā* *ma-jik* *la-bā-si* *ra* *gha-gha* *ghat-yā*
was-was *was-to* *friends-with* *saying* *worry* *waiting-for* *your* *young* *was-was*
i-gā, *Boya-dī* *ghā* *bi-ye* *ngā-nānā* *cha-ba* *gha-bā-di* *bi-si* *kha-yā*
not-gave, *Haride-with* *living* *thy* *property* *saying* *was-to* *than-by* *found*
la-bā.' *Tha-ma* *i-ba-di* *bi-si*, 'ye *gha*, *ki* *ngā-dī-nā* *ma*. *Ngā-la* *to*
madest.' *His* *father-by* *said*, 'O *son*, *thou* *was-with* *art*. *Thou* *said*
ma-la, *ki-lā* *tu-lā*, *W'at-di* *ma-jik* *la-si* *ngā* *ghā* *ghā* *ghā* *ma-lā*, *Tu-la*
bring, *thine* *is*. *Up-by* *worry* *making* *glad* *becoming* *proper* *was*. *W'ye*
bi-ye, *cha* *ki-ye* *i-li* *si-la*, *wo-si* *kha-di*; *aha-la*, *phor* *yū-di*,'
saying, *this* *thy* *brother* *died*, *being* *came*; *was-hat*, *ngān* *was-found*.'

MURMI.

The Murmis claim to be among the earliest settlers of Nepal. According to Sir Herbert Risley, 'their physical characteristics, and the fact that their exogenous divisions (Kshatri) bear Tibetan names, seem to lend support to the opinion that they are descended from a Tibetan stock, modified more or less by intermixture with Nepalese races.'

The Murmis are also known under other names, such as Tising Khijia, Ishang, and Sain.

The home of the Marmi tribe is the valley of Nepal and its whole vicinity. They are further found in considerable numbers in Darjeeling and Sikkim.

We have no information about the number of speakers in Nepal. Their number in Darjeeling and Sikkim was estimated for the purposes of this Survey as follows:—

Darjeeling	.	.	.	.	.	.	.	.	.	.	.	51,545
Sikkim	.	.	.	.	.	.	.	.	.	.	.	12,853
											Total	64,398

At the last Census of 1901, Marmi was returned from the following districts:—

Assam	.	.	.	.	.	.	.	.	.	.	.	156
Bengal and Forward Areas	.	.	.	.	.	.	.	.	.	.	.	52,463
Delhi	.	.	.	.	.	.	.	.	.	.	.	1,500
Darjeeling	.	.	.	.	.	.	.	.	.	.	.	51,180
Sikkim	.	.	.	.	.	.	.	.	.	.	.	1,097
											Total	64,397

The Census figures show that the local colonies from Sikkim are considerably above the mark.

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Specimens of Marmi have been forwarded from Nepal and Darjeeling. A version of the Parable of the Prodigal Son and a list of Standard Words and Phrases from Nepal and a popular tale from Darjeeling will be reproduced below. The materials forwarded for the purposes of this Survey are the only basis of the remarks on Marmi grammar which follow.

Marmi is very closely related to Garo. Like that latter form of speech it is more intimately connected with Tibetan than are most other Himalayan dialects.

Pronunciation.—The phonetical system is mainly the same as in Gurmug. Forms such as *tshe*, Tibetan *gœ*, cloth; *rie*, Tibetan *œ*, eat; *gi* and *hi*, Tibetan *hœ*, four; *pe* and *pe*, Tibetan *dyepad*, night, and so forth, in which hard and soft consonants interchange, seem to show that the soft consonants of Tibetan have developed into soft aspirates, and further into hard sounds.

The final consonants of classical Tibetan have been retained to a greater extent than in the case in Gurmug. Thus, *rep*, Tibetan *rygab*, boat; *œt*, Tibetan *gœd*, hill; *tsœp*, Tibetan *tsœp*, drink; *tsœ*, Tibetan *gœ*, cloth. There is, however, the same tendency to drop such sounds as is observed in Gurmug. Compare *tsœ-ryep*, Tibetan *tsœp-ryep*, fur; *rie*, Tibetan *gyœ*, friend; *œ*, Tibetan *gœ*, alive; *tsœ*, Tibetan *tsœ*, bear; *œt*, Tibetan *dyœd*, eat, alive.

There are several compound consonants such as *hi*, *gi*, *gi*, *hi*, *œt*, *br*, *gr*, *pr*, *br*, *œr*, *br*, *œr*, *pr*, and so forth. Thus, *tsœ hi œr*, that place is; *gi-gi-œr*, place-one-in, with; *gi* and *hi*, four; *œrœp*, see; *dyœp-œ*, all, and so forth. Many old compounds have, however, been simplified. *œ* has been dropped in compounds such as *gr*, *gr*, and *œp*; thus, *œ*, classical Tibetan *gyœ*, friend; *œ*, classical *gœ*, alive; *œt*, classical *gœd*, hill; *rep*, classical *rygab*, boat; *pe*, classical *dyepad*, night. Initial *r* and *s* have been dropped in forms such as *hi*, classical *œ*, horse; *œt*, classical *œœ*, nose; *br*, classical *œœ*, hair; *gi*, classical *œp*, give. Note also *tsœ*, classical *tsœ*, tongue; *hi*, classical *tsœ*, god, *tsœ-œt*, classical *œœ*, nose, and so forth.

œr apparently corresponds to classical *œt* in *œrœp*, Tibetan *œrœp-œœ*, see; *œrœ*, Tibetan *œrœp-œœ*, full. Compare Burmese *œœœp*, to see; *œrœp*, to be full.

There is apparently also a certain connexion between *tsœ*, *tsœ*, and Tibetan *tsœp*, a house.

We have no information about tone or accentuation.

Article.—There are no articles, but the numeral *hi*, *gi*, *œœ*, is often used as a kind of indefinite article; thus, *œ-œœ-hi*, a father; *gi-gi-hi* *œt*, a good man; *hi gi-gi-hi* *œt-hi*, of a good man. It will be seen that *hi* sometimes precedes and sometimes follows the qualified noun.

Nouns.—The prefix *œ* is common in words denoting relationship; thus, *œ-hi*, father; *œ-œt*, mother; *œ-hi*, younger brother; *œ-œp*, younger sister; *œ-œœ*, uncle.

Gender.—The natural gender can be distinguished by using different words or by adding words such as *œœ-hi*, male; *œœ* and *œœt*, female; thus, *œœt*, man; *œœ-œœ-hi*, woman; *gi-hi*, son; *gi-œœ*, daughter; *œt*, horse; *œœ-œœt*, mare; *œœp* *œœ-hi*, male deer; *œœp* *œœt*, female deer.

Numbers.—The number is not indicated if it appears from the context. If it is necessary to distinguish the plural, words such as *tsœ*, *tsœ*, or *gœ*, many; *œœp* (Tibetan *œœ*), many, are added. Thus, *œ-hi* *tsœ*, fathers; *œœœœp*, many.

Case.—The subject of intransitive verbs and the object are not distinguished by adding any suffix. The subject of transitive verbs is usually put in the case of the agent, which is formed by adding *œ*; thus, *œœœp-hi-œ* *gi-hi*, the younger-by and, the younger said. Instead of *œ* we sometimes find *œœ*; thus, *œœ-œœ*, by the father. In *gi-gi-gi*, from hunger, hungering, *gi* appears to have been used instead. Compare Gurmug. The same suffix is also used to denote the instrument. Thus, *œœ-œœ*, with ropes. The form

ayē, by me, seems to show that the suffix of this case is originally *a*, which has become *i* after a preceding vowel.

The suffix of the dative is *ai* or *āi*; thus, *ā-i-āi* *āi-āi*, to a father; *chāhara-āi*, to a servant. This form is sometimes also used as an accusative; thus, *thā-āi jān-āi* *ayē-āi*, his son-to struck, I have beaten his son.

The suffix of the genitive is *āi*; compare Gurung. Thus, *man-āi-āi-āi*, of the shaven.

A locative and formative is formed by adding *ri* as in Gurung; thus, *gāntāyā-ri*, in a city; *ān-ri*, in the house; *āhā-ri*, upon the neck.

Other relations are indicated by adding postpositions. Such are *ayē-ri*, into; *chāpān* and *chā-chāpān*, with, together with; *ān, āi*, with; *āhā-ri*, under; *āpān, āpānān*, from; *āpāi*, for; *ān*, in, among; *āhā-ri*, upon, against; *gāntān* and *gāntāi*, from, and so forth. Some postpositions are added to the genitive; thus, *hā-āi* and *hā-ayāi*, behind; *ayē-āi-āi*, behind; *ān-ri-ri*, for the sake of.

A suffix *ā* or *p* of uncertain meaning occurs in several words such as *chāhā-ā* *hā-āi*, having come to some; *chāhā-p* *hā-āi*, division, making; *āhā-ā* *hā-āi*, engaged; *ān-ā-ā* *hā-āi*, it becomes proper; *āhā-ā* *hā-āi*, coming outside; *āpā-ā* *hā-āi*, squandered.

Adjectives.—Adjectives sometimes precede and sometimes follow the noun they qualify. They very commonly end in *pa* or *āi*; thus, *āpā-āi*, good; *āhā-āi*, bitter; *āpāi*, hot; *ān-āi*, ripe; *ān-āi*, tall; *āpā-āi*, green; *ān-āi*, cold; *ān-āi*, short. There are, however, also other suffixes in use; thus, *ā-āhā-ān*, unable; *āpā-ān*, all; *āhā-ān*, straight; *āhā-ān*, crooked; *āhā-āi*, black; *āhāi*, white; *āhāi*, red.

The particle of comparison is given as *āi*; thus, *thā-āi* *ā-āi* *thā-āi* *āpāi* *ān-āi*, his brother is taller than his sister. It is, however, possible that the initial *a* in *āi* is a miswriting for *u*; compare Poth *ānāp*.

Numerals.—The first numerals are given in the list of words. They sometimes precede and sometimes follow the noun they qualify. Instead of *āi*, *pa*, one, the words received from Darjeeling give *pāi* and *pāi*. The form *chāi*, two, has been taken from the same source. In other cases where two different forms are given in the list, the last one has been taken from a list of numerals added at the end of the version of the Parable received from the Nepal Darbar. That latter source also gives forms such as *chāi-pāi*, eleven; *chāi-pāi*, twelve; *chāi-ān*, thirteen; *chāi-pāi*, fourteen; *chāi-pāi*, fifteen; *chāi-pāi*, sixteen; *chāi-ān*, seventeen; *chāi-ān*, eighteen; *chāi-ān*, nineteen.

The higher numbers are counted in twenties. The list of numerals just mentioned, however, gives *āpā-āi*, twenty; *ān-āi*, thirty; *pāi-āi*, forty; *āpā-āi*, fifty; *pāi-āi*, sixty; *ān-āi*, seventy; *ān-āi*, eighty; *ān-āi*, ninety; *chāi-āi*, hundred. *Chāi* and *chāi*, ten, point to the pronunciation *chāi*.

Prepos.—Prepos are inflected like nouns. The principal forms of the personal prepos will be seen from the table which follows:—

	I.	We.	Thou.	You.	He.	They.
Mon.	<i>ayē</i>	<i>ayē-āi</i>	<i>pa, ai</i>	<i>pa-āi</i>	<i>thā</i>	<i>thā-āi, thā-pāi</i>
Agnt.	<i>ayē</i>	<i>ayē-āhā, ayē-āi</i>	<i>pa-āi</i>	<i>pa-āhā</i>	<i>thān</i>	<i>thā-āhā</i>
Obect.	<i>ayē-āi</i>	<i>ayē-āi hā-āi</i> <i>ayē-ān</i>	<i>pa-āi</i>	<i>pa-āi</i>	<i>thā-āi</i>	<i>thā-āi</i>

Forms such as *good kñte, you*; *thou-kñte-as, by them*, and so forth, of course also occur. Forms such as *kye, he*; *kye-kñ, he*; *kye-kñe, by him*, have been recorded from Darjeeling.

Demonstrative pronouns are *che, this*; *the, w-ine, kyé, kyé, that*.

Interrogative pronouns are *kñd and kñd, who?* *kyé, kñd, and kñ, what?* *kñd, how many?* and so forth. By adding the indefinite particle *as* or *as* indefinite pronouns are effected; thus, *kñd-cha-as, by anyone*; *kñd-as, anything*; *kñd-as-pa-as, ever*.

Note also the reflexive pronoun *rang-is* or *rang-is, own*.

Verbs.—The verb is still virtually a noun. The list of words gives forms such as *si-as, good*, where the final *as* seems to be a personal suffix of the second person. The suffix *as* in forms such as *pi-yi-as, he gave*, in the Darjeeling specimens, is perhaps a corresponding suffix of the third person. It is, however, more probable that this *as* is simply the verb substantive. The use of personal suffixes is, at all events, no regular feature of Maruri, though it is possible that there is a tendency to distinguish the various persons of the verb. Such a tendency is observable in several connected dialects. It is also possible to suggest the influence of other dialects in which the use of personal suffixes is quite regular.

Verb substantive.—The usual base of the verb substantive is *as*, present *as-kñ, past as-kñe*. Other forms are supplied from other bases such as *kñ*, to become; *ra*, to stand. In the *kñ* *as*, that what is? we have a base *as*. Another base *ke* apparently occurs in *ye-kñe-kñ, it is thine*.

Finite verbs.—The verb substantive is freely used in the formation of the tenses of finite verbs.

Present time.—The base alone is sometimes used as a present tense. Thus, *ye-as* *we go*.

The most common suffix of the present is apparently *ke*; thus, *mar-ke, am*; *rep-ke, strike*.

The suffix *ye* or *ke* in forms such as *the-as rep-ye, he strikes*; *chñ-ke chñ-ke, having grazed the*, *he is grazing*, corresponds to Tibetan *pa* or *ba* and does not contain any special notion of time.

Forms such as *si-ke-yi, I die*; *ke-yi, he comes*; *rep-ke, thou strikest*; *ye-ke si-as, we go*, and so forth, apparently contain the same suffix as that which is generally used with the meaning of a past. A similar use of the suffix of past time is not uncommon in connected forms of speech. It is perhaps due to the intention of the speaker to represent the action of the verb as an established fact.

Past time.—The usual suffix of past time is *yi* as in *Churing*; thus, *pi-yi, he said*; *si-yi, he went*. Instead of *yi* we sometimes find *chñ*; thus, *rep-ke, I have beaten*. *Chñ* is perhaps the correct form after hard consonants.

An *as* is sometimes added in the specimens received from Darjeeling. Thus, *agñ-chñ-as, he asked*; *pi-yi-as, he gave*. Such forms are apparently only used in the third person.

Forms such as *rep, struck*; *pi-yi-ke, said*; *kñ-kñ, bought*, and so on, are indefinite with regard to time.

Ngñ rep chñ-yi-yi, I had beaten, perhaps means 'I struck finished.'

Future.—The present suffix *hi* is also used with the meaning of a future; thus, *ping-hi*, I shall say. Forms such as *na-jai-hi*, let us make money, are perhaps imperative.

Imperative.—The usual suffixes of the imperative are *a* or *e* and *go*; thus, *ah-a*, eat; *re-go*, stand; *roh-ho*, heat. Other sources also give imperatives such as *roh*, heat; *yer*, run, and so forth, where no suffix is added.

The form *hai*, let us make, has already been mentioned.

Verbal nouns and participles.—The usual verbal noun ends in *hi*; thus, *ah-hi*, to grow; *hi-hi-hi*, by his coming, because he came; *hai-hi-ah-hi*, coming-with, when he came; *mai-hi-hi*, filling to, to fill. It will be seen that prepositions can be added to such forms.

The base alone is also used as a verbal noun; thus, *ah* *hi-hi-hi*, to eat unable.

Other verbal nouns are formed by adding *hi*, *an*, *aan*, and *ei*; thus, *hi-hi*, to be; *hi-an* (Darjooling), to be; *hi-aan* (Darjooling), to make; *hi-ei*, to make.

Tu-hi, to be, is perhaps a genitive. Compare *api ping-hi an-hi*, me-by getting-of share, the share which I shall get. Forms such as *hi-hi* *hi-hi*, having been, perhaps contain the same suffix and a postposition *hi-hi*, finishing, from, after. Compare, however, the suffix *hi* of the present and future.

The form ending in *hi* is also used as a relative participle; thus, *dar-hi-hi* *hi-hi* *ah-hi-hi*, wages in being servants, hired servants.

Another suffix used to form relative participles is *hi*; thus, *pa-hi* *an-pai* *ah-hi* *hi-hi* *ah* *pa-hi*, the pound held, your property having-not giving this your son; this your son who wanted your property.

The suffix *ah* is also used to form a kind of adverbial participle. Thus, *hai-hi* *ah* *ah*, take delivering *ah*, he not delivering a tale; *hi-hi* *ah* *ah*, anything not bottling, without any misfortune.

Other adverbial participles are formed from the various verbal nouns by adding postpositions; thus, *ping-an*, saying in, while saying; *ping-an*, while saying; *hi-an*, by saying, if you say.

Forms such as *hi-hi*, dead; *ah-hi*, lost, probably contain the suffix *hi* mentioned in the preceding. Compare also *hi-hi* *ah-hi*, having-become sitting, being; *rap-hi* *ah-hi*, having-struck sitting, striking.

The usual conjunctive participle ends in *at*, *an*, or *ah*; thus, *ping-at*, having said; *hai-at*, having put on. A participle *an* or *ah* is sometimes added; thus, *rap-at-an*, gathering; *hai-j-an*, coming, in the Darjooling specimens. The same sources also exhibit forms such as *hi-an* and *hi-an*, saying; *api-ah-hi-an*, calling, and so forth.

Passive voice.—There is no passive voice. *Nai-hi* *rap-hi*, I am struck, literally means 'me struck.' The *hi* in *api-hi* *rap-hi*, I shall be beaten, does not seem to add anything to the meaning. It is perhaps a verb substantive. Compare also *hi* *hi-hi*, living.

Causative.—There is only one certain instance of a causative in the specimens, viz., *ah-hi*, to grow. It is formed from *ah*, to eat, by explaining the initial *an*-sound.

Negative particle.—The negative particle is a prefixed *ā*, and *af* or *ao* is usually added to the base; thus, *ā-pi-af-ai*, did not give; *ā-ge-ao*, did not get. In *ā-khyap-āi-āi*, did not imagine, the negative particle must be contained in the *a* preceding the *āi*, or else *ā-khyap-āi-āi* means 'shaped.'

Note forms such as *āi-āi ā-āi*, crying wretched, I did not cry, where the negative has been prefixed to the auxiliary and not to the principal verb.

Order of words.—The usual order of words is subject, object, verb.

For further details the student is referred to the specimens which follow. The first is a version of the Fable of the Prodigal Son which has been kindly forwarded from the Nepal Darbar. The second is a version of a well-known popular tale which has been taken down in Darjeeling. A list of Standard Words and Phrases from the Nepal Darbar will be found on pp. 124 and 125.

No. 18.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

MURNI.

SPECIMEN I.

(FROM NIPAL TARIER.)

Yig-tsi' mli-khi-lä ngi keli mu-bä. Ng-mänye ching-bä-m äp-lä
Some-one man-of has sons were. Two-among younger-by father-by
 pio-jä 'ngil ying-lä am-bhig ngi-lä pinga' äp-m san
said, 'me-by getting-of share-portion me-to give.' Father-by share
chutap-lä-si pio-jä Two-time kichhā ching-bä jä-m kyungu dan
separated-making pass. Some-time after younger son-by all property
 rap-si-jin-jä thäl pades ni-jä The-ri möja-lä-si ti-si-kana
gathering for foreign country went. There marry-making living
 ching-lä am-bhig-lä sampati kyungu apä-lä-si sampati khartha
self-of share-portion-of property all spent-making, property expended-
 lä-si-jin-jä the-khi-lä khichyā ankā lä-jä The-lä khākana lä-jä
made-having that-place-in my families fell Him-to distress fell.
 The dā-lä gi yimbung-si-chi-bä gligira si-si t-jä. The
That country-of me others with going stayed. That
 yimbung-si-chi-bä-m lä-lä ring-lä ba-si gupä chā-bä gyäthi läthä-lä-jä
diffuse-by him own field-in since feeding work-in engaged.
 Käi-chhe-an kiki-m äp-in. The-m gupä-m chā-m päi-bä-m-m
Ascent-by anything not-pass. Him-by water-by having-water hacha-with-own
 ching-lä pio rin-bä-si ä-yo-na. Chetap tä-si-jin-jä pängi lä-jä
self-of belly to-fill not-get. Some become-having to-say began,
 'ngi-lä äp-lä pades ghang chā ä-khām-na lung ying-bä dher
'my father-of much bread to-eat eat-will to-spare getting money
 dher-si-jä chāka-daga m-lä; ngi phäya-jä ä-lä-jä. Ngä si-si-chi
water-to-living servants are; I keeping die. I rising
 ching-lä lä chhyān si-si, "thä, lä dī yo lä-si ngä pāp
own father to going, 'father, God with thee on me-by sin
 lä-jä. Ngä yo-lä keli päng-bä-si wāthä ä-lä-si. Ngä-lä ching-lä dherma-
die. I thy own to-say worthy eat-am. He self-of water-
 ä-lä chākana chingbäl lä-si," päng-si päng-lä," khä-si re-si ching-lä
dying servant die make," saying shall-say,' saying rising own
 äp-lä ni-jä. The keli dherma thāring m-bä chä-lä äp-m maring-si
father's went. That own very for was his father-by making

dayi li-d yā-d xi-d the-lā khān-rī sakamā li-d mōi thung-jī.
 pit; doing running going he neck-on entrance doing his drink.
 Kōi-m ap-tā ping-jī. 'ye āh, li d yē-lā mukhyā-jī pāp
 don'ty father-to said, 'O father, God and your presence-in do
 li-jī. Ngā yē-lā hōi ping-tā-d sōhā i-tā-nī.' Tān shi-m ching-lī
 did. I thy son to-see worthy not-am.' But father-by son
 chikam-tā ping-jī. 'and kwān hi-d chū-tā kwān-shī pīn; hā-rī
 servant-to said, 'good cloth bringing this-to putting-on give; hand-on
 chūp d gōp-rī hān-m kwān-chī pīn. Ngāp chū-d thung-d māj
 ring and feet-on shoe-on putting give. By-by eating drinking merry
 hi. Thā hān, thā ngā-lā hōi d-bāng mō-lā, phāi so-jī;
 shall-made. If'g saying, that my son dead was, again revived;
 mō-bāng mō-lā, phāi yāng-jī.' ping-jī. Thā-jyāi ānā-d li-jī.
 had was, again was-found,' said, They joy made.

Thā-lā thā-jī hōi hā-rī mō-lā. Khā-jī dīn-lī ngān-rī dīn-lā-jī.
 His elder son said-to was. Come, house-of near arrived,
 hāp d nāh-lā sōn thā-jī. Tāpā-tī chikam-tā nāp-d, 'thā
 music and dance-of sound heard. Some servant-to calling, 'that
 ki-nī?' pang-tī. 'yē-lā āh khā-jī; d-kī i-tā-nā khā-bi-m,
 what-is?' saying, 'thy brother come; anything not-by-falling coming-because,
 yōnā ap-m hōj hāi li-jī.' chikam-m ping-tā. Thā khān-i-d
 your father-by fast also made,' arrived-by said. He anger-coming
 dīn-kāp-rī hāi-nī. Thā-lā āh phāi-hāi hāi thā-tā hāi li-jī.
 house-into not-went. His father outside coming him-to extremely made.
 Thā-m ap-tā [with pā-jī, 'ping-yā, chāp-yāi hāhā yā-jī yē-lā
 His-by father-to answer gave. 'look, so-many years since your
 phāi li-m khāmpā-m yē-lā hāpā chhāng-lā. Tā-pā-nī yān-shā
 service doing over-son your mood not-transgressed. Still you-by
 hāi-mā-yā-m ngā-tā ching-lā thā dīn-chhān māj hā-hā-rī pāhā
 over-son me-to am companion with merry to-make did
 gi ā-pānā. Dāpā-khāi dān thā yōnā sōpāi chā-d pā-mā thā
 one not-parent. Harlots with living your property calling giving His
 yōnā hōi hāi-tā-chhān yē-m thā-lā nān-d-rī hōj li-jī.' Tān
 your am coming-on you-by his sake-for fast gave.' Then
 thā-m ping-jī. 'ye hōi, ye sōnā ngā dī-chhān mō-lā. Ngā-lā
 father-by said, 'O son, you always me with are. Mine
 khāi-mā mō-lā hyōng-m yē-lā-hā. Ngā-shā māj-hāhā hāi mōnāh
 what is all there-to. By-by fast-merry making proper
 tō-nī; thā hā-m, thā yē-lā hā dī-bāng mō-lā, phāi so-jī;
 do; why saying, this your brother dead was, again revived;
 mō-bāng mō-lā, phāi yāng-jī.'
 had was, again was-found.'

[No. 19.]

TIBETO-BURMAN FAMILY, TIBETO-HIMALAYAN GROUP.

MURMI.

SPECIMEN II.

A FOLK-LIKE TALE.

(DREKOT DAKKINAW.)

Kā māh-ri gik melli mā-bā, Hōchhō adhan mī rūp-ai-tā
Some country-in was Mashed was. Him-by always was gathering
 kōhā thā-ā lā-bā, Hōja melli-ri tīe kōhā ōgyā-bā mī-ā
lecture delivering had. That assembly-in was tale hearing was-in
 gik-ri melli-ā tām ping-mā kōhōi wāng-jī. Ōchhō melli-ā kōt-tā
was-in Mashed-by tale saying crying entered. Then Mashed-by him-to
 ōgyā-chhi-mām ōgyā-chhām, 'ai tū-tā kōt-bā?' Hōja mī-ā ping-jīm,
saying asked, 'you wherefore cry?' That man by said,
 'ngī jīk māngai rā nā-bā mā-bā, Hōja ā-bā dīer-nā m tū-jī
'me-by one black good hearing was. That died many days before.
 Hō-tā āng-bā dīd mā-bā. Chhō chā-mā yōng-jī-m. Ai tām
It long heard was. Grass eating moved. Then-by lecture
 ping-mām ā-lā dīd yōng-mā dīdā mā-jī-nām kōt-bā. Ai-lā
crying-in thy heard meaning-in recollection coming cried. Thy
 hēm-ā kōt-bā ā-hām, 'bī-ā nīth pī-jīm. Ōchhō hōja melli-dā
lecture-from crying not,' saying answer gave. Then that Mashed-to
 ānām pūpā kōt-jīm, 'tū-tā hī-mām, melli hī ā mā-bā jō hōchhō
much alone came, wherefore saying, Mashed-of hope was that him-by
 jīthā kōhā ōgyāng-nā hī-jī hī-mām. Hōjā melli-chhō melli-ā ā-ā
good lecture hearing did saying. That from Mashed-by arriving
 ā-ā melli-jūmā hī-mā ā-ā-mī.
arriving gathering to-made not-fell.

FREE TRANSLATION OF THE FOREGOING.

In a certain country there once lived a Mashed who was always gathering people and preaching. Some day one of his hearers went on crying during his lecture. The Mashed then called him and asked him why he cried. Said the man, 'I once had a black god. It is a long time since it died. It had a long beard, which used to wag up and down when it went about eating grass. Seeing your beard wag up and down during the lecture I was reminded of the god. That was the reason why I cried. It was not on account of your lecture.' The Mashed was much ashamed, because he had attributed the crying to his good lecture. From that time he ceased to lecture.

SUNWĀR OR SUNUWĀR.

The Sunwārs are a cultivating tribe of Nepal. Like the Mīgas, Gurungs, and Khās, they are considered as belonging to the class called *Madhyas*, or *chhet*. They say that they came originally from Birangarh near Dara Chikuri in Western Nepal. On their wandering east they came to Chaplā on the Likhukhola river and took possession of it. Mikh-rual Raja was then ruler of Western Nepal. Likhukhola and Khantikhola are now the main settlements of the tribe.

Sir Herbert Hiley, from whose *Tribes and Castes of Nepal* these notes have been taken, further remarks that the Sunwārs intermarry with Mīgas and Gurungs, though they theoretically form one endogenous group.

Sunwārs are also found outside Nepal in Sikkim and Darjeeling, and at the last Census some speakers were also returned from Assam.

No information is available regarding the number of Sunwārs in Nepal. According to local information collected for the purposes of this Survey the figures for the other districts were as follows:—

Darjeeling	1,150
Sikkim	200
Total	1,350

The Darjeeling figures also include the speakers of Thami.

The corresponding figures at the last Census of 1901 were as follows:—

Assam	109
Darjeeling	20
Darjeeling	4,025
Sikkim	243
Total	4,407

The Assam figures have been returned under the head of 'Sunwār or Thami,' and it is not certain that they should all be shown under Sunwārs. They are relatively most numerous in Lakhimpur (12) and the Jankai Hills (43). In other districts their number is quite unimportant.

A version of the Parable of the Prodigal Son in the Sunwār dialect has been received from the Nepal District. It makes the impression of a word for word translation of the English text. A list of Standard Words and Phrases has been forwarded from Darjeeling. It shows that the version of the Parable cannot represent the dialect with fidelity. Above all, the order of words, which in the Parable is almost the same as in English, in the list agrees with that prevailing in other Tibeto-Burman languages. Our materials for describing the Sunwār dialect are, accordingly, rather unsatisfactory. They can, however, to a certain extent be supplemented from the list of words published by Hodgson.

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Our materials are not sufficient for a full description of the Sauria dialect. It will not be possible to give more than a rapid sketch of some of the most salient characteristics of Sauria grammar. Hodgkin described Sauria as a dialect of the premodernized type. This statement does not appear to be borne out by the specimens prepared for the purposes of this Survey.

Pronunciation.—Short final vowels are apparently often dropped. Thus, *paipo*, father; *pop-bé*, of the father; *bé-té* and *bé-ta*, was, and so on.

There are not many instances of compound consonants. Compare *bérel*, both; *Moimé*, alive. A short vowel is sometimes inserted in order to make the enunciation easier; thus, *seumir* and *seumiré*; *hukérel* and *hukérelé*, a bitch. In most cases, old compounds have apparently been simplified; thus, *est*, Tibetan *good*, kill; *bé*, Tibetan *eye*, blind. It is, however, difficult to compare Sauria and Tibetan with regard to the phonetical system of the two forms of speech, because the vocabulary differs to a considerable extent. In this respect Sauria often agrees with Himalayan dialects such as *Kanké-ri*, *Kankéla*, *Marokéfi*, and so on. Compare *pit*, *Kanké-ri* *pit*, being; *fé*, *Kanké-ri* *fé*, arrive; *gi*, *Kanké-ri* *gi*, give; *la*, *Marokéfi* *la*, go; *gud*, *Kanké-ri* *gud*, hand; *paipo*, *Chandangi* *paipo*, head; *shérel*, *Bunké* *shérel*, horse, and so on. This state of affairs points to the conclusion that Sauria has once been a dialect of the same complex type as *Kanké-ri*.

There are some instances of interchange between different consonants; thus, *tap-s*, best; *tan-ne-tan*, beating. It is not, however, possible to lay down fixed rules regulating such changes.

Nouns.—A prefix *s* is common to nouns denoting relationship; thus, *s-mé*, mother; *s-té*, sister. This *s* is probably originally a demonstrative pronoun. It is often used as a kind of possessive pronoun. Thus, *s-té-mépa* *am*, his sister with; *s-tan-bérel*, his son-to; *we s-am*, he his-brother, his brother; *Sauja shérel s-sepal-téla*, white horse (he-méla), the middle of the white horse. *s* is sometimes also used where we should expect to find a possessive pronoun of the first person; thus, *s-pépa-bérel-téla s-tan*, my-méla's son; *s-méla*, before me. Compare the remarks under the head of pronouns below.

Article.—The numeral *bé*, one, is used as an indefinite article. It sometimes precedes and sometimes follows the noun it qualifies; thus, *bé paipo*, a father; *térel bé*, a daughter. In the specimen the pronoun *méla*, that, is very commonly used as a definite article. Thus, *méla ilané tan*, the younger son; *méla war-té pa-té war-mé méla bé-ré*, that man sent him (into) the field, and so on. I do not think that this frequent use of the pronoun *méla* is in accordance with the actual character of the dialect.

Gender.—The natural gender is distinguished by using different words, or also by adding qualifying words. Thus, *papa*, father; *ā-mā*, mother; *mān*, man; *māhī mān*, woman; *stān*, horse; *stān ānā*, mare; *stāh-ānē ā-pa*, a male deer; *stāh-ānē ā-mā*, a female deer, and so on.

Number.—The plural is not indicated when it appears from the context. The common plural suffix occurs in several different forms such as *-pā-hī*, *-pā-hī*, *-pāhī*, *-pāhī*, *-pāhī*, and *-pāhī*. Thus, *māhī-pā-hī*, servants; *stān-pāhī*, daughters; *mān-pāhī*, men; *mān-pāhī*, they, lit. men.

Case.—To judge from the specimen the base alone, without any suffix or postposition, is freely used to denote the various cases. Thus, *māhī mān māpāhī ā-hī*, whatever share (of the) property (is) mine; *māhī lān-lān mān-lān pāhī*, he went (to) his father; *māhī dān*, in that country. Commonly, however, postpositions are added.

The subject and the object are not distinguished by means of any suffix. The suffix of the dative is *-hī*, and it is sometimes also added to the object of transitive verbs; thus, *pā-mā ā-hī-lān-lān lān-lān ā-hī-lān ā-pā-hī*, me-by his-son-to stripes-with much struck, I have beaten his son with many stripes.

The subject of transitive verbs is, to judge from the specimen, put in the nominative, i.e., no suffix is added. Thus, *mān-lān pāhī dān-pāhī mān-lān*, his father divided to him. According to the list of words published by Hodgson, however, there is a suffix *-ān* or *-mā* which denotes the agent. Compare *pā-mā*, by me, in the last example but one. The specimen in one place runs *ā-hī* instead; thus, *māhī mān-lān mān-lān mān-lān ā-hī*, that man sent him to the field. The suffix *-ān*, *-mā* also denotes the instrument, and it is, besides, used in order to form a locative or terminative. Thus, *pāhī-mā*, with ropes; *ā-hī-mā*, in the house, into the house.

The suffix of the oblique is *-ān*; thus, *pāhī-ān*, from the well. Forms such as *pāp-hī*, from a father, in the list of words, are perhaps genitives.

The suffix of the genitive is *-ān* or *-hī*; thus, *pāp-hī māhī-pā-hī*, the father's servants; *ān mān-lān-lān*, of a good man.

Other relations are indicated by adding postpositions. Such are *-mā*, with; *-mā-lān* and *-mā-lān*, without; *-mā*, behind; *-ān*, against; *-māhī*, before; *-dān*, between, and so on. In the specimen the postpositions are commonly used as prepositions. I do not think that this really represents the actual state of affairs.

Adjectives.—Adjectives usually precede, but occasionally also follow the noun they qualify; thus, *ānā mān*, the younger son; *lān-lān mān*, the white horse; *mān ān*, a good man. The termination *-ān* or *-hī* in adjectives such as *ānā-mān*, good; *āhī-mā*, cold; *ān-mā*, hot; *-mā-mā*, ripe; *-dā-mā*, sour; *-hī-mā*, bitter, and so on, is the suffix of a past participle. Compare the remarks under the head of verbs below.

The particle of comparison seems to be *ān-lān-lān*; thus, *mā ān mā lān mān ān-lān-lān ān-lān ān*, his brother is taller than his sister. *Stān-lān* is the Khos *stān-lān*.

Numerals.—The first numerals are given in the list of words. The forms pointed within parentheses have been taken from Hodgson's list. It will be seen that higher numbers are counted in twenties; thus, *stān mān mān-lān*, twenty two two-one, &c. Aryan forms are, however, now commonly used instead.

PERSONS.—The following are the personal pronouns:—

<i>ge, I.</i>	<i>ge, ge, thou.</i>	<i>hwe, mare, me, he.</i>
<i>ē, ē-he, my.</i>	<i>ē, ē-he, ge-he, thy.</i>	<i>hwe-ē-he, mare-ē-he, me-ē-he, his.</i>
<i>ge-pati, ge-patchi, ge- ge-ē, we.</i>	<i>ge-patchi, you.</i>	<i>hwe-patchi, mare-patchi, they.</i>
<i>ge-pati ē-he, ge-ē-he, our.</i>		<i>mare-pati-he, their.</i>

The suffix is in *ge-ē* *ang*, I am; *ge-ē ē-he-ē*, thou art, is probably an intensifying particle. *Mare-pati-he, their*, literally means 'of the men.'

Other forms are *ē-he*, me; *ge-ē*, by me; *me-ē-he* and *me-he-he*, him, and so on.

The forms *ē*, my; *i* and *ē*, thy, are used as prefixes. Instead of *ē* we sometimes find *d*; thus, *d-ge-ē-he-ē*, my uncle; *d-me-ē*, before me. *ē*, however, usually refers to the third person; thus, *ē-ē-he*, on his back. Compare the remarks under the head of nouns above.

Demonstrative pronouns are *ē-he*, *ē-he*, this; *me-he*, that. Compare also *ē-he-ē*, from here; *me-ē-he*, here; *ge-ē*, there.

Interrogative pronouns are *me-me*, who? *me-me*, what? The final *me* is probably an interrogative particle. Compare *me-ē*, where. An interrogative base *ge* occurs in forms such as *ge-ē*, when? *ge-ē-he*, where? and so forth.

Indefinite pronouns are *me-ē*, anybody; *me-ē*, anything; *ge-ē-he*, over.

Verbs.—The Swin verb is still in all essential points a noun. The person of the subject is not distinguished in the verb, and verbal tenses are freely used as nouns.

Verb substantive.—Several bases are used as verb substantives. *ē* seems to be identical with the base *ē-he*, to sit. It occurs in forms such as *ē-me*, is; *ē-he-ē*, art; *ē-ē* and *ē-he*, art, is, and so on. Another base is *ang*, doing or thing. It seems to mean 'to become.' Thus, *ē-he ē-he-ē* *ang-ē*, a heavy facies arose; *ang-ang*, I may be; *ang-ge-ē*, being-born, having been.

Ang in *ang-ang*, I may be, only occurs in the first person; thus, *ge-ē ang*, I am, *ge-patchi ang*, we are. It is perhaps connected with *me* in *me-me*, to be; *ge-patchi ē-he-ē*, we were, and so forth.

A base *me* occurs in forms such as *ang ē-he ē-he-ē*, how many are? *ge-patchi ē-he-ē*, you were. It is probably a form of the copula. It should perhaps be compared with *api* in *ge-ē ē-he-ē*, thou art.

There is further a base *ē-he*, is. It is apparently identical with *ē-he* in *hwe ē-he-ē-he*, he is. The form often in *ge ē-he-ē-ē-he*, you are, is not certain, the original manuscript being very indistinct. It must, however, be connected with *ē-he*, is.

A base *me*, *me*, or *me* occurs in forms such as *ang ē-he ē-he-ē*, how many are there? *ē-he ē-he-ē* *ang-ē*, this house (-of) how-many years are? *mare-ge-ē ē-he-ē* *me-ē*, they made many; *me-patchi ē-he-ē*, they are, and so on. It is possible that we have here to do with more than one base. There is an interrogative particle *me*, and it is also possible that *me* is the pronoun of the third person. Forms of this kind are not, in the materials available, used in the first two persons, and they are perhaps remnants of the preclassified stage of development. It is, however, possible

that the various bases beginning with *sa* in reality belong to a copula. The final *sa* is *go lai-sa-wa*, then *great*; *sa-wa*, *be, to be*, (a perhaps connected).

Other verbal substantives are *sa, is*; *lai, is*; *lai and siya, was, and so on*.

The list of words gives the impression of a regular conjugation, with different forms for the different persons in the verb substantive. The details will be found in the list itself. I do not think that the dialect really distinguishes the various persons. Forms such as *lai-i* or *lai-ta, was*, are used in the specimen for the second as well as the third person. I do not therefore think it necessary to reproduce all the various forms in this place. I shall only mention that *li* in *go-pa-feli li-aho-na-li*, we were, seems to be connected with *li* in forms such as *ma-ya-gu-li*, they.

Finite verb.—Many of the bases of the verb substantive are also used in the conjugation of finite verbs. Our materials are, however, too scanty to give anything like a complete sketch of the state of affairs.

Present.—The most common form of the present tense seems to contain a suffix beginning with *a*. Thus, *go tap-na*, I strike; *go tap-na*, then, strikes; *go lai-na*, I go; *go lai-na-na*, then *great*. This form is also used as a future. Thus, *go liya-naag*, I shall go; *chawag*, I shall say.

Another suffix of the present tense is *pa* or *bi*. Thus, *chaw-bi*, I become; *bi-bi*, lives; *chid bi-pa-na*, what do they do?

The suffix *sa* is used alone in *gi-sa*, comes. Compare also *tap-si-sa*, they beat.

The suffix *sa* is sometimes discussed with the meaning of a present; thus, *go tau-na-na pa-li-sa*, I am beating; *ga-pa-li bi-sa*, he is gazing; *bi-siya bi-ta*, he is sitting.

Compound forms are *lai-bi-lai*, got, and so on.

Past time.—The suffix *to* or *ta* is usually added in order to form a past tense; thus, *go-ta*, I did; *bi-to-sa* *ja-i*, came alive; *don-ta*, he said.

Instead of *ta* we often find *ti, ta, or to*; thus, *gi-pa-ti*, I have walked; *bi-ta*, wentest; *go-ti*, gazed; *gi-pa-ta*, gazed, gave, and so forth.

The suffix *pa* is also used in the same way; thus, *bi-pa*, he went.

In *gabi*, boughtest, we apparently have a suffix *i*.

Compound forms are *do bi-ta*, is found; *bi-ta lai*, went; *bi-to bi-ta*, had died; *gi-to-sa*, they made.

It seems probable that some of these forms are peculiar to the past. The suffix *sa*, *siya*, *ad, ad*, on the other hand, appears to be a real suffix of the past. Compare *bi-siya bi-ta*, having sat down he, he is sitting; *go bi-sa-naag*, I was. It is possible that this, or a similar, suffix is contained in forms such as *chi-na-ga-pa-to*, pitted.

Future.—It has already been remarked that the present seems to be used as a future. Note also forms such as *go tap-na-na*, I may beat; *go li-ha tap-na-na-bi*, I should beat; *go-gu-bi na-bi chi-na*, we should make merry.

Imperative. The usual suffix of the imperative is *a* or *o*. Thus, *la-a*, go; *ja-a*, eat; *gi-a*, give; *gi-a*, bring. Another imperative suffix seems to be *i*; thus, *dat-pa-i*, divide; *ja-i*, let us eat; *chi-na pa-i*, let us make merry. Other imperatives are *siya*, let us drink; *liat*, go. Negative imperatives are formed by prefixing *na*.

Verbal nouns.—The usual verbal noun is formed by adding the suffix *ad* or *ad*; thus, *ja-ad*, to eat; *tap-na*, to beat. The various bases are apparently used as verbal nouns as well. Thus, *co-si-ta*, is order to lead; *si-pa-ta*, dancing.

Participles.—The bases of the various bases are also used as participles; thus, *-ak*, arriving; *-do-ak*, awaiting; *-li-ak*, returning; *-jao-ak*, lost; *-li-ak*, getting; *-sio-ak* *pa-ak*, well doing, safely; *-li-ak*, getting; *-lo-ak*, gone, and so forth. A past participle is also formed by adding *-ak* or *-ak*; thus, *we* *li-ak*, yesterday. Compare *lap-ak* *mi-ak*, having drunk. Other participles are *tan-ak* *tan-ak*, heating; *-li-ak* *ak*, calling.

Negative particle.—The negative particle is *we* or *we*; thus, *we* *li-ak*, not staying; *we* *tan-ak*, not got; *we* *dan-ak*, I do not become, I am not worthy; *-li-ak* *li-ak* *we-ak*, food not-being, without food. Note *li-ak* *mi-ak*, did not enter; *si-ak* *mi-ak*, did not destroy.

Interrogative particle.—There seems to be an interrogative particle *we*; compare *we-ak*, who? *we-ak*, what? and the verbal forms ending in *we* or *mi*.

Order of words.—The usual order of words in the list of words and phrases is subject, object, verb. In the specimen, on the other hand, we find quite a different arrangement, viz., subject, verb, object. Adjectives and numerals usually precede the qualified noun. The list of words uses prepositions, the specimen generally prepositions, and so forth. If the order of words in the specimen were correct, Sinwia would have to be considered as a form of speech between the Tibeto-Burman and Tai groups. It has, however, already been remarked that the state of affairs in the specimen is probably due to a too close adhesion to the English original.

For further details the student is referred to the specimen which follows and to a list of words. The materials are very unsatisfactory. They seem to show that Sinwia is now a dialect of the simple non-personalised type. It is, however, possible that better materials would show that it is still, as Hodgson described it, a complex, personalised, form of speech, and the remarks made above are given with great diffidence.

TIBETO-BURMAN FAMILY, TIBETO-HIMALAYAN GROUP.

2000

1000

Ku mor-ko hā xid tau. Auno tau den-ta moro-ke peph.
One man-of was the son. Younger son told his father,
 'hai-gei nān aua mampai. E-ke.' Tab moro-ke peph tai-gei-ta
 'shai-gei-tai shai-gei shai properly mine.' Then his father divided
 moro-ai. Nān moro-ke peph. hā hai-gei moro-ke mampai, mako
 kin-to. After his father-by) was divided his property, that
 ilao tau na hān na din kām-mā laia-hai kā ngai da
 aua aua na aua aua many days house-ide was one far country
 moko pip-to moro-ke mampai. Moko da, na pip-to moro-ke
 la maki his property. That country, after maki his
 mampai, kā shā maki dūn-ta moko da. Moko hā ja-chā
 property, na great famine occurred that country. He was food
 ma-hā. Moko laia-hai kām-pa-chā kā moro-ke moko da. Moko
 aua-hai. He was work-to-do na man-of that country. That
 moro-ke na-ta mor-mā moko hā-ci vāle ya. Moko pa pāi-ti-ti
 na-of aua him that food-to-food pip. He pip hān
 ja-gei-tai tai ekol ma-tang. Moko na pip-ti i-thai, den-tā, 'E-ke
 aua-hai tai (?) this not-got. He when come his-son, said, 'my
 peph-hā wāi-pāi-ti-ti-tai-hai na ja-chā-ge-chā; go hānng na. Go
 father-of aua-hai got work to-not-to-give; I die hunger. I
 hānng E-ke peph aua-hai, "peph, go pip-ti pip-ti hānng-gei
 shall-go my father shall-say, "father, I did na aua-hai
 na pip-ti-ti; go na dūn-tā I-ke tau. Hā E-ke wāi-hā kā
 and there-ponant; I not become poor na. Make me na
 wāi-hā." Tab moko laia-hai moro-ke peph. Moko peph hā mor-mā
 aua-hai." Then he said his father. His father aua-hai him
 ngai; kām-pa-ta mor-mā; aua-hai hān, aua-hai. na moro-ke na
 far; pāi-ti him; aua-hai was, fall on his work
 peph pip-to. Moko tau den-ta moro-ke peph. 'peph, go pip-ti hānng-gei
 hānng. That na said his father, 'father, I aua-hai God
 aua-hai, na go na-dūn-tā I-ke tau.' Tab moro-ke peph den-ta moro-ke
 aua-hai, na I not-become poor na.' Then his father aua-hai him

'wild-go-ki, 'giti-o noko kish rimo-hat wo aur phat hāi mae-ni,
seventy, 'bring that very good-looking cloth and put on him,
 go kō munda tōi mae-ko klogoko, aur hō pōh tōi mae-ko
give me ring on his finger, and put stone on his
 khañ; go jai 'tōp aur rimo-pāi, A-ko ten ho-to hāi, aur mal
feet; we stuff-and drink and merry-make. If you don't see, and see
 ho khañ-jai; mae jama thōp, aur ho thōh.' Tab mae-pak
became alive; he last was, and is found.' Then they
 rimo pūkhā,
wall made.

Meko hāi mae thāi ten hāi mae hāi. Meko jaih ahiñ
That time that by see was that field. He coming near
 mae kō-mi, nō-to kimo-pāi aur ai-pāi. Meko hōtāwā ho wāñ,
that house-to, heard music and dancing. He calling eye seeing,
 hō-pāi-to mae, 'māh mā-pā-mē E-ko kō-mi?' Meko wāñ jōh
asked him-in, 'what do my house-in?' That second answer
 gō-to, 'E-ko ānā hōi hāi jai rimo-pūh. Meko-lāi E-ko
you, 'your younger brother returning came well-doing. Therefore your
 pōh gō-ti hāi khañkhāi.' Tab mae rō-pāi-to hōgo-mā-wā mae
father you - a - foot.' Then he - super-mate not-entered that
 kō-mi. Tab mae-ko pōh jō-tā langh aur mōhōi-pāi-to hōtāwā mae
house-in. Then his father came out and entered calling that
 ten. Meko hōhā ten dō-tā mae-ko pōh, 'pōh, mae hōhā dō-to
son. That after son said his father, 'father, my part became
 go pā-tā E-ko hāi; aur gō-ti dō-mā-hō E-ko hōm. Aur - gō
I did your work; and now not-transgressed your order. And thou
 gō-ti gō-to, E-ko hāi chō-pāhā pā-tā rimo-pāi-ti-mi E-ko
my parent(s) me-to one part-young to-make merry-making my
 wāhā. E-ko ānā 'mā' tāpant mae hōtā pā-to mae mae-ko
friends. Your younger son although he has worked all his
 mōpāi, mae-mi gō gō-ti hāi khañkhāi.' Tab mae dō-tā mae-ko
property, me-to thou parent a foot.' Then he said his
 thāi ten, 'mā, gō mōhā gō-mā hō-to; aur mae E-ko mōpāi hō
elder son, 'son, thou always me-with art; and all my property is
 E-ko. Gō-pāi mōhā rimo, mae-hō E-ko hōi hōi, hō-tā, mae
you. If's should-make merry, because your brother dead was, now
 hōmā jai; mae jama thō, thōh.
alive came; he last was, now-found.'

MAGARĪ.

The Magars are one of the fighting tribes of Nepal. Like the Gurungs, Sanwars and Khams, they belong to the group known as *maddya*, i.e., chief.

The name of the tribe is sometimes spelt *Magar*, and sometimes *Mangar*. The latter form is apparently common in Darjeeling. The actual pronunciation is probably *Magar*, and I have written accordingly, though the true form of the word is not quite certain.

The old home of the Magars are the central and lower parts of the mountains between the Rapti and Mahabundi Rivers. According to Mr. Swaine their most eastern village is Tamsang, about forty miles west of Rhatmandu, and their settlements stretch as far west as the town of Palpa. The most important are Kibing, Giring, Bhirkot, Ghos, and Lamthang. They are now found over most parts of Nepal, and further in Darjeeling, Sikkim, and other districts of Bengal, and also in Assam, especially in the Naga Hills.

We have no information regarding the number of speakers in Nepal. Mr. Swaine's informants estimated the number of the tribe at about 6,000 fighting men. We cannot, however, attach any importance to such estimates. The number of speakers in each district as far within the scope of this Survey has been estimated by the local authorities as follows:—

Darjeeling	11,378
Sikkim	1,800
Total	13,178

At the last Census of 1901 the dialect was returned from Assam and the Bengal Presidency. Most of the speakers in Assam were returned from the Naga Hills (660). The Magars usually adhere to their mother tongue, and do not, like the Gurungs, abandon it in favour of Khm̃r. Thus, of 3,440 Magars enumerated in Sikkim 2,034 returned *Magar* as their parent tongue. The 1901 Census figures for the dialect are as follows:—

Assam	1,818
Bengal—	
Jalpaiguri	3,314
Darjeeling	11,134
Chittagong Hill Tracts	35
Chompran	314
Sikkim	1,084
Total	18,695

The *Magar Dialect* is relatively well known. A sketch of the grammatical system was published in 1869 by Mr. Swaine, and a vocabulary had already been printed by Hodgson. A version of the Fables of the *Prodigal Son* and a list of *Standard Words* and *Phrases* have been kindly prepared for the purposes of this Survey by the Nepal Darzee, and they will be printed below. Another version of the Fables and another list were forwarded from Darjeeling. They represented the same form of speech as the Nepal specimens, and they have not, therefore, been reproduced.

Abstract

- BRUNNER, H. H.—On the Allographs of the Sub-Himalayas. *Journal of the Asiatic Society of Bengal*, Vol. xvi, Part II, 1847, pp. 1856 and 8. Republished in *Sketches from the Records of the Government of Bengal*, Ser. xxvii, Calcutta, 1847, and, under the title *On the Allographs of the Himalaya, in Hodgson's Sketches on the Languages, Literature, and Religion of Nepal and Tibet*, London, 1854. Part II, pp. 19 and 21. Christian Mayer vanderlinde.
- BRUNNER, J.—Outline of Indian Philology, with a map showing the Distribution of Indian Languages. Calcutta, 1847. Appendix A contains names, and Appendix B personal pronouns in Magar.
- HARNEY, W. W.—A Comparative Dictionary of the Languages of India and High Asia. London, 1865.
- HAUSTRUP, JOHN—On the Major Language of Nepal. *Journal of the Royal Asiatic Society*, New Series, Vol. IV, 1899, pp. 178 and 8.
- CHANDLER, SAMUEL—*Specimens of Languages of India*. Calcutta, 1804.

The remarks on Milgud grammar which follow are based on the materials pointed
 "below and on Mr. Bauman's sketch, which should be consulted for further details.

Majuri has been much influenced by Aryan dialects, especially in vocabulary. Some of the typical nasal over-suffixes are likewise Aryan. On the whole, however, the general character of the dialect has remained unchanged.

Pronunciation.—Mägar possesses the vowels *a, ä, ö, and u*. There is, moreover, an *f* and an *ä*. These sounds are written in various ways in the specimens. *Ö* is described as lying between the *f* in German 'Höte' and the *ae* in German 'foer'. It occurs in forms such as *apö*, written *apät*, *apö*, by *ae*; *äe-ö*, written *äe-ö*, by *ae*, and so forth. *Ö* is of much more frequent occurrence. It is written *a, u, ä, ö, ae*, *öe*, and so on. According to Mr. Pennock it occurs in words such as *jöe-öe*, written *jöe-öe*, called; *se-öe*, written *se-ae*, riding; *ae-öe*, written *ae-ae* and *ae-ae-öe*, sailing; *öe*, written *öe*, day; *äe-öe*, written *äe-öe*, *äe-öe*, *äe-öe*, his.

I have not ventured to introduce the signs β and δ in the specimens, because we must reckon with the possibility of a somewhat different pronunciation in the different districts.

The vowels are sometimes marked as long and sometimes as short. Really long vowels are, however, said to exist only in borrowed words.

The consensual system is very fully developed. According to Mr. Pearson, it comprises the following words—

k, kh, g, gh, ng
 ck, ch, j, jh, ng
 ts, tsh, sh
 f, fh, d, dh, p
 t, th, d, dh, m
 p, ph, b, bh, m
 p, r, l, w
 sh, s, z, h

The sounds *ga*, *ga*, and *ga* are used in borrowed words; thus, *gáika*, a servant; *gáika-in*, to become; *ga-in-dáre*, agree. They have been written *ah*, *ah*, *h*, respectively, in the specimens. I have, however, followed Mr. Bonner in distinguishing them from *ah*, *ah*, *ah*.

Instead of a the specimens with *f*. I have followed Mr. Heugens.

h, *a*, *e*, and *i* are frequently aspirated, and the same is, according to Mr. Beames, the case with all consonants in excited talk; thus, *ghinghoke*, I see, I see, instead of *ginghoke*.

The *cerotals* are usually used in borrowed words. On the other hand, the *dentals* are said to have the same sound as the English *dentals*. They are accordingly constantly replaced by *cerotals*.

Article. There are no articles, but the numeral *hai*, one, is used as an indefinite article. Thus, *hai gisher*, a servant.

Nouns.—The prefix *ni* is common in words denoting parts of the body; thus, *ago ni-tah*, my head. It also occurs in words such as *ni-mat*, son; *ni-tah*, sister. It is probably a demonstrative pronoun. Another prefix *ar* occurs in forms such as *ar-mah*, man.

Gender.—The natural gender is distinguished by using different words or by adding qualifying affixes; thus, *thar-mat*, man; *mat-hat*, woman; *thar*, bull; *agat*, cow; *ahé*, dog; *ahé-mah*, or, *ahé ah-hat*, bitch; *ni-mat ni-mat*, son; *ni-tah ni-mat*, daughter; *ahé-gat ni-mat*, a male deer; *ni-mat ni-mat*, a female deer.

Number.—The plural is not marked if it appears from the context. If it is necessary to mark it, words such as *paitha*, all; *haris*, all, are added. Thus, *hai paitha*, houses; *hai haris*, fathers. Some dialects also contain forms such as *ma-mah*, women; *ghat-ha*, horses.

Case.—The subject of intransitive verbs and the object are not distinguished by any suffix. The dative suffix *ah* or *ih* is, however, often used to denote the object; thus, *ah-ahé ni-mat-ah* and *ahé-hat-ih*, his son-to me-by 'struck, I have beaten his son. The suffix *ah*, *ih*, is probably *Arjan*.

The suffix of the case of the agent, which is used to denote the subject of transitive verbs, is *e* or *i*; thus, *thar-mat-e*, by a man; *ni-mat-ih*, by the son. After vowels this suffix is occasionally dropped, or, rather, it is contracted into one sound with the preceding vowel; thus, *hai*, led, by the father.

The suffix of the dative is *ih* or *ah*, as has been already remarked. *Ne* or *ahé* is occasionally added, apparently without adding anything to the meaning; thus, *hai hai-hé-ing*, to a father.

The suffix of the genitive is *e* or *u*; thus, *thar-e*, of a father; *ahé-ih*, of a country. A preceding vowel is sometimes contracted into one sound with this suffix. Thus, *ni-mat-e* and *ni-mat-u*, of a child. Sometimes also a *h* is inserted; thus, *ni-mat-ha*, of a child. In forms such as *thar-mat-ing*, of a man, the final vowel has been accompanied by a nasalisation.

The suffix of the locative is *ing*; thus, *ahé-ing*, in the house.

Other relations are indicated by adding postpositions. Such are *ing*, from; *ahé*, sitting, on; *ahé*, from; *ahé-hat*, with, near; *ahé-ing*, with; *hai*, to; *ahé-hat*, from; *ahé-ing-hat*, behind; *ahé-hat* and *ahé-ing-hat*, under, and so forth.

Adjectives.—Adjectives precede the noun they qualify in the nominative. They very often end in the suffix *ahé*, which is usually written *ah* or *eha*, in the specimens; thus, *haranp-ahé*, big.

The particle of comparison is *denang*; thus, *hacha lila hacha laila denang phya-oh* he, his brother his sister than tall is, his brother is taller than his sister.

Numerals.—The first numerals are given in the list of words. 'Six' and following are Aryan *kam*-words. Numerals precede the word they qualify.

Pronouns.—The following are the personal pronouns:—

	I.	We.	Thou.	You.	He.	They.
<i>Man.</i>	<i>aga</i>	<i>ham, ham-ha</i>	<i>ning</i>	<i>oite</i>	<i>hach, hach</i>	<i>ha-ha hach.</i>
<i>Agent.</i>	<i>aga, agat</i>	<i>ham, ham-ha</i>	<i>man-ga, al</i>	<i>oite-ha</i>	<i>hach</i>	<i>hach-ha.</i>
<i>Qualifier.</i>	<i>aga, aga</i>	<i>ham-ga</i>	<i>man-ga, oite</i>	<i>oite-ga</i>	<i>hach</i>	<i>ha-ha-ga, hach-ha-ga.</i>

Other forms are *ham-hach*, we; *ning-hach*, you; *oite* and *oite-ha*, you, honorific; *ad-hach*, you (plural); and so forth.

Demonstrative pronouns are *is* and *hai*, this; *da* and *daai*, that. *Waa*, ha, is also used as a demonstrative pronoun.

Interrogative pronouns are *wa*, who? *haa*, which? *hi*, what? *hach*, how many? Indefinite pronouns are formed by adding the indefinite particle *wa* to interrogatives; thus, *wa-pe wa*, by any one; *hi-wa*, anything.

There are no relative pronouns. The Aryan *je* is sometimes used. It is, however, combined with the relative participle, and not with the finite tense of the verb. Thus, *aga je le-cha*, mine what being, all that is mine.

Note finally the reflexive pronoun *haka, owa*.

Verbs. The verb is still in all essential points a noun. There is no difference for person. A suffix *s* is, it is true, often added in the second person; thus, *ning may-s* and *ning may-ha*, thou goest. The use of this *s* is not, however, regulated by any fixed rules, and it gives the impression of being an Aryan *kam*.

Verb substantive.—The usual verb substantive is *le* or *le-wa*, past *le-p* or *hi*. A compounded form is *le-ha*, is, which is also used as a future. Other forms are supplied from the base *haka*, to be, to become, which is borrowed from Naipali *chi*; thus, *aga haka-hi* *hi-hi*, I can be, I may be.

Finite verb. The verb substantive is extensively used in the formation of the various tenses of finite verbs.

Present time.—The usual form of the present tense is a compound, the verb substantive being added to the base; thus, *hi-le*, he lives; *hi-hach-le*, I strike. Instead of *le* we also find *wa*; thus, *haka-wa*, he is. A compound present is formed by adding *wa-wa* or *wa-wa*, i.e., the verb substantive and the suffix of the conjunctive participle. Thus, *wa-wa-wa*, he comes; *wa-wa-wa*, he is sitting. Mr. Beaumont gives *wa-wa*, or, after consonants, *wa-wa*, instead, and calls this form an *arist* because it is used with reference to past, present, or future occurrences. Thus, *chi-wa haka-hi-wa* *hi-wa* *hi-wa-wa*, to-day he has eaten nothing; *haka agi-wa-wa*, where do you live? *may-cha gung-wa*, I will go and see.

Causative verb.—It is not possible to state the rules regulating the formation of causatives in Minant. Some causatives are apparently formed by adding *ia*: thus, *re-ia*, to come; *rit-ia*, to bring; *shik-ia*, causing to put on, from *shik-ia*, to put on.

Negative particle.—The negative particle is a prefixed *not*; thus, *not ia*, I am not; *not pit*, thou didst not give.

Order of words.—The usual order of words is subject, object, verb.

For further details the student is referred to Mr. Thomas' sketch and to the specimen which follows. A list of Standard Words and Phrases will be found on p. 234 and ff.

[No. 21.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

MĠGARĠ.

(FROM THE NIPAN DARRAH.)

Kut bhar-mi si si-mi lo-k. Nā maḥyē kharikā mi-mi.
One man(-of) has some more. The among younger son-ly,
 'ngi-ki yi-khi par-dha wa yi-khi-ghān-mi' de-nā, hai 'am
 'ma-tu to-plot required share give-please,' saying, father share
 chhāṣi-dī-mo yi-nā. Hā di nāy kharikā mi-mi par-dha
 dividing gave. Some days after younger son-ly all
 hajal-li-ma lo par-dha nang-lo-k. Hā-lī u-ma naḥ-khāṣi lāo
 gathering for other-country went. There staying luxury-with own
 am-khāṣi par-dha naḥyē kharikā si-mi kō-k-mi. Hā-lī kharikā
 share-portion all property expended making failed. There by
 mi-khi par-dha ha-khāṣi dāka ghān-mi ha de-k bhar-mi
 famine arising him-to-also misery becoming that country-of was
 khāṣi nang-mi ā-lo-k. Hā-lī mhar-k bhar-mi-ye ha-kī hyāṣi-ang
 with going stayed. There town-of man-by him fields-to
 wak wa-kī-lai dī-mi. Naḥ-mi ki-ma mā ha-lo-k. Wak
 mine waiting-for applied. Answer-by anything-even not gave. Some
 ji-dha bhāṣi-ye de-ma lāo tak rān-kī mī-dī-ma. Chāo dī-mi
 eating lacks-with even own belly to-fill not-put. Some getting
 de-kī-lai ā-ye, 'ngi-mi hai ghān-mi naḥ ji-mi o-ma nān-mi-lā
 to-very began, 'my father-of servants-by bread eating even to-spare-ā
 ngi bhāṣi-ye-o-ma tak rān-kī mī-dī-ma. Na nang-mi-mi ā-lo.
 me-by lacks-with-even belly to-fill not-put. I hungering die.
 Ngā lāo hai khāṣi nang-mi, 'ye hai, nā-khāṣi ra
 I am father with going, 'O father, there-with and
 par-mān-khāṣi pāp nā-mā, ngi nā-kī mī-mi de-kī ngi-mi mī-mi.
 God-with ā done-brother, I thy am to-very worthy not-am.
 Ngā-lī lāo dān-mi dī-mi nā-kī ghān-mi, de-ma so-ma lāo
 He am servant āle to-make please,' saying rising own
 hai-khāṣi nang-kī. Dī-mi lo-ma lo-mā ā-kyō hai ghān-mi dāy
 father-to went. Very far being his father saying pity
 ghān-mi khar-mi nang-mi ā-kyō gal-mā ngā-mi nā-kī, mī-mi ji.
 becoming reaching going his neck-on embrace did, his etc.
 Mī-mi hai khāṣi dāy, 'ye hai, Bhagvān ra nā-khāṣi pāp
 Son-by father to said, 'O father, God and there with sin

mī-t. Ngā nāhē mīsh de-kī kiyōh mī-lo. Tera hai lāto
 did. I thy son to-see worthy not-am. But father-by one
 gāhka hi dēyā, 'anāha oja nāh-ma bīhik-ma yaho; hā-hi
 arrears to said, 'good otāh bringing putting-on give; hā-ma
 hā-ding agūhki pūhō-ma yaho, hā-ding jūhā bīhik-ma yaho. Lāo hāo
 head-on ring putting give, feet-on shoes putting give. W'āi wa
 jo-ma gi-ma moja mī-ing. Hī-kī de-nāng, hai ngā mī-ot dī-mā,
 eating drinking merry shall-make. W'hy saying, this my son died,
 phāi jīh-k; mīhō-ma, phāi dīn-k, de-ma hāo-rak-e ānāha ighā-d.
 again head; was-lost, again was-found, saying then-by joy made.

Hō-chyōn. mīhōm mī-ot giōh-ing. hōy. Lāo-ma rih-nāng in
 Hō elder son find-in was. Returning coming down
 khōmp-tā-rī-nāng hōja mīhōm tōy. Kāi gāhka-hi kōh-ma giō-nāng,
 near-coming near dance heard. Our gāhka-hi kōh-ma giō-nāng,
 'nāhē bīhī otāh; kōmā ānāha-bīhī otāh. Nāhē hai hai
 'near brother come; well merrily come. Far father-by one
 hōj mī-k, gāhka-e dīpī. Hōchyon mī-rī-o bīhī mī-pāhīhīyā,
 feast made, servant-by said. His anger-by inside not-entered.

Hōchyon hai bīhīn khōh-ma hōchyon hai hōhīhīhī mī-k. Hōchyon
 His father out coming his father extremely made. His

hāh-bīhīhī jūhān mī-k, 'wā-nī, yīrīko hōhīhī ānāha nāhē jūhān
 father-to answer pass, 'look, so-many years up-to year service

mī-ma sōndōn nāhē dīnā mī nāh-dīn-ma. Nāhē sōndōn ngī-kī
 doing ever-own your word not transgressed. Truly ever-own me-to

lāhā khāhē moja khāhē hai pōhā mī mī-yā. Bōyā
 companion with movement for one kid come not-passed. Harōta

khāhē n-ma māpātī jī-ma hōmī nāhē mī-mā, nāhē hōchyon lāpī
 with being property eating that thy son, then-by he make-for

hōja mī-k. Tera hōchyon hai dīyā, 'yo mī-mā, nāng mīhōi
 feast parent. But his father-by said, 'O son, thou always

ngī-khāhē hā. Ngā jo hōhā pātāna nāhō-ma hō. Kān-e
 me-with art. Mine what being all there-also is. U-yā

mōj mī-kī hōhā mī-mā sōhōa ighōd. Hī-kī de-nāng, nāng
 merry to-make joy making good become. W'hy saying, thy

hōhī ānāha, phāi jīh-k; mīhō-ma, phāi dīhā.
 brother died, again head; was-lost, again was-found.

NEWĀRĪ.

The Nēwāri were the ruling race in Nepal before the invasion of the Gurkhas, and they still constitute the largest section of the inhabitants of the valley. The inhabitants of Khatmandu are, to a great extent, Gurkhas. In Patan, Bhadgaon, and most of the smaller towns, on the other hand, the Nēwāri form the bulk of the population.

The number of Nēwāri outside the valley of Nepal is small. Most of them have been returned from Darjeeling and Sikkim. During the preliminary operations of this Survey the number of speakers in these districts was estimated by the local authorities as follows:—

Darjeeling	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	4,979
Sikkim State	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1,000
																			<hr/>
Total																			5,979
																			<hr/>

At the last Census of 1901, the figures returned under the head of Nēwāri were as follows:—

Deogul Panchayat	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	5,601
Jalpajaur	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	304
Darjeeling	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	4,979
Chitragang Hill Tracts	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	15
Shigbam	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	8
Sikkim	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1,004
Assam	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	302
																			<hr/>
Total																			7,973
																			<hr/>

No information is available about the number of speakers in Nepal.

According to Mr. Gail, Nēwāri is a different form of the word Nepal, and Nēwāri accordingly means 'the language of Nepal.' It was the State language of Nepal before the overthrow of the Nēwāri dynasty in 1768.

Buddhism was introduced in Nepal at a very early date. The sacred books of the Nepalese Buddhists were written in Sanskrit, and that language became the principal vehicle of Nepalese literature. Nēwāri was, however, also used for literary purposes at a comparatively early period. Most Nēwāri books are, according to Hodgson, translations and comments from and upon the Sanskrit literature current in Nepal. We also find works on the history of the country, Sanskrit-Nēwāri dictionaries, and so forth, and in some Nepalese plays stage directions are written in Nēwāri. The oldest Nēwāri manuscript as yet known was written in the 14th century. It is a Vasāhivālī, and chronicles the chief events in the history of Nepal from A.D. 1008 till 1398. We do not know how long before that time Nēwāri had been used as a literary language, and, on the whole, our knowledge about Nēwāri literature is very unsatisfactory.

The character used in writing Nēwāri is an Indian one, and it has developed from the old Brahmi alphabet. The first specimen on pp. 241 and 22. will be printed in that character. Hodgson mentions two other alphabets, which he calls Kharjū Mōh and Bhoj, respectively. He adds that they are only used in Buddhist books. The late Professor Rendell kindly identified them, the former with the so-called 'hooked-top'

Nepalene writing of the 15th-16th centuries, and the latter with the straight-topped writing of the same period.

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A version of the Parable of the Prodigal Son, and a list of Standard Words and Phrases have been received from the Nepal Darbar. They are the principal foundation of the notes on *Nepali* grammar which follow.

Pronunciation.—The spelling of the specimens is not sufficiently consistent to enable us to decide all details of pronunciation. The vowels *a*, *i*, and *u* are both long and short in the specimens. It is impossible to tell if this state of affairs corresponds to the actual pronunciation. *E* and *o* are not marked as long or short. The final *e* in words such as *hile* is very short, and sometimes almost inaudible.

In the *Nepali* *hile* *pa* or *pe* is often written instead of *a*; thus, *da-ai*, written *da-pe*, *hile*; *ka-ka-ma-ai*, written *ka-ka-ma-pe*, by the father. The transcribed text does not furnish any clue to the pronunciation of this *e*. *Pa* is probably written to show that the *e* is short.

Similarly *e* is often interchanged with *u*; thus, *u-ue* and *u-u-ue*, *want*. It is probable that *u* simply denotes a short *e*.

Nepali possess hard and soft gutturals, palatals, dentals, and labials. Both the hard and the soft sounds may be either aspirated or unaspirated. Instead of the dentals

we sometimes find *weehrah*; thus, *jaahla* and *jaahla*, back. It is probable that the use of *weehrah* in such cases is merely a mistake.

I do not know how the sound which I have transliterated as an *Annasika* is actually pronounced. It interchanges with a nasal; thus, *ji* and *ji-na*, by me.

We have no reliable information regarding the use of tones in *Néwét*. The dialect is said to possess the so-called abrupt tone. Hodgson writes *ahir'*, one; *u'*, two, and so forth, in which words the sign ' probably denotes the abrupt tone. It therefore seems necessary to assume that this tone results from the dropping of a final consonant. Compare Tibetan *gahp*, one; *gahp*, two. The list of words gives *uut*, two.

Article.—The numeral *ahli*, *ahla-ma*, etc., one, is used as an indefinite article; thus, *ahla-ma manahla*, a man.

Nouns—Gender.—There is no grammatical gender. The natural gender is distinguished by using different words or by adding qualifying suffixes. Thus, *dat*, bull; *ah*, cow; *dag*, goat; *choir*, female goat; *ah chah*, male deer; *ah ahah*, female deer; *ah machi*, boy; *ahah machi*, girl.

There are some traces of a distinction being made between animate beings and things. The suffix *ma* can be added to genitives and adjectives qualifying animate nouns, while *ge* can be added if the qualified noun denotes a thing. Thus, *ji-ma kaba*, my uncle; *ji-ge chah*, my clothes. A similar principle prevails in the *Mazák* language.

Number.—There are two numbers, the singular and the plural. If it is necessary to distinguish the plural, suffixes such as *pi*, *piet*, *paet*, and *ta*, are added. Thus, *chah-pi*, fathers; *ahpi-ah-piet pahet*, from daughters; *choir-paet-ah*, by the servants; *ah-ta*, women. In *ah-pi ahah-ta*, good women, both the adjective and the noun have been put in the plural.

Case.—The subject of intransitive verbs and the object are not distinguished by means of any suffix. The object is, however, sometimes put in the dative; thus, *ji-ah ah-pi-ta tah-mah ah-diana*, I have beaten his son (lit. to his son) with many stripes.

The subject of transitive verbs is put in the case of the agent. The suffix of that case is *ah* or *ah*, often preceded by another suffix *ah* or *ah*. Thus, *ahah-mah-ah*, by the father; *ahah-ahah-ah*, by the father. Instead of adding *ah*, the final vowel is often nasalized; thus, *ahah-mah*, by the father; *ahah-mah-ah*, by the father.

The same case is also used to denote the instrument, and, further, as an oblique; thus, *ahah-ah*, by means of hands; *ahah-ah ah*, blind with ropes; *ahah-mah ahah*, from a father; *ahah-mah*, from a distance. Other oblique suffixes are *pahet*, *hi-ah*, and *ahah*.

The suffix of the genitive is *pi*; thus, *ah-pi*, of a father. The suffixes *ma* for animate nouns and *ge* for things can be added to such forms; thus, *ahah-pi-mah*, the person, or animal, of the house; *ahah-pi-ge*, that which belongs to the house. Such forms can be used as adjectives, and the suffixes *ma* and *ge* can accordingly be described as genitive suffixes.

The suffix of the dative is *ta*, which is added to the base or to another suffix *ah*, or also to the genitive; thus, *ahpi-ah-pi-ta*, to daughters; *ahah-pi-ta*, to the father; *ahah-paet-ta*, to the servants.

The suffix of the locative and terminative is *as* or *ai*; thus, *doe-as*, in a country; *doe-ai*, at the time; *doe-as*, upon his feet.

Other relations are indicated by adding postpositions. Such are *he* and *pe-he*, with; (*pe-jhe*), under; *hi*, on; *doe*, behind; (*e-jhepe*), together with; *ahow*, before, and so forth.

Adjectives.—The adjectives are often used without any suffix; thus, *hii* means *good*. If they qualify a noun denoting an animate being the suffixes *hai* and *ma* are often added. In the same way *chii* and *ga* are added if the qualified noun denotes a thing; thus, *hepa-ma ma*, the white horse; *chii-chii-ga chii*, is the small house. The suffixes *ma* and *ga* can be added to almost any word in order to form possessive adjectives or nouns. Compare *ji-ma*, *ji-ga*, mine; *do-ga-ga*, the wooden thing; *doe-ga-ma*, the animate being here; *no-ma*, the coming one; *hai-ga*, the good thing. We even find forms such as *hahai-ma*, the father.

The particle of comparison is *ai-ai*, from, added to the genitive of the compared noun; thus, *e-pe hii e-pe hii-pe-ai-ai* (*ai-chi-he*), his brother is taller than his sister.

Numerals.—The first numerals are given in the list of words. The usual form for 'two' seems to be *ai* and not *wai*. Note also *ai-chii*, eleven; *ai-shap*, seventeen; *api-chii*, twenty-one; *api-sha*, thirty; *wai-chii*, thirty-one; *pe-chii*, forty-one, and so forth.

Genetic particles are added to the numerals in order to indicate the nature of the qualified noun. Such particles are *ma* for human beings; *ga* for things; *ai* for trees and plants; *pe* for weapons and implements; *pe* for flowers; *pe* for fruits; *ma* for days, and so forth. Thus, *chii-ai* *ma*, a timber-tree; *chii-pe* *ha*, a sword, and so forth.

Pronouns.—The following are the personal pronouns:—

<i>ji</i> , I.	<i>chii</i> , <i>chii</i> , thou.	<i>a</i> , he.
<i>ji-ma</i> , <i>ji</i> , by me.	<i>chii-ai</i> , by thee.	<i>i</i> , by him.
<i>ji</i> , <i>ji-ma</i> , <i>ji-ga</i> , my.	<i>chii</i> , <i>chii-ga</i> , <i>chii-ga</i> , <i>chii-ma</i> , thy.	<i>e-pe</i> , his.
<i>jhi-jh</i> , <i>jhi-pe</i> , we.	<i>chii-pe</i> , you.	<i>e-pi</i> , they.
<i>jhi-jh-ma</i> , <i>ji-mi-ai</i> , by us.	<i>chii-mi-ai</i> , <i>chii-mi-ai</i> , by you.	<i>e-mi-ai</i> , <i>e-mi-ai</i> , by them.
<i>jhi-ga</i> , <i>jhi-pe-ga</i> , our.	<i>chii-pe-ga</i> , your.	<i>e-mi-ga</i> , their.

Chii is probably the respectful form. Compare Tibetan *shes*. We do not know the difference between *jhi-jh* and *jhi-pe*, we. *Jhi-jh* is used as an inclusive plural in the question. Note also *ha*, own.

Demonstrative pronouns are *ha*, this; *a*, that.

Interrogative pronouns are *sa*, who? *chii*, what? *chii*, why? *ga-ma*, which? how many? *gah*, how much? how many? Indefinite pronouns are formed by adding *ai* or *chii* by modifying the final vowel of the interrogative; thus, *sa-sa-ai*, by anyone; *chii*, anything; *ga-hai-ai*, at any time.

Verbs.—The Nirxai verb is in all essential features a noun. The various tenses do not differ for person and number, and the subject of transitive verbs is put in the case of the agent.

Verb substantive.—Several bases are used to form a verb substantive. The most common ones are *da* or *de*, *kha* or *kha*, and *ja*. Thus, *ji da*, I am; *a kha* and *a kha*, he is. The form *kha* in *chha kha*, what is the matter? contains a suffix *a*. See below.

Finite verb.—The Nivari verb is not rich in tenses. Many forms can be used to denote both the present and the past. It will, however, be convenient to arrange the forms occurring in the specimens under the usual heads of present, past, and future.

Present time.—The base alone is used as a present tense. Thus, *chhi da*, then bested; *ji-pi da*, we are; *ji dae na*, by-me bending is-required, I should bend.

A common suffix of the present is *a* or *i*; thus, *ji da-a*, I strike; *ji ja-pha-a*, I can be. Compare future.

Another suffix, which is used to form present and past tenses, is *ta* or *na*; thus, *ja-na*, is; *cho-na*, *chi-na* and *na*, goes. It is possible that *ta* and *na* are originally different suffixes. They are, however, apparently used promiscuously. It is also possible that *i* and *a* are originally the final elements of the base, so that the real suffix is merely *a*. This *a* is often long; thus, *chya cho-na*, I am sitting. It is sometimes also replaced by the suffix *a* or *i*, and such forms are apparently never used in the past; thus, *ji-na*, I go; *ji-pi-a-na*, we go; *a-pi-a-na*, they go.

The suffix *na* is sometimes also added to the suffix *i*; thus, *ji dya-na*, I die, I am dying.

Compound present tenses are *cho-na-a cho-na*, sitting *chi*, he is sitting; *da-pi chha-na*, bending *chi*, I am bending.

Past time.—The base alone is apparently also used to denote past time; thus, *ji-da*, I was.

The suffixes *ta* and *na* are common with the meaning of past time; thus, *a-na* and *a-na*, he went; *chi-chi*, he struck; *api-na*, thou hastened.

The suffix *a* in *na* *hi-na*, didst not give, is also a general suffix, and it is probably identical with the final *a* in *da*, *ta*, and so forth. Compare Tibetan *a*.

Forms such as *ji da-pi*, I struck, are probably participles. At all events, a past meaning is not the only one that they have. Compare *ji da-pi cho-na*, I am bending.

A real suffix of the past is apparently *ta* in forms such as *pha-ta*, wasted; *chhi-ta*, smelt.

Compound past tenses are formed by adding auxiliaries to the conjunctive participles. Thus, *ji-na cho-na*, having done *chi*, I have done; *ja-pi cho-na*, has become; *na a-na cho-na*, not having given remained, had not given.

The verb *cho*, to finish, is sometimes added to the verbal noun ending in *a* in order to form a past tense; thus, *ji da-a cho-na*, I had broken.

Future.—The suffix *a* or *i* is also used to denote the future; thus, *da-a*, I will say; *chhi da*, then will strike. The future sense can be strengthened by adding *chhi*; thus, *ji ja-chhi*, I shall be; *ji da-chhi*, I shall strike.

Imperative.—The base alone is used as an imperative; thus, *na*, *chi*; *hi*, put.

A suffix *a* is added in *hi-a*, give; *chi-a*, bind.

Forms such as *ji-chhi*, put on; *api-chhi*, put on, are perhaps causatives, and contain a suffix *i* added to the causal suffix *hi*.

The suffix *sa* in *spi-si-sa*, walk; *pi-sa*, let us make, is probably also an imperative suffix. It is apparently formed by adding *s* to the suffix *sa*.

A respectful imperative is *tsi-si shi-si*, give please.

The negative imperative is formed by prefixing *ma*. Mr. Wright gives *ma-shi-shi* *tsi-si* (i.e. *shi*), do not be cut down.

Verbal nouns and participles.—The most usual verbal noun ends in *s*; thus, *ma-s*, to eat; *pi-s*, to do; *shi-s* feed, saying after, after he had said; *pi-sa*, making-do, to make.

It will be seen that this is the form commonly used to denote present and future times.

It has already been mentioned that the Stewart verb is a noun. The various tenses can accordingly be used as nouns. Compare *shi-le-si*, saying in, if you say; *ma-gu* mine, eating hanks, the hanks which were eaten; *ji-le shi-gu*, me-with being-thing, what is mine; *tsu-s*, to fill; *s-pi shi-si-sa*, coming-when, because he came, and so forth.

Various kinds of participles are formed by adding postpositions or qualifying suffixes to verbal nouns.

The suffixes *ma* and *pa* can be used in order to form relative participles and nouns of agency referring to animate beings and things respectively; thus, *si shi-ma*, the dead one; *ji-le shi-gu*, me-with being-thing, what is mine.

The suffix *pa* sometimes also forms a conjunctive participle; thus, *ji shi-gu*, having born. I have not seen any examples of the use of this participle.

The most common conjunctive participle is formed by adding the postposition *s* to verbal nouns. Thus, *s-si-s*, going; *shi-si-s*, seeing. *S* seems to mean 'with' and its use corresponds to that of Tibetan *song*. It also occurs in forms such as *s-s shi-si-s*, coming-with time-si, when he came. Compare *ji-s shi-si*, me-with together, together with me.

A conjunctive participle is also formed by adding *ka*; thus, *shi-ka*, saying; *shi-ka*, running. The suffix *pa* is apparently used in a similar way; thus, *shi-pa*, having struck.

It has already been remarked that the various tenses are in reality verbal nouns. They can often also be translated as participles; thus, *tsu-sa shi*, leaving in, something is left; *tsang-shi pi-si shi shi*, transgressing doing not is, no transgressing has been done.

A past participle seems to be formed by adding *se* or *si*; thus, *s-se shi-sa*, gone were, went; *sh-si shi-sa*, become were, became. Such forms are properly verbal nouns of the past. Compare *shi-shi-shi-shi shi-si shi*, some-time becoming-on, after some time.

Passive voice.—There is no passive voice. *Ji-shi shi-pa shi-sa*, I am struck, literally means 'me-to striking is.'

Causative.—There is apparently a causative suffix *ka*. Thus, *ma*, eat; *shu ma-ka-shi*, food to-eat-causative, then gave a feast; *shi-ka-shi*, to cause to say, to be called. *Shi-ka-shi*, he who was dead; *pi-ka-shi*, he who wanted, are apparently formed from such causative bases.

Some causatives are apparently formed by hardening the initial consonant. Professor Connally gives *shu-shi*, to be; *shu-s*, to make; *shu*, half; *pi*, eat, etc.

Negative particles.—The negative particle is a prefixed *na* ; thus, *jagge na* *ja-in*, worthy not am ; *na* *de*, *de*st not give.

Order of words.—The regular order of words is subject, object, verb.

For further details the student is referred to the specimen which follows, to the list of Standard Words and Phrases on pp. 246 and ff., and to the works mentioned under the head of authorities. The specimen has been printed both in ordinary Hindi and in transliteration. In the former text *ga* is commonly written instead of *e*, and *na* instead of *a*.

[No. 22.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

NEWLAI.

(Sarak.)

कु मनुष्याया कय मचा तीक दस्र साता चिकिछि न्क मापै थडा वराया
 के जिगु न्स हाग डिग बियादिस थक धाज् धाय गुनु दवा र्ज् न्स हाग
 बिया खेकि छत्सा दस्र जि थडा गू दस्र न्स हाग गो तडा मन दे स्
 डा ताडा मो र्ज चो नाडा थडा गू र्पिनि दस्र गू का धा वं लम् डा
 दे स् स् घो न भू नि क ज झ् डा नय म् व नाडा क म् धाय डा डा द म् वा
 कु क दे स् वा सि था थस् डान डा कू द स् वा सि न् हा ज थ
 कज चो ग र्हा नि र्नी गू हि न्म थडा गू पा थ थन म् द वा डा वान
 भुज्ज डा वात हा न न् कु म् बिया डा भु जि श स्मं जि च ग य डा वा डा
 मन न् हा ज द र्ज् जि व वा या थ स् ग जि म् कि सु डा क प नि
 ह न् व को न य न् ल न् दु डि धा ल स् पि न्ना ता डा सि र्नी ना थ
 डा नि व वा या थ स् डा ता डा र्न् म् धा डा कू गू द्हा न डि न् पा थ
 वा ता डा भु डा कू न् का र्थ धा र्थ्क आ थ डि म् द्हा ज् र्ने डा क क क

ॐ-डिगि-याय-माज्झिम-निकाय-अध्याय-द्वितीय-वर्गा-आसु-कान्ह-वेणुस्स-वा-कुरी

धऽ१ कायऽ१३१ गू-यज तस्यं खनाऽ१-कनूत्त चा या ३५-

श्राक ५१ना ५१ गज्ज षगस् छस् पुता ५१ पुचानज ५१ वंजस् ५१ ५१

व्यायान धाल-यो बवा व् अभनदा हुअन-कन उपनसुजिन

पाप-यानाङ्ग-आङ्ग-कृत-कार्य-क्षय-आयु-मृत्यु-धन-ला-ला

धर्मो धनं कार्यं यावत् न नाहं ब्रह्म ज्ञेयं धनं मयि कपि न

भाज. रिगू 34 मत ह्या 34 धायाज-पुंकि धव्या जाहानिस अंगु 34 निस-

लाक्षांश्च तन्नि। निद्रि स्यात्ताम्रे व्याघ्रकण्ठश्च मृगश्च व्याघ्र

ॐ स्वस्ति भगवते नमः ॥ श्रीगणेशाय नमः ॥ श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥

जुयाडो डोन वेल वयाडो हाय मार्यकाडो नसुनग या ग

५॥ ब्रह्म गणिकस्य काये २५१ गूँस्त्वा नां चानक २५१ कृत्वा ३५१

ब्रह्म वाग्नं पृथ्व्या मूलं तवाङ्गकं स्यात्कथागः सत्ताङ्गः

धनकुष भक्तनेता एडमरन बल्ल-कुनिके डाडा बाडा कुं मुम्यालक

अथा निमित्तिन कन र्वा हाथे न्याये क्त धन, अथैव

नमवायाङ्ग-कृत्स्नदुर्लभमङ्गलप्रधानववाङ्गपिहङ्गयाङ्ग
 हुंथेकजाववाद्यागजिसलवियाङ्ग-गाकचर्गदाजिनकुनगूम्हङ्ग
 याताङ्गलानाङ्गवङ्ग-कुनगूवचनलङ्गनायानामङ्ग-अङ्गलङ्ग
 पासापिङ्गनाप-नसङ्ग-याथिन-कुनगूगुवाङ्ग-नाप-अङ्गलङ्ग
 वङ्गयाङ्ग-नाप-वङ्गनाङ्ग-कुनगू-सुपणि-अङ्गलङ्ग-अङ्गलङ्ग-अङ्गलङ्ग
 जिमिर्जिन-कुं-गङ्ग-नङ्गल-अङ्गलङ्ग-अङ्गलङ्ग-अङ्गलङ्ग-अङ्गलङ्ग
 धाव-हुं-पुगा-कु-हङ्गलङ्ग-अङ्गलङ्ग-अङ्गलङ्ग-अङ्गलङ्ग-अङ्गलङ्ग
 मङ्गलङ्ग-जिजि-मङ्गलङ्ग-अङ्गलङ्ग-अङ्गलङ्ग-अङ्गलङ्ग-अङ्गलङ्ग
 धालसा-कुन-किङ्ग-अङ्गलङ्ग-अङ्गलङ्ग-अङ्गलङ्ग-अङ्गलङ्ग-अङ्गलङ्ग
 गुयाङ्ग-अङ्गलङ्ग-॥

[No. 22.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

NEWARI.

TRANSLITERATION AND TRANSLATION.

(Nuran.)

Caka-nha mawaka-yā kha ma-thā nī-nha da-ā chō-ma, Chaka-jhi-nha
A man-of boy children two being lived. Small
 khā thau baki-yā-ka, 'ji-gu anu-thāpa jī-ta bi-pi-di-ā,' dha-ka
see-by one father-in, 'my share-portion me-to give-give,' saying
 dā-ta, Dha-tuā baki-nāh anu-thāpa bi-ta, Kha-chāi-khi-dha
said. Saying-acc-after father-by share-portion give. Same-time
 da-ā-li thau-gu daka anu-thāpa jo-nā parāma o-nā
becoming-after one all share-portion taking other-country going
 na-jā chō-nā thau-gu am-pāi daka phā-ta, Tho bā-nā o
planning-with living one property all gathered. This time-at that
 dawa-ga gawa ankhā jo-yā na na kha-nā kha jo-yā
country-in terrible family arising to-eat not finding distress arising
 o dawa-yā chā-mā dawa-bāi-yā chā-m o-nā, O-nā dawa-bāi-nā
that country-of a citizen-of place-in went. That citizen-by
 phā jha-ka-ta chā-ta, Phā na-ga kha-nā thau-ga pāi-tha
major granting-for said. Since-by asked have-with one fully
 thau na da-yā chō-na, Aka-nā o-yā na na-nā-nā chāi na
to-fill not getting lived. Then-acc him-to appear-by anything not
 bi-yā thā-li jo-ā-li chāya jo-yā mawa-nā khā-in-pā-tā, 'ji
giving this-much happening-on some coming mindfully thought, 'my
 baki-yā thā-ma gāi-ma-chāi waka-pāi-ma yōka na-pi-nā kō-na da
father-of place-at low-mong servants-by much eating-acc left in,
 ji dā-ta-nā pīyā-nā ā-ma, Jo ji baki-yā thā-ma o-nā,
I saying-to hungering die. Now I father-of place-to going,
 "lōm-o chā-ga nā-ma ji-na pāpa yā-nā, to chā-na kha dha-ka
"God-and that-of before me-by sin doing, one poor one to-see
 joga j na jo-na, Soke chā-ma-thā ji-ta yā na-ta,"
worthily I not become. Servant one-like me to-make proper-become,"
 dha,' dha-ka thau baki-yā thā-m o-nā, kha-nā bāi-mā-nā thau
said,' saying one father-of place-to went, time-at father-by one
 kha na-ga pī-ma-nā-nā kha-nā kamañ chā-pāi bāi-ka o-nā gāi-pā-ma
one coming far-from seeing pity feeling running going seek-on

ghana-pa-nia chapt na-la. The before this bald-yi-ta dhi-la, 'ye
embracing' his aia. This time-at am father-to said, 'O
bati, hore-yā nheane dhana ngam-na ji-na pāpa yā-nā, so
father, God-of before you upon me-by sin doing, now
dha-na-nā hie dhi-la jōga ji na ja-la,' dha-na dhi-la. Then
your am to-say worthy I not became,' saying said. Such
then hie-yā lhi na-nā hie-nā-nā then nika-pania dhi-la, 'hā-ga
am son-of word hearing father-by am servants-to said, 'good
ama hie-yā dhi-yā-ta pā-ki; dhi-yā lhi-ti-na angā, in-ti-na hā
clothes bringing dhi-to put-on; dhi-of' hand-on ring, fast-on shoes
nhi-ta-ki; jhi-ji nāy hie-yā-nā hie na-ma yā-na, Chāyo dhi-la-nā,
put; we all fastening married shall-to, H'ig said-on,
ji kie a-ka-nā, na-na o-la; na-na dha-na-nā, hie
my am the-dead-one, visiting come; being-hat the-being-one, friend-again
o-la,' dha-na dhi-yā hie-yā-nā hie na-ma yā-na, Chāyo dhi-la-nā,
come,' saying having-said fastening married made.
The before to-ji-ka-nā kie then-gu hie-na dha-na-nā then
This time-at the-older am am field-to the-staying-one am
dhana na hie-na hie-na pythana-yā nā ti-yā dha-na
house-to going time-at music dancing-of sound hearing a
nhi-yā-ta nā-nā, 'then dha kie?' dha-na na-na, hie-nā dhi-la,
servant-to calling, 'here what is?' saying asked. Servant-by said,
'dhana hie o-yā chhi na-ma-lā hie o-yā nā-nā dha
'your brother coming anything not-happening coming because your
bā hie hie-yā-nā-la,' dha-na dhi-la. The before tanchi-yā
father-by fasted,' saying said. This time-at super-fasting
dha-na-dhi hie na o-na dha-na. Bald-nā pā hie o-yā hie-na-la,
house-to not going remained. Father outside coming entered,
Bald-yā hie hie-yā, 'hā hie dha, ji-na dha-na-ga nā
Father-to answer giving, 'long-time past, me-by your service
yā-nā dha-nā; go-hie-nā dha-na-ga hie-na langghā . yā-nā na
doing remained; any-time your word transgression done not
do. Aha-nā ji pā-pā o nā na-ma yā-na dha. dha-ga
to. Still I accompanies with married to-do yā-by past-going
dha-na nā gi hie-nā na hie. Hie-na nā dha-nā dha-na-ga
am am any time-at not past. Hie-na nā hie-na
sarpā pā-ka-nā hie chhi kie o-la-yā nā-nā chhi hie
property master this year am coming-of co-account you-by fast
na-na-la,' dha-na dhi-la. The before hie-nā-nā dhi-la, 'he pā,
past,' saying said. This time-at father-by said, 'O am,

chhu	ndi-nē	je	nipē	cho-na-mha,	ji-be	du-ga	phikā
you	always	me-of	with	reminding,	me-will	being	off
chik-ga-be	na	khe li?	Jhi-jhi-na	na-rangga	gi-nō	kha	yo
your	not	is?	Do-by	married	making	rejoicing	to-make
jaga	thūh.	Chhe	thi-la-ē,	chhu-na	kji	si-ku-mha,	na-ma
proper	consider.	Why	saying-on,	your	brother	the-dead-one,	rejoicing
a-la;	in-na	cho-na-mha,	in-yō	a-la?			
came;	had	was-mha,	recovered	came?			

PAHRI DIALECT.

Pahri is spoken in the hills of Central Nepal. The name of the dialect literally means 'hill language'. It is sometimes also written Pahi or also Pajhi.

No information is available about the number of speakers in Nepal. At the last Census of 1901, 245 speakers of Pahri and 23 speakers of Pahi were returned from Assam.

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A version of the Parable of the Prodigal Son and a list of Standard Words and Phrases have been received from the Nepal Durbar. They do not appear to be altogether trustworthy examples of the language, and the spelling is not sufficiently consistent or adequate for giving a precise idea of the phonetical system of the dialect. They are, however, the only foundation of the remarks on Pahri grammar which follow.

Pahri is very closely related to Khasiri, so closely that it can properly be described as a sub-dialect of that form of speech.

Pronunciation.—The spelling is inconsistent, and it is impossible to decide the various details regarding Pahri pronunciation. *O* and *oo* are often interchanged; thus, *o* and *oo*, and. In *oo-ai* and *oo-ai*, having received, *o* is interchanged with *ai*. Similarly *ai* and *e*, i.e. probably *i*, interchange in the suffix of the genitive.

Pahri possesses *a*, *ā*, *āh*, *a*, *g*, and *gā*, and corresponding sets of palatale, dentale, and labiale. Cerebral letters are sometimes written. It is not certain whether their pronunciation differs from the corresponding dentale. Note the interchange between *g* and *kh* in *sege*, *sekh*, with; between *a* and *ag* in many affixes, etc.

We have no information regarding tone and accents.

Article.—The numeral *ai*, one, is used as an indefinite article. Thus, *ai ai-ai*, a father; *haye ai-ai*, a dog.

Nouns.—According to Hodgson there are two classes of nouns—namely, those that denote animate beings and those that denote inanimate objects, respectively. They are distinguished by adding the affixes *ai* and *ga*, respectively, to qualifying adjectives, numerals, etc. The specimens do not quite bear out this statement, for the suffix *ga* is frequently used before all kinds of nouns; thus, *cheag-ga* manlike, living man, a redoubt.

Gender.—The natural gender is distinguished by using different words or by adding affixes. Thus, *mahekhā*, man; *maid*, woman; *doi-ai*, bull; *ai-ai*, cow; *khāi-ai*, boy; *maid-ai*, girl; *haye*, dog; *ai-haye*, bitch; *ara*, horse; *ara ai-ga*, mare, and so on.

Number.—The usual plural suffixes are *ai*, *khāi*, *khāi*, &c. Thus, *ai-ai*, fathers; *maid khāi*, cows; *ai-pai-khāi-aga*, with my own friends; *cheit-ai*, guests; *haye-ai-aga*, with barbers.

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CASE.—The subject of intransitive verbs and the object are not distinguished by adding any suffix. The subject of transitive verbs is put in the case of the agent, which is formed by adding one of the suffixes *aa* and *āya*. Thus, *āi-na āi-rī*, the-father-by add, the father said; *pa-a-āya āi-na*, the son-by saying-from, when the son had said. The suffix *na* also denotes the instrument; thus, *paāi-na cāi*, ropes-with him.

The suffix of the oblique is *ai*; thus, *a-āi-ai*, this-place-from, from here. In *ai-āi-āi*, from whom? *āi* is apparently used in the same way. Hodgson gives *ay*, from; compare *ay-ay*, hitherwards.

The suffix of the genitive is *ya*, for which we sometimes find *a*, i.e. probably *t*; thus, *na-āi-ya āi-ya-ya āi-āi*, my uncle's son's marriage; *cāi-āi āi-a āi-āi*, in thy father's house. The suffixes *ya* and *ai* can be added; thus, *āya-ya-ya āi-āi*, the horse's saddle. The suffix *ya* was probably originally only used before nouns denoting inanimate objects. *āi-āi* and *ya* can also be added to the base; thus, *āi āi-āi-ya*, of a father; *cāi-āi-āi*, his brother.

The dative is formed by adding the suffix *āi* to the base or to the genitive; thus, *āi āi-āi-āi*, to a father; *āi āi-ya-āi*, to fathers.

The most usual suffix of the transitive and locative is *ya* or *ba*; thus, *āi-ya*, in the field, to the field; *āi-āi-āi*, to his father. Instead of *ya* we also find *ya*; thus, *cāi-ya*, in the house; *āi-ya*, on his hand.

The Newari suffix *aa* occurs in forms such as *āi-aa-na*, near.

Other relations are indicated by adding postpositions such as *baaa*, after; *āaanaa*, behind; *āaya*, *āāiāi*, and *āaya*, with; *āāiāiāi*, *āiāiāiāi*, before; *paāiāi*, under; *āiāi*, *āiāi*, before, and so forth.

Adjectives.—Adjectives are formed as in Newari. The suffixes *ai* and *ya* are, according to Hodgson, used as in that form of speech. In the specimens *ya* is used before all classes of nouns; thus, *āi-ya āi-āi-āi*, a good man.

The postposition *āiāi* is used as a particle of comparison; thus, *āi-ya āi-āi-āi āi-āi āi-ya āi-āi*, his elder brother his brother tall, his brother is taller than his elder.

Numerals.—The first numerals are given in the list of words. Generic particles are added in order to indicate the nature of the qualified noun. *āa* seems to be used in a more general way; thus, *āi-āi āi-ya*, two men; *āi-āi āi-ya*, a boat. *āi* is sometimes replaced by *ai*; thus, *ai-ai*, two. Other generic particles are *aiāi*, also written *ai*, for animate beings, and *ya* or *yi* for things. Thus, *āi-āi āi-āi-āi*, a kid; *āi-āi āi-āi*, one; *ai-āi-āi*, two; *āi-āi-āi*, six; *āi-āi*, eight, and so on. *āi-āi* is *ai-āi-āi*, hundred, is another form of *āi-āi*, one.

PERSONAL.—The following are the personal pronouns:—

<i>āi</i> , I.	<i>āiāi</i> , <i>āiāi</i> , thou.	<i>āi</i> , <i>āiāi</i> , <i>āiāi</i> , he.
<i>na</i> , by me.	<i>āiāi</i> , <i>āiāi</i> , by thee.	<i>āi-na</i> , <i>āiāi-na</i> , by him.
<i>āya</i> , we, us, <i>āi-ya</i> , <i>āi-ya</i> ,	<i>āiāi</i> , <i>āiāi</i> , <i>āiāi</i> , <i>āiāi-āiāi</i> ,	<i>āi-āi</i> , <i>āi-ya</i> , <i>āi-āi</i> , his.
<i>ay</i> .	<i>āiāi</i> , <i>āiāi-āiāi</i> , thy.	<i>āi-āi-āi</i> , <i>āi-āi</i> , they.
<i>āi-rī</i> , we.	<i>āi-rī</i> , <i>āi-rī</i> , you.	<i>āi-āi-āi</i> , by them.
<i>āi-ya</i> , by me.	<i>āi-āi</i> , by you.	<i>āi-āi-āi-ya</i> , their.
<i>āi-ya</i> , <i>āi-rī-na-āi</i> , you.	<i>āi-āi-ya</i> , <i>āi-rī-na-āi</i> , you.	

Note also the and *āi-ya*, own.

The *possessive* *akhe*, *akha*, *he*, are also used as *demonstrative* pronouns. Other *demonstratives* are *this*, *this*; *a*, *this*; *o* and *we*, *this*.

Interrogative pronouns are *akhe*, *who*? *ak-ik*, *whom*? *ga-mha*, *what*? *akhe-ik*, *what*? The final *ik* in most of these words is probably an *interrogative* particle.

Indefinite pronouns are formed by adding *na* to the *interrogative*; thus, *akhe-ak*, *by anyone*; *akhe-na*, *anything*; *ga-na*, *ever*. Compare *Niwet* *an*, *who*? *akha*, *what*?

Verbs.—The verb is of the same description as in *Niwet*. It does not differ for *person*, and the subject of *transitive* verbs is put in the case of the agent.

Verb substantives.—The usual bases of the verb substantives are the same as in *Niwet*, viz. *iki*, *do*, and *ja*. The usual forms are, present *iki-a*, past *do*. The final *a* of such forms is probably related to *Thetan a*. Other forms are *iki-do*, *it is*; *ji iki na*, *I* *be* proper; *i should be*; and *ja-ga*, *good being*.

Finite verbs.—The material available are not sufficient for giving a full sketch of the conjugation of *finite* verbs, the more so because the difference between the various tenses is slight, and the same form can be used to denote present and past time.

Present time.—The base alone is used as a present; thus, *ka-na ik*, *he strikes*. A suffix *a* or *i* is often added, e.g., in nearly all the forms of the two first persons which occur in the texts. Compare *we ik-ak* *except*, *I beating ak*, *I am beating*; *akha ik-a*, *there striketh* *except*, *I sit*, perhaps contains a suffix *api*. In *ak ik-ak*, *I am not (worthy)*, we apparently have the same suffix in the form *ak*, while *ak-ga*, *I die*, is a participle.

I do not understand the forms *ji-ri ikik*, *we go*; *akhe-ri ik-ak*, *you go*; *ka-kar ik-ik-ak*, *they go*. They are all compound forms.

Past time.—The base alone is also used as a past tense; thus, *ka*, *he is found*; and *ik*, *he did not give*. The suffix *a* or *i* can be added; thus, *ka-a*, *he was found*; *ik-a*, *he gave*; *ak-ak*, *they remained*.

The suffix *na* is used in forms such as *ak-na*, *he went*; *na ik-na*, *did not give*.

Instead of *na* we find *ak* in forms such as *ak-ak*, *I have beaten*; *ga-ak*, *I have done*, etc., and *api* in *ak-ak*, *I finished*.

A common suffix of the past is *re* or *ri*; thus, *na ik-ri*, *I struck*; *akhe-ri*, *he said*; *na ikhe-re*, *he did not get*. *Ikhe-ri*, *said*, also contains the suffix *a*.

Forms such as *iki-ga*, *came*; *ak-ga*, *said*, are apparently participles.

A compound past is *na ik-a* *except*, *we-by striking finished*, *I had struck*.

Included forms are *ji-ri ikik*, *we went*; *akhe-ri ik-ak*, *you went*. Compare present.

Future.—The base alone is also used as a future; thus, *ji-na ka*, *we shall strike*. A suffix *iki* or *iki-ak*, sometimes preceded by an *a*, can be added; thus, *ji ik-ik-ak*, *we shall strike*; *iki*, *I shall be struck*; *na ikhe-iki-ak*, *I shall strike*; *ji ikhe-iki-ak*, *I shall be*. *Ik-ak* or *ik-ak* probably contains an auxiliary *ik* and the suffix *ak* or *api*.

Imperative.—The base alone is used as an imperative; thus, *ga*, *come*; *na*, *out*; *ak*, *blind*.

A suffix *a* is added in *iki-a*, *be*.

Another suffix *e* or *i* is much more frequently used. Compare *kye*, give; *kye*, look; *ki-e*, take.

The suffix *gi* in *ki-gi*, put on; *phi-gi*, put on; *stai-gi*, let us remain; *tsakhi-gi*, let us make merry, is perhaps originally a future suffix.

Verbal nouns and participles.—The base alone, or with one of the suffixes *e* or *i* and *o*, is used as a verbal noun. Thus, *ki-ta*, making-for, to make; *dei wa ki-ta-o*, to-ill not yet, he was not allowed to fill; *ko-wa ma-ki-i*, to-ay not-to, it cannot be said.

The suffix *ge* can be added; thus, *gi-ta-ge* *ji-ta-ge-ge*, to feed pigs; *ma-ta-ge* *mi-ta-mi*, to-ay not to.

In *tsarcha-ki-ta-tai* *tsamso*, spent-making after, after he had spent, there is apparently a suffix *tai*. *Ni-tai-tai*, making, can, however, also be a compound verb, making-fishing. Compare the base *tai* used to form a past tense.

The final *ti* in *AM-ti-ti*, to be, is probably only an indefinite particle.

Relative participles are formed by adding genitive suffixes to the base; thus, *shered-ki-gi* children, wages giving-of servant, a hired servant; *am-ji-ge* *ki-gi*, good being clothes; *gung-gi* *shung-ge* noble, town-in living man, a man who lived in the town. It will be seen that the suffix *ge*, *go*, is also used when the qualified noun denotes an animate being.

The suffix *ge* is also employed to form verbal and conjunctive participles; thus, *si-ge* *de*, dead was, he had died; *ma-ji* *gi-ta-ge*, merry making; *AM-ti-ge*, to-be-fishing, having been. It has been added to the verbal noun ending in *e* in *shi-e-ge*, having seen; *ko-o-ge*, running.

The suffix *shi* is used to form a kind of adverbial participle. Thus, *ki-shi*, being; *mi-shi*, going; *kiye-shi*, doing.

The usual suffix of the conjunctive participle is *mi*; compare Tibetan *mi*, Then, *shi-mi*, rising; *wai-mi*, going. It has been added in *ki-mi-ta-ra*, having seen. *Shi* has apparently been substituted for *mi* in *shi-mi-tai*, calling; *AM-mi-tai*, asking.

Another suffix of the conjunctive participle is *e* or *i*; thus, *mi-e* and *ma-i*, going; *ki-ti-i*, bringing.

Passive voice.—There is no passive voice. *Si-ti-ti*, I am struck, literally means 'we struck.'

Negative particle.—The negative particle is a prefixed *mi*, *wa*, or *mi*; thus, *mi* *ki*, did not give; *wa ki*, did not go; *ma-ge* *mi-ti-tai*, to say is not. Note *mi-mi-wa*, did not recognize.

Order of words.—The usual order of words is subject, object, verb. Adjectives, numerals, and pronouns usually precede the word they qualify.

For further details the student is referred to the version of the Parable of the Prodigal Son which follows. I have corrected some obvious mistakes in the original. On the whole, however, I have been obliged to print the text as I have received it. Though it is far from being satisfactory, it is quite collected to show that Fakti can safely be considered as a sub-dialect of Nêkri.

[No. 23.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

NIWARI.

FAMRI DIALOGE.

(NIPAL Dialect.)

Thi-ni	ma-ni-ho	ni-ni	pro	da	Chi-ni-gu	ma-ho	ki-ni-ho
One	man-of	two	son	more,	Thou-of	among	younger
pro-ha-yo,	'man-ni	du-gu	ama-hi-gu	ma-ni	hi-yo,	ma-ni	hi-to-hi-yo
son-by,	'man-to	being	share-portion	son-to	given,	among	father-by
ama	chi-ni-hi-yo	hi-ni	hi-ni-hi	du-ni	ama	chi-ni	pro-hi-yo
share	separating	gone.	Two	days	after	that	younger
phu-na	chi-ni	hi-to-hi-ni	hi-ni	pro-da	ma-ni	hi-ni	ma-jang
all	small	gathering	for	other-country	going	there	floating-with
chi-ni	hi-ni	ama-hi-gu-yo-gu	ma-pai	phu-na	ma-ho-re.	Sam-pai	
living	son	share-portion-of	property	all	examined	Property	
hi-ni-ho	ma-ni	hi-ni	hi-ni-gu	hi-ni	hi-ni	hi-ni	ma-jang
rapport	making	after	that	place-at	great	fortune	happened.
Chi-ni-to	hi-ni	ma-jang.	hi-ni-gu	phu-na	hi-ni	chi-ni-gu	ma-ni-ho
Man-to	distress	felt.	That	place-of	one	residing	man
pa-gu	ma-ni	chi-ni.	hi-ni-gu	ma-jang	chi-ni-gu	chi-ni-to	hi-ni
with	going	need.	That	city-to	resident-by	him-to	own
hi-ni	phu-na	hi-ni-gu	hi-ni-gu.	hi-ni-ni	chi-ni-na	ma	hi.
field-in	mine	feeding	engaged.	Anger-by	anything	not	gone.
Chi-ni	phu-na	hi-ni	ma-ni-to-hi	phu	hi	ma	hi-to-re.
Man-by	give-by	alone	luck-with	lady	to-gift	not	got.
hi-ni-ni	hi-to-re	hi.	'ang	hi-ni	chi	ma-ni	ma-ni-to
getting	to-ang-began	that.	'ang	father-of	much	breed	raising
hi-ni	ma-ni-to-hi-gu	hi-ni	chi-ni	hi.	hi	ma-ni-to	hi-gu.
left	feeding	too-many	servants	are;	I	hanger-from	die.
hi-ni	hi-ni	hi-ni	ma.	'gu	hi.	ma-ni	chi-ni
riding	father-of	place	going.	'O	father,	God	and
pa-gu	ma	hi-ni	chi-ni	pro	hi-ni	ma-ni.	Chi-ni
'in	me-by	committed.	Now	your	son	saying	not-to.
hi-ni	chi-ni-ho	hi-ni-ni.	hi-ni	hi-ni-hi	ma-ni.	Chi-ni	pro
giving-of	'servant-like	make-me."	driving	father-son	word.	That	son
phu-na	hi-ni	hi-ni-gu	hi-ni	hi-ni-gu	hi-ni	hi-ni	hi-ni-gu
much	for	living.	his	father-by	saying	pity	doing

kō-gu gupū-kā dhūdā hō-ri chupī neri. Tera hī-pī-ta rāo-ri
 He went-at entrance did his ate. Son-by father-to said.
 'ye hā, īrera wā chāhī ānērīhā papa yu-nī jī chā-gu prō
 'O father, God and yourself before me 'did, I pour you
 mha-gu (sic) mī-thī-nī.' Tera hī-nā thā-gu chāhān-pī-ta hī-ri. 'and
 saying not-am.' But father-by you servant-to said, 'good'
 jū-gu hāhī bā-tilī a-pī-ta līpū-nā phīgī. Lā-gu apuchī, lī-gu
 hatag clothes bringing him-to putting put. Hand-on ring, feet-on
 līgūnā phīgī. Kā nē-nā tāt-nā mājū-nā chāi-gī. Chā-tilī
 alone put. Let-us eating drinking arrangement-in let-us-remind. Why
 hō-nī, u-gu nā prō a-gu dā, hānka mī-nī; tī-nā-gu, hānka
 saying, this we are dead was, again remind; let-us-remind, again
 hā,' hō-nī chāhī-kī-nā ānānā jū-pī chupī.
 was-remind,' saying they happy being remind.

Chān-pī jēhī-gu prō bā-gu dā, Lāl-nī chō-pī-gu lāhā thāl-nī
 He older am said-in was. Coming house-of near arriving
 hāhī o pekha-pī nā tī-nī thī-nī chāhān-pī-ta chī-nī-āhī,
 said and denoting-of sound heard-hearing we servant-to calling,
 'chalo?' mī-ho-nā hī-nī-āhī, 'chān-mā nā līpū kūtālā jū-pū
 'what?' saying asking, 'your younger-brother coming soft being
 lī-gu kī-nī-nā chāhī hī-nā thī-nī bhayō yu-nī,' chāhān-nā chān-pī-ta
 coming saying your father-by we fear made,' servant-by him-to
 hō-nī chān tē-chī-nā dōhī nā hī. Chān-pī bā pīhā
 saying he angry-becoming inside not came. His father outside
 wō-nā chān-pī-ta bolāntī hī. Chān-pī bā-tā jehāb hī, 'aye,
 going him-to extremely made. His father-to answer gave, 'In,
 bājī kīhā chāhī chāhī jehā bhayō-tī-nī chān kīnā gu-lō-nā-nī
 answering since your answer being your word over-then
 nī-nā-nā, Hōnā chān-o gu-lō-nā thā pīhī-kī-nī-nā-gu māhī
 transgressed-not. Still you-by ever am companion-with sorry
 hī-tā thī-nā chālī-chā mī kī-nā. Dōhī-tē-nāgī chāl-nā chāhān
 making-for me past-going not passed. Baraka-with being your
 mārphālī nē-bū-gu o chān prō līpū nūnā bhājā hō-ri.
 property to-not-giving that your am coming as fear marked.'
 Lāl-nā hī-nā hī-gu, 'he prō, chān jī-tilī dā. Nohī nā-dā-nāhī
 Then father-by said, 'O am, you are-with am. Mine being
 phānā chān-gu hī-nā. Jī-nā māhī-pī-gu hāhī-gu mārphālā dā,
 all yours is. Do-by sorry-making shall-be-happy proper is;
 chīn-kī wō chān-mā nā āgī-dā, hānka mī-nī-nā; tī-gu-dā,
 because that your brother dead-was, again remind; let-us-remind,
 hānka hā,'
 again was-remind.'

LEPOHA OR RŌNG.

The Lepchas are considered as the oldest inhabitants of Sikkim. They are also found in Western Bhutan, Eastern Nepal, and in Darjeeling. They call themselves Rōng and are known to the Tibetans as Rong-po or Min-po. Lepcha is a nickname given to them by the Nepalese. According to the Sikkim Gazetteer the local pronunciation of the word is Lapcha or Lapcha. Dr. Waddell thinks that it is composed of *lap*, speech, and *cha*, vile, and that it consequently means "vile speakers."

Rōng has an indigenous literature, and the Sikkim Raja Chakhar Namgye (born 1690) designed an alphabet for the use of his subjects. Rōng literature comprises Buddhist and other religious books, law books, etc. Very little has as yet been made known about it. Parts of the Scriptures have also been translated into the language.

According to information collected during the preparatory operations of this Survey the numbers of speakers of Rōng in Sikkim and Darjeeling were, roughly estimated, as follows:—

Number of speakers.		
Sikkim	21,500	
Darjeeling	5,504	
	<hr/>	
Total	24,504	

At the last Census of 1901, the language entries under the head of Rōng were as follows:—

Native Population—	
Sikkim	7,545
Darjeeling	11,860
Dipquai	74
Monghyr	1
Bhagipur	1
Santal Parganas	1
	<hr/>
Total Bengal Presidency	19,581
Assam	37
	<hr/>
Grand Total	19,618

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Written character.—It has already been remarked that a Khasi alphabet was introduced by King Chakdon. Compare the remarks by Sri Kish Kumbi Das in the *Journal of the Buddhist Text Society*, ix, 1, 1898, Appendix II, p. 1. It is based on a certain form of the Tibetan U-mer character, and consists of the following signs:—

𑖀	𑖁	𑖂	𑖃
ka	kha	ga	nga
𑖄	𑖅	𑖆	𑖇
cha	cha	ja	nga
𑖈	𑖉	𑖊	𑖋
ta	tha	da	na
𑖌	𑖍	𑖎	𑖏
pa	pha	ba	ma
𑖐	𑖑	𑖒	𑖓
tea	tha	ma	pa
𑖔	𑖕	𑖖	𑖗
ra	ra	ha	ra
𑖘	𑖙	𑖚	
ra	cha	wa	
𑖛	𑖜	𑖝	𑖞
ka	ga	pa	ha
𑖟	𑖠	𑖡	
ka	ma	ha	
𑖢	𑖣	𑖤	𑖥
u	u	i	i
𑖦	𑖧	𑖨	𑖩
u	u	u	u

The signs of the vowels given in the table are only used in the beginning of words and syllables. When preceded by a consonant the vowels are expressed as follows :—

The short *a* is inherent in all consonants and is not separately marked. The full signs of the other vowels contain the sign of the short *a*. This sign is dropped when they are preceded by a consonant. Thus :—

a	ai	au	e	ei	ou	o	oi	u
ka	kai	kau	ke	kai	kou	ko	koi	ku

The consonants *k*, *m*, *l*, *n*, *p*, *r*, *t*, and *ng* are also used as finals without being followed by a vowel. They then receive a different shape. Compare the table which follows :—

ka	ka	ka	ka	ka	ka	ka	ka	ka
kak	kam	kai	kan	kap	kar	kat	kang	kang

These finals can, of course, be combined with all other vowels. Thus ka for ka long, etc.

The semi-consonants *y* and *r* are often added to other consonants without any vowel intervening. In that case the signs y and r respectively are added to the preceding consonant. Thus :—

ka	ka	ka	ka	ka
kya	khyā	kya	khyā	kya
ka	ka	ka	ka	ka
kra	gra	pra	rra	kra
ka	ka	ka	ka	ka
krya	gya	prya	rrya	gya, etc.

The sign y is also added to ka , which is then transliterated 'a'; thus, ka 'aya.

Pronunciation.—The short *a* has the sound of *a* in 'rat.' In some words it has the sound of *e* in 'hen' and it is then often written *e*; thus, *ka* and *ka*, to be hot; *ka* and *ka*, a woman. *ka* is commonly interchangeable with *e*, and the pronunciation of *a* as *e* apparently only occurs after palatals and *y*.

Before the final *k* and *ng* the short *a* acquires the sound of *o* in 'moh' and it is then often also written *o*; thus, *ka*-*ka* and *ka*-*ka*, belly; *ka* and *ka*, alone.

k is said to have a prolonged and guttural sound. It is often interchangeable with *d* and *n*; thus, *ka* and *ka*, to bark. Similarly *n* also interchanges with *a* in writing; thus, *ka*-*ka*, wind; *ka*, to blow.

k has the sound of *a* in 'far.' Sometimes, and especially when followed by *k* or *ng*, it is pronounced like the *a* in 'moh.'

k has the sound of *i* in 'pin' and *i* is the corresponding long, or rather prolonged, sound. I have written *i* and not *i* in deference to Professor Ortinowski's spelling, and because *i* is distinguished from *i* by means of the same sign as *a* from *a*.

i is said to be pronounced somewhat like the French *ai* in 'jeu.'

Ū is the long *ū* in 'roo.'

Ū has the sound of *ay* in 'day,' and also that of *e* in 'ten.'

O is pronounced as *e* in 'no.' It is very often replaced by *ā*; thus, *ee* and *āe*, horns.

Ō is the broad *o* in 'see,' 'foe.'

O and *Ō* are sometimes interchangeable with *e*; thus, *phēŭ*, to let down; *phēŭ*, to let fall; *lēt* and *lphēŭ*, to hush.

The 'a' which is written before *y* is apparently silent.

The usual pronunciation of the consonants does not call for any remark. In Tibetan words some of them occasionally assume another pronunciation.

Kr is sometimes pronounced as *f* and *gr* as *g*; thus, *kāŭ*, pronounced *pā*, a ship; *grāw*, pronounced *ghāw*, a boat. *Ū* has sometimes a similar pronunciation; thus, *rāw-rā*, pronounced *āŭā-āŭā*, or rather *ghā-ghā*, equal, like.

Ū has the sound of *g* in words such as *ghāw-bā-ŭg*, Jacobbedrips.

Prefixes.—A very common prefix is *ā*; thus, *ā-bā*, father; *ā-pāw*, good. It is commonly prefixed to verbal roots in order to form nouns and adjectives; thus, *chāv*, to be near; *ā-chāv*, near; *āŭ*, to be great; *ā-ŭā*, large; *āŭā*, to arrive; *ā-āŭā*, arrival. It is also added to nouns in order to specify the meaning or to form diminutives; thus, *āŭg*, water; *ā-āŭg*, water in which meat has been boiled; *āŭg*, a tree; *ā-āŭg*, a bush.

The prefix *ā* is not a necessary part of the word, and it is often dropped; thus, *ā-bāw*, pure; *phā bāw*, pure gold; *ā-āŭ*, an egg; *phā āŭ*, a bird's egg. We are not as yet able to ascertain the rules regulating the retention or dropping of this *ā*. It seems as if it is commonly dropped when two words are put together as a compound.

There are several other prefixes in use. Some of them have still a definite meaning of their own. Others are apparently used as mere fortisives. Such are *āw*, *āw*, *phā*, and as in words such as *āw-āŭ*, here, from *āŭ*, to uncover; *āw-āŭg*, praise, from *āŭg*, to praise; *phā-āŭg*, arrangement, from *āŭg*, to arrange; *āw-āŭg* and *phāŭg*, sun; *āw-āŭ*, gold, etc. Compare the prefixed consonants of classical Tibetan.

Articles.—The numeral *āŭ*, one, is used as an indefinite article, and the suffix *re* has the meaning of a definite article. Thus, *marā āŭ*, a man; *phā-āw-re*, the king. In connexion with numerals the suffix *re* is often replaced by *āw*; thus, *āŭ-āw āŭ-āŭ āŭ*, the second to the third.

Re and *āw* have another form, *rāw*, and *māw*, respectively, in the accusative. Thus, *āw phā-āw-rāw āŭ*, he possessed the king; *āŭ-āw āŭ-māw āŭ*, the one said to the other. In this form, *āw* can be used after all sorts of nouns, definitely as well as indefinitely.

Nouns.—Gender.—The natural gender is expressed by using different words or by means of qualifying additions meaning 'male,' 'female,' respectively. The usual male affixes are *phā-ŭŭ*, for human beings; *ā-bā*, for animals; *ā-ŭā*, for goats, pigs, etc.; *āŭg*, for some large animals; and the most common female ones are *āw-āŭg*, human beings; *ā-māŭ*, animals; *ā-ŭg*, young females rising to maturity; *ā-wā*, a young pig; *ā-ghā*, a beast having horns young. The initial *ā* of such words is usually dropped. Thus, *ā-bā*, father; *ā-mā*, mother; *phā-wā*, king; *phā-āŭ*, queen; *ā-māw*, elder brother;

d-mān, older sister; *'apang dā-pāi*, younger brother; *'apang tē-'apā*, younger sister; *kāi dā*, cock; *kāi māt*, hen; *mān dā*, a bear; *mān māt*, a cow; *spāng-mā dāg*, a male elephant; *spāng-mā māt*, a female elephant; *ruan-māt*, a goddess; *kāi āpang*, a young weaned cow that has not become young; *kāi pā*, a weaned cow; *mān māt*, a cow that has not had young.

Number.—There are three numbers, the singular, the dual, and the plural. The suffix of the dual is *su*, and the plural is expressed by adding *ang* in the case of animate beings and *gang* in the case of inanimate objects. *Myan* means 'the two,' 'both,' and it is often replaced by the usual numeral *apāi*, two. It is, therefore, perhaps more correct to say that there are only two numbers, the singular and the plural. The plural suffixes *ang* and *gang* are pronounced *ang*, *pāng*, respectively. Examples of their use are *ni-āwā ang*, men; *kāi-pang*, houses. *Pang* can also be added in the case of animate beings; thus, *ni-āwā pang*, men.

Case.—The base alone, without any suffix, is used as the subject of intransitive verbs, and as the object. The object case, however, is distinguished by adding *ru* or *man*; compare the remarks under the head of the article. Thus, *d-tō-ān d-mā-ru* *māi-māi-ān*, father-and mother-the dual, the father-and mother dual; *pā tō-dā āpāi pāi*, I hit one head, I have beaten his son; *chāp-chān ang-ruan K*, servants-to said, he said to the servants.

The subject of intransitive verbs is put in the case of the agent, which is formed by adding *nan*; thus, *d-tōp tāt-nan d-tō-ruan nā*, son finally father-to said, the younger said to his father.

The suffix *nan* also forms an oblique; thus, *d-tāt-nan*, here-from, from here.

The genitive can be expressed by putting the governed before the governing word; thus, *d-tō-ān d-tō K-tāt*, you-of father home-in, in your father's house. *d-tō-ān*, your, contains the suffix *ān*, which is commonly used in the genitive; thus, *kā-ān d-tō-ān chāp-chān-ang*, my father's servants.

The vocative is expressed by prefixing *a* and suffixing *uā* or *d*, before which a final consonant is doubled; thus, *a d-tō-uā*, O father; *a d-tō-pā-d*, O child.

Other relations are indicated by means of postpositions. Such are *d-tān*, behind; *d-mā*, under; *d-pāng*, upon; *dān-tāt*, in the presence of; *māi-tān*, before; *tāt*, to, in, at, far, on, upon, and up, forth.

Adjectives.—Adjectives are commonly formed from verbal bases by prefixing *d*, and, if the verb ends in a vowel, by suffixing *uā*; thus, *tāt*, to be white; *d-tān*, white. Other adjectives are formed by adding the suffix *tō*; thus, *ryān-tō*, beautiful.

Adjectives usually follow the noun they qualify; thus, *ān d-tān*, the white horse.

The particle of comparison is *lā*; thus, *kānā pāy kātō mām lān nān*, his brother his sister than tall, his brother is taller than his sister.

Numerals.—The first numerals are given in the list of words. They follow the noun they qualify. Higher numbers are counted in twenties; thus, *kāi apāi*, forty; *kāi fō-ān*, twenties five, hundred.

Pronouns.—The following are the personal pronouns :—

go, I.	hi, them.	ho, he, she, it.
ko-man, me.	hi-man, thee.	ho-man, him, her, it.
go-man, by me.	hi-man, by thee.	ho-man, by him, her, it.
ko-ra, my.	hi-ra, thy.	ho-ra, his, her, its.
ko-ra-man, from me.	hi-man, from thee.	ho-man, from him, her, it.
ko-apt, us two.	hi-apt, you two.	ho-apt, he-apt, they two.
ko-pi, hi, us.	hi-pi, you.	ho-pi, he-pi, they.
ko-pia, us.	hi-pia, you.	ho-pia, he-pia, them.
ko-pi-man, hi-man,	hi-pi-man, by you.	ho-pi-man, he-pi-man,
by us.		by them.
ko-pi-ra, hi-ra, our.	hi-pi-ra, your.	ho-pi-ra, he-pi-ra,
		their.

These pronouns can be emphasized by adding the particle *do* ; thus, *ho-do*, I myself ; *ko-pi-do*, we ourselves ; *hi-do*, thou thyself ; *hi-apt-do*, you two yourselves ; *ko-do*, he-do, he himself, and so on.

Demonstrative pronouns are *o-ra*, this ; *o-ra*, that. The particle *do* can be added ; thus, *o-ra-do-pang*, those very things. The simple bases *o* and *a* are used as demonstrative adjectives ; thus, *o* *o-ra* *ko-pi*, this year only ; *a* *hi-pi-ko*, under those circumstances.

Interrogative pronouns are *to*, who ? *so-ra*, which ? *sho*, what ? The interrogative pronouns are also used as relatives ; thus, *ma-do* *ko-man* *sho-ra*, the man who did it. The most common way of expressing relativity is, however, by means of participles ; thus, *ko-tying-hi* *gi-hi* *ra*, heaven-is living God, the God who is in heaven ; *ko-ra* *ko-pi* *o-ra* *sho-hi* *sho-ra*, my son this dead-gone-is, this my son who had died. Participles can also be used in connection with interrogative pronouns ; thus, *so-to* *ko-ra* *ko-hi* *sho-pi* *sho-pi* *api-ra* *so-ra* *ko-ra* *sho-ra*, how-much my share getting-for being-the *ma-to* give ; give me the share which falleth to me. It will be seen that the article *ra* is, in such cases, added to the usual verbal participles.

Indefinite pronouns are formed by adding *do* to the interrogatives ; thus, *to-ra-do*, anybody ; *sho-do*, anything.

Verbs.—Verbs do not change for person and number. Some forms show a preference for certain persons, but this tendency has not been developed. In the case of the verb *do*, to give, there are two different forms, viz., *do*, when the object is of the first or second person, and *hi*, when the object is of the third person.

Verb substantive.—Several bases are used with the meaning of a verb substantive. The most usual ones are *gun*, *gi*, *go*, *gi*, *ho*, and *apt*. *Gun* is used in all persons and numbers ; *gi* is usually, but not always, employed in the second person, and especially interrogatively ; *go* is common in negative clauses and without regard to person ; *gi* is almost wholly confined to the negative ; *ho* is almost invariably combined with a particle, and generally refers relatively to a neuter subject ; and *apt* is used in all persons and numbers.

Finite verb.—Some verbal bases ending in a vowel undergo certain changes before auxiliary verbs, such as *hi* *to*, to be able ; *hi* *to*, to be finished ; *gi* *to*, to desire ; *sho* *to*,

to do, and also before several other suffixes. In such cases *sa*, *se*, or *si* is added to the base. Thus, *si*, to speak; *si-si-kha*, to be able to speak; *si-si*, to see; *si-si-kha*, to be able to see; *si-si*, to come; *si-si-det*, about to come, and so forth.

Some verbal suffixes are used with an indefinite meaning, without reference to time. Such are *ma*, *ma-sa*, *pa-sa*, and *sa-sa*. The first three are used with the meaning of a present or past; thus, *go pi-ma*, I am writing, or, have written; *si-tshí-ma*, he has been found again; *ka tshí-ma-sa*, he has arrived; *ka ma-pa-sa*, he is dead. The final *a* of such forms should be compared with the assertive *a* of Tibetan.

Sa-sa applies more to the present or future; thus, *go sa-sa-sa*, I shall go.

Present time.—The base alone is sometimes used as a present; thus, *go tsip*, I beat. The base *tsin*, to remain, to be, is commonly added; thus, *go tsin-bam*, I call.

Participles ending in *det* and *say* are commonly also used with the meaning of a present; thus, *ka ma-det*, he is dying; *tsi tsip-pang*, then strikes.

The same is the case with the future ending in *pa*, such as *api-pa*, it is; *api-pa*, it is good. Compare the Tibetan article *pa*.

Past time.—The base alone is commonly used as a past tense; thus, *go tsí*, I said; *tsin*, he lived.

Participles ending in *say*, *pa*, and *bo* are often used in the same way; thus, *tsi tsin-kang*, then struck; *tsi-tshí-pa*, he returned; *api-bo*, he was.

A past tense is also formed by adding *tsi*; thus, *go-ma tsin-tsi*, I called; *go tsin-tshí-tsi*, I strike-remained, I was striking.

A periphrastic past is formed by adding *fat*, to finish, to complete; thus, *tsin-fat* or *tsin-fat-tsi*, called, or, had called. *Ts* is sometimes added; thus, *shang-fat-tsi*, he wanted.

Ts is perhaps a suffix *s* with reduplication of the preceding *t*. If so, it is connected with the suffix *sa* in *sa-sa*, want.

Future.—The usual future is formed by adding *sho*; thus, *sho-sho*, I shall say. *Sho* is connected with the suffix *shang*, or *shang* in *go tsin-shang*, I shall strike. According to the list of words such forms are only used in the first person. The suffix *shang* is, however, commonly used to form an indefinite future participle.

The list of words gives forms such as *tsin-shat*, then will strike, he will strike, in the second and third persons. The suffix *shat* is used to form verbal nouns and infinitives of purpose; thus, *tsin*, to hold; *tsin-shat*, handle; *tsip-shat api-wang-ra*, getting-for being-tho, that which should be got.

Note also the suffix *pa-rá*, which implies a doubt, and *tsing*, which is used to form a kind of subjunctive; thus, *go tsin-pa-rá*, I may perhaps see him; *go-ma tsin-tsing*, I would have told you.

What may possibly take place is denoted by adding the suffix *pa*; thus, *go tsin-pa*, I may perhaps call; *go tsin-shang-pa*, I shall perhaps call.

Imperative.—The imperative is formed by adding *s*; thus, *tsin-s*, come. In verbs ending in a consonant, *s* is added and the preceding consonant is doubled; thus, *tsin-tsa* or *tsin-tsa-s*, do. Sometimes we also find forms such as *tsin-s* or *tsin-s-s*, speak.

The suffix *wa* in *shang-wa*, give, is only another way of writing *s*.

A periphrastic imperative is formed by adding *tsin*, to permit, to the base; thus, *ka-ma tsin-tsin*, or *tsin-tsin-ma-s*, let me call.

Verbs ending in a vowel assume the full form mentioned above before this *lōa*; thus, *āti*, to see; *āti-lōa*, let him, etc., see; *hōi*, give; *hōi-lōa*, let him, etc., give; *āi*, come; *āi-lōa*, let him, etc., come.

An imperative of the third person is also formed by prefixing *te* and suffixing *sa*; thus, *tee te-māi-sa*, let him do it.

The suffix *hō* is used in the first person; thus, *ā-pi-d-āpī mōi-hō*, let us make merry.

The negative imperative is formed by prefixing *ma* and suffixing *ma*; thus, *ma-dī-ma*, don't speak.

Verbal nouns and participles.—All the forms mentioned under the head of the various tenses are properly verbal nouns or participles.

The base alone is used as a verbal noun; thus, *āti-ra*, the arrival, etc. By adding various postpositions adverbial clauses can be formed. Such postpositions are *gung*, if; *gō-rung*, though; *āma*, when, etc. Thus, *ge āi-gung*, if I speak; *āi-ma mōi-gō-rung*, though you kill me; *āi-pa-āma*, when he comes.

The verbal nouns formed by adding *āti* have already been mentioned.

The same is the case with the present participle ending in *āti*; thus, *āti-dāi*, calling, about to call.

The most usual participle is formed by adding *maŋ*, or *maŋ*, before which a final consonant is doubled; thus, *āi-maŋ*, saying; *mōi-maŋ*, doing. This participle is also used as a noun in connection with the postposition *sa*; thus, *maŋ-pi-lō-maŋ*, to-waiter-fishing-on, after he had waited; *āi-lō-maŋ-sa te*, calling-on even, immediately on calling.

The suffix *maŋ* has been mentioned under the head of future. It forms an indefinite future participle, and also an infinitive of purpose; thus, *āi-maŋ*, calling, about calling; *āi-maŋ*, in order to tend.

Conjunctive participles are formed by adding *lōa*, i.e., probably *hō* and the conjunction *sa*, and, and *maŋ*; thus, *sa-lōa*, having eaten; *āi-maŋ*, having called.

The relative participle is commonly formed by adding the suffix *te* or *hō*; thus, *te-hyāŋ-āi pō-hō* run, heaven-is living God, the God who lives in heaven.

The participle ending in *maŋ* or *maŋ* is also commonly used as a relative participle. The article *re* is commonly added. Thus, *āi-maŋ-re*, expanding the, that which has been expanded. It will be seen that the whole relative clause has here been compounded into one single noun.

The suffix *sa* which forms adjectives of verbal bases can also be considered as the suffix of a relative participle. Compare *Khamti sa*, *ma*, etc.

Passive voice.—There is no proper passive voice. Instead of 'I am struck' the Lepchas say 'somebody struck me.' The bases *thōa*, to place, and *māŋ*, to go, are sometimes added in order to form a kind of passive; thus, *pi-thōa-hō*, written; *mōi-mā*, expended.

Causals.—Causal verbs are formed by inserting a *y* after the initial consonant. Thus, *ātiy*, to cause to escape; *āpiy*, to cause to escape; *āhōy*, to knock down; *āhōy*, to cause to knock down. A final *ap* is then changed to *ay*; thus, *āidap*, to run; *āpidap*, to fling away; *āidap*, to go; *āpidap*, to cause to go.

Other consons are formed by adding *ida*, to permit; *mit*, to do. Thus, *but-ida*, to cause to beat; *go-ia mit*, surely *mit*, to gladden.

Verbs such as *nyda*, cause to go; *kyda*, make; *kyd*, give, etc., are often affixed to other verbs, giving an emphatic transitive sense; thus, *kyngyda*, to fire off; *das-kyd*, to tell to, to relate; *N-M*, he said, etc.

Other auxiliaries used in the formation of compound verbs are *ida*, to be able; *pid*, to desire, to be wanted; *te*, which implies a doubt, and so forth. Thus, *cid-ida*, to be able to do; *go cid-pid*, I want to go; *evn-gid-pid-pid*, to-be-glad-to-wanted, we should make merry; *cid cid-ida-te*, what can be done? *Te* can also be used after the suffix *fit* in the past tense. See above. Compare also *cid-nyd-te*, lived.

Irregular verbs.—The verbs *cidg*, to go; *kydag*, to arise; *fydag*, to point out, are irregular, their past tense being formed by changing the final *g* to *n*; thus, *go cid*, I went.

Negative particle.—The negative verb is formed by prefixing *me* and suffixing *ne*; thus, *me cidg-ne*, you did not give; *me nyd-ne*, it is not. The latter example shows that verbs ending in a vowel often double the *n* of the suffixed *ne*.

Interrogative particle.—In such queries as do not contain an interrogative pronoun, the interrogative particle *a* is added; thus, *id id-ida Na*, did you say so? *a* is sometimes also used in connection with other interrogatives; thus, *id me-ida kyp-alap-a*, you when arrive-will?

Order of words.—The usual order of words is subject, object, verb.

For further details the student is referred to the works mentioned above under the head of authorities and to the specimens which follow. They have both been kindly prepared by Mr. David MacDonald. A list of Standard Words and Phrases, which has been forwarded from Dargydel, will be found on pp. 243 and 2.

[No. 24.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

LEPCHA or BONG,

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Mr. David MacDonald, 1899.)

Ma-ró	kít-ma	i-kup	nyi	nyi.	Ha-nyi	nóng-ká	i-kup	tek-sim
Ma	one-of	one	two	were.	Both	among	one	small-by
i-bo-ma	tha,	'o	i-bo-ma,	gyó-gi-cho-ma	ma-tet	ka-ma	ka-ká	
father-to	said,	'O	father,	substance-went-from	how-much	my	share	
tháp-ah-yet	nyi-wung-ma	ka-ma	nóng-ma,	O-thá	ho-ma	ka-pám	ka-do-ma	
gathering-for	being-that	me-to	place,	Then	him-by	them-to	is	
gyó-gi-cho	ná-bi-tá-ta.		So-nyik	i-gyóp	ma-bien	i-kup	tek-sim	
properly	divide-give-finished.		Days	many	not-going	one	small-by	
gyó-gi-cho	tying	gye-ma-bien	tying	i-ma	kít-ká	nóng-lung		
property	all	gathered-carrying-having	country	for	one-to	going		
o-thá	i-jen-ma	'arík-ká	ka-do-ma	gyó-gi-cho-pang	shang-tá-ta.	Ma-ma		
there	will-of	work-to	his-one	goods	to-suffer-finished.	His-by		
tying	shang-lai-lung-ma	i-lin	o-thá	tying	o-ro-ká	krit-sim		
all	to-suffer-completing-finished-of	after	then	country	that-in	famine		
ngán-mán-ma.	Un	ka	sám-cho	ma-nyin	ngán-nán.	Un	ka	
to-happen-went.	And	he	food	without	became.	And	he	
nóng-lung	tying	o-ro-ma	ma-thá	kít-ma	shó-lung	kín.	Un	ka-ma
going	country	that-of	one	one-of	joining	stood.	And	him-by
ka-dim	ka-do-ma	nyó-ká	mán	bro-shang	Kíng.	Un	ka	mán
him	his-one	field-in	where	standing-for	went.	And	he	where
ka	so-bien	ka-do	to-bók	Wen-shang	nók-ching.	Un	to-ma-ta	
one	when-having	one	belly	filling-for	extended.	And	response	
ka-dim	shá-ta	ma	kín-ma.	O-thá	ka-do	tem-to	ka-lung	ka-ma
him-to	answering	not	gone.	Then	one	consciousness	coming	him-by
M,	'ka-ma	i-bo-ma.	tháp-cho-ma-ma	són-cho	nyi-wung-ká	tháp-cho-ta		
said,	'my	father-of	servants-of	answering-for	being-to	space-to-one		
nyi-pá.	Wen-ta	go-ma	krit-dik-lung	nók-lai-pá.	Go	kít-lung	ka-ma	
is.	But	I	hanging	die.	I	answering	my	
i-to	tying	nóng-kín	sho-ma,	'o	i-bo-ma,	go-ma	to-tying-ká	ja-ká
father	near	gone-having	squadd,	'O	father,	me-by	known-to	being

rum-na un i-do-na dun-hi li-yo. nêh-fit-to. Go i-do-na i-kup
God-of and you-of presence-in sin to-make-finished. I your son
 ngho-chang la ma-wa-na. Ka-nam i-do-na chấp-chu-mang nêng-khê hêi
he-to son not-worship. Me your servants among one
 mang ngho-khê-na. " O-thê hu hêi-tang ha-do a-bô lyâng lêt-dî-pê.
like he-let. Then he arriving our father near back-come.
 Shen-la ha-do be-nen ha-dâm i-rum-do-khê shi-bên hyên-dyô
that he father-by him distance-at even-seeing companion
 mêt-lung dêng-nê-bên ha-do pên-tê-khê hêi-bên chhê-mêi
wedding run-gone-seeing like neck-on embraced-seeing him-made.
 A-kup-re-nam shi, " a i-to-wa, go-nam ta-lyâng-khê jê-khê rum-na un
Son-the-by said, ' O father, me-by Heaven-to living God-of and
 i-do-na dun-hi hêi shi-hi-to. A-kup-nam-pê i-do-na i-kup
you-of presence-in sin to-do-finished. Amongforth your son
 ngho-chang la ma-wa-na. Shen-la i-to-re-nam chấp-chu-mang-rom li,
he-to son not-worship. That father-the-by servants-to said,
 " lyâng lyên ryên-khê dâm dâm-bên ha-dâm dun-hi. Un i-hi-khê
' all them good child brought-seeing him put-on. And head-on
 ha-kyap, i-thông-khê hên chhê-bi-wa. Un ha-yâ mên-bên i-gô-i-ryl
ring, feet-on shoes to-put-give. And we calling movement
 mêt-khê hêi-gô-yo-gang, ha-nê kup i-wa mêt-nên-bê-wa, lêt-bê-bên-pê;
make-let, W' hat-to-wê, my son this don't-gone-the, again-thing-to;
 fi-nê-bê-wa, lêt-thê-ma. O-thê ha-yâ i-gô-i-ryl mêt-ma-wa.
hat-gone-the, again/feet-to. Then they movement made.

O-thê ha-do-na i-kup nâm-bên-na nyê-khê hên-ryl. Un ha
Then like son elder-the field-in man. And he
 lêt-dî-tang li-na i-mi-khê khêp-shen pa-lit tung-dyô-na lêt-hyô
back-coming lower-of narrow-in arriving state hary-of dance
 bân-mang-na i-nê thye-tang chấp-chu hêi-rem Hê-bên wê, " a-re
going-out-of sound hearing servant one called-seeing asked, ' who
 shi ngho-bên-mang go? " Hu-nam ha-dâm li-hi, " i-do-na 'lyâng
what going-on is? Him-by him-to said, ' your younger-brother
 lêt-hi-na, na i-do be-nam dên hêi hêng-na, shi-gô-yo-gang,
back-arrived, and your father-by find one bestowed. Heaven,
 ha-dâm i-ryên-i-ryên-na toan-thêp-pê. Shen-la ha shi-lyêk-lung li-na
him-to infer-and-sound met-put-to. That he angry-being house-of
 gông-khê na nêng-na. A-na tan-dê-khê i-bere lyâng-khê giê-tang
inside not went. This-of account-on father-the outside coming
 ha-dâm yêk-ma. Hu-nam i-to-re-nam shi, " go-nam i-bêi nâm i-do-na
him entreated. Him-by father-to said, ' me-by so-many years your

shop-chin shop-pā, un m-thā-in i-do-ma kō ma byō-nā.
seller do, and over-comes your word not broke.

O-lā-go-sing ho-mān ho-mān m-thā-in ka-m tyōl-wang-ma dōp-lā
There-was-thought there-by me-to over my friends-of company-in

ā-gō-ā-nyl māl-thang-ma tūn-dhā-in m-ar-kap kōt hā ma nōp-nā.
married making-of account-on just-young one even not parent.

Shen-in ā-do-m ā-kup hōr chho-mā-wang-ma dōp-kā i-do-ma gyl-gi-chā
But your son this Aarti-of company-in your goods

m-tā-bā-m, kōt-thā-wang-m-da, ho-mān in-do tūn-dhā-kā dūn
is-dear-father-the, back-comey-on, there-by his sake-for fast

kīdāp-mā, 'Ā-ho-ro-mān sing, 'a ā-kup-pā, kō-tā shōren kō-mā-m
testament, Father-the-by said, 'O son, thou change me-of

dōp-kā hām-nyl-dā, Ua m-ro-gan-ma kō-mā-m nyl-wang-ma, tyāp
company-in art, And whatever mine being-the, all

ā-do-m nylā-kā, Shen-in kō-yā ā-gō-ā-nyl māl-gat, un mām-gē
thine is, But we married make-should, and to-be-glad

ghī-pā, Shū-ga-yō-gang, ā-do-m 'nying ā-m māl-mān-hā-m,
necessary-is, Because, your younger-brother this dead-gone-the,

kōt-vī-hām-mā; hā-nān-hā-m, kōt-thā-mā-m,
again-found; lost-gone-the, again-found-is'

[No. 25.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

LEPCHE or BONG.

SPECIMEN II.

(Mr. David MacDonell, 1889.)

'Ayk	lying	khi-khi	phyak-bá	ma-ó-mu-sám	nyet-khi	i-sám
Formerly	country	one-is	rich	man-married-couple	two-is	food
á-thye	grí-gi-ché	nyem-bá-khi	ta-grí	kup	kai	nyí-pa.
drink	riches	bring-in	male	child	one	one.
phyak-bá-m	i-kup	ngin-bán	'ayák	shá-la	sák	ma
rich-of	one	become-keeping	work	any	to-do	not
bim-nyi-shen,	á-lín-mu	i-to-m	i-má-ro	mák-má-m.	Itu.	
living,	afterwards	father-and	mother-the	to-do-what.	He	
phyak-bá	kup	ngin-bán	i-to	i-má-mu	sák-thám-bá	gi-ché-pang
rich-one's	one	become-keeping	father	mother-by	made-hold-by	riches
nám-ké-mu,	gi-ché-pang	mák-má-m,	i-sám	á-thye-pang	gan-la	
to-not-keeping,	riches	acquired-become,	food	drink	altogether	
mák-má-m.	Wá-dá-mung	ma-ró	lyang	khyón-trám-lung	i-sám-to-m	
acquired-become.	longering	man	with	rooming-strapping	food-eating	
ma	nyin-bán	mák-má-m.				
not	being	did.				

'Ayik-thi	lying	a-ro-khi	ho	má	ma-nyin-mung-m	nyí
At-the-same-time	country	that-is	father	mother	not-being	cry/lan
kup	i-jen	khi	nyi.	O-ro	hu-ro	ma-nyin-mu-nyí
child	poor	one	one.	That	he	day-night
'ayák	sák,	nyí	sák,	rip-shing	ma-ro	nyí-mung-pang-la
work	did,	fold	calculated,	flower-gardens	which	bring-over
sák;	grí-gi-ché-khi	thik-lying	a-ká-m	ma-ó-pang-ká-la	i-sám	bi,
did;	property	authority	there-of	man-to-also	food	pass,
gi-ché	ma-nyin-bá-khi-la	gi-ché	hi-ma.	Un	a-to-mu	ta-lyang-ká
property	not-being-to-also	property	pass.	And	therefore	become-in
man-m	thó-jí-gu-mu-mu	lying	a-m-m	pa-ro	ngin-bán	
God-of	longevity/favour-from	place	that-of	king	become-keeping	
bim-nyi-ma.						
need.						

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a rich married couple lived in a certain town. They had money and enough to eat and drink. They got one son. Being the child of rich parents he lived without having anything to do. Afterwards his parents died, and he, who was the son of wealthy parents, squandered the property which his father and mother had left. His money went away, and nothing was left to eat and drink. Starving he wandered about, and at last he died from want of food.

In the same country there was a poor orphan. He worked day and night in the fields, in the flower gardens, and did well all he was set to do. He became wealthy and got authority. He gave the people of that place food, and to those who were poor he bestowed wealth. Through God's mercy he therefore became the king of that place.

TOTO.

The **TOTO** live in the Sub-Himalayas, in the Kuma subdivision of Jalpaiguri. They are considered to have immigrated from Sikkim. They are a very wild tribe, and no non-Toto knows their language. There is said to be only one Toto in existence who knows a little Bengali besides his own language. The materials forwarded for the purposes of this Survey have been put together with his assistance. They comprise an incomplete list of Standard Words and Phrases, and a version of the Parable of the Prodigal Son, to which are appended some numerals and pronouns. The Parable was not accompanied by an interlinear translation, and being much abbreviated is difficult to interpret. I have added a tentative translation of most of it. I do not, however, feel certain that it is correct.

During the preliminary operations of this Survey the number of speakers in Jalpaiguri was estimated at 300. The corresponding figures at the last Census of 1901 were as follows:—

Jalpaiguri 131

The materials available are far from being sufficient for giving even the most superficial sketch of Toto grammar. I must content myself to make some scattered remarks on such points as seem tolerably certain.

Nouns, Adjectives, and Numerals.—The genitive is formed by adding the suffix *ś*: thus, *daśang-be-ś*, of a man. The *ś* preceding the *ś* of this word is probably pronounced some *se*, for we also find *daśam-be*, man. The latter form shows that *e* and *se*, *e* and *i*, respectively, are interchangeable.

Adjectives can end in one of the suffixes *ni* and *niś*: thus, *niśi-ni*, good; *niśi-niś*, younger; *niśi-niś-niś*, older. Other certain instances do not occur.

The numerals most closely correspond to those in use in Lolo. Higher numbers are, however, counted in twenties: thus, *niśi-śi*, five scores, hundred; *ni-śi-śi-śi-śi*, two-scores-ten, fifty.

Pronouns.—The following forms of the personal pronouns occur in the specimens:—

<i>ku-to</i> , I.	<i>ni-pi</i> , thou.	<i>daś</i> , he, he.
<i>ku-pi-kh</i> , not- <i>pi-kh</i> , not-I, myself.	<i>ni-śi-kh</i> , not- <i>śi-kh</i> , I, thy.	<i>daś</i> , his.
<i>ku-pi-ni</i> , me.	<i>ni-śang</i> , you.	<i>daś ni-pi niśi</i> , they.
<i>daśi-niśi</i> , daśi-man, not-I, we.	<i>ni-śang-ti-śi</i> , not-I, your.	
<i>ni-śi-śi khang</i> , out.		
<i>ni-śang</i> , on.		

Interrogative pronouns are *śi*, who? *ku-ni-śang-pi*, why?

Verbs.—The base *ni* is used to form a verb substantive; thus, *daśang-be-ś niśi ni-śi ni-śi*, man-of man two-persons were, a man had two sons.

The present tense can be formed by adding the suffix *re*: thus, *ni-śang-re*, thou livest.

Several suffixes are used to form a past tense. The base alone apparently occurs in *ku-śi*, he was. A suffix *pi-er* is added in *ni-śang-pi-er*, he went. The suffix *re* is used in *ni-śang-re*, he lived. It is perhaps connected with *le* in *ni-śang-le*, he wasted.

A suffix *chid* seems to occur in *pu-chid*, said; *gi-chid*, gave.

A more common suffix is *ed*; thus, *ding-ed*, he saw; *pu-ed*, he said; *ipd-pu-ed*, they made merry.

A suffix *mid* seems to occur in forms such as *gi-mid*, gave; *do-mid*, he went, etc.

The suffix *pur* is also used to form a future; thus, *do-pur*, I will arise; *do-pur*, I will go. At the end of the original manuscript of the *Parable* I find the forms *do-puro*, I shall go; *chid-puro*, I shall eat; *chid-puro*, I shall kill.

The forms *chid-ed*, let us eat; *ipd-ed*, let us make merry, are futures or imperatives.

A verbal noun is formed by adding the suffix *s*; thus, *do-s*, in order to send; *pu-s*, to say.

A conjunctive participle is formed by adding *pu-ed*; thus, *do-pu-ed*, having waited; *do-pu-ed*, having gone; *chid-pu-ed*, having eaten.

The negative particle is a prefixed *ni*; thus, *ni-do-ro*, I will not go; *ni-chid-ro*, I will not eat; *ni-pu-s*, not to say; *ni-pu-s*, I am not.

For further details the student is referred to the specimen which follows and to the fragmentary list of words on pp. 255 and B.

[No. 26.]

TIBETO-BURMAN FAMILY, TIBETO-HIMALAYAN GROUP.

TOTO.

(DIVERSON JALAPAVAL.)

Dodang-ho-k	chhi	ni-nh	ni-nh	Chhiat-nh	chhih	pu-chhih,	'i-pā
Man-of	son	too	very	Younger	son	old,	'father
ho	kaat	pihā,	Kah	pihāh	man	ch-nh.	Ma-ho
me	share	give.	Share	give		Not	
hōing	lung-pu-nh	chhih	jamā-nh	gāhāh	inh	hōing	hi-pur
	remained-having	son	gathered	collected			went
hā	man-ta-u-ta	hai-pu-nh	hang-pu	chhih	lung-ho	Tang	hāhāh
and	there	gone-having	all	going	wanted.	and	property
hi-pu-nh	u-mung-to	hang-pu-nh	hāi-pur	man	hi-pur	man,	hi
wanted-having	there	further-coming					and
chhih	chhih-tā	chhih-tā	ho	pihā	ku-a	pā.	Gāg
others	one-with	land.	He	man	land-to	sent.	son
chi-pur	ma-pu	chhih	pi-nh.	Kāing	hōing	jang	nāh
and	not-saying	him	gone.				he
'lung-gu	i-pā	hai-hi-pu-nh	hōing	ch-pu-nh	hāh	lung-pu-nh	Lo-pur
'all	father's						Arise-with
hi-pur	hang-to	pu.	"do"	pā-h.	pu-nh	hang	hang-pu-nh
go-will	my father-to	to-say.	"O	father.	and	How	before.
chhih	ma-pā.	ong-tā-pā	deyi."	Hingā-nh	hang-nh	hi-pur.	
son	not-to-say.	arrest	-make."	Arise	father-to	went.	
Chhih	hōing-tā-nh.	u-pa	ting-nh.	hai	pu-nh	chhi-pu-nh.	Chhih
Son	for-son.	father	son.	son		land.	Son
i-pā	jang-mu-nh	chhih-mu-nh.	'i-pā.	don	ma-jang.	Dai	pā
father			'father.		not-son.	His	father
ong-tā-pā-nh.	'ang-dan	jang-tā	hāh	hai	kai	hāh	hang
arrest-to-said.	'cloth			ring	land	also	foot
tang-tā	donman	chhi-nh	hi-nh	u-pu-nh	ni-nh	hang-pu-nh	
put	me	not-should	foot-should	did-having	fixed	but-being	
man-chhi-nh.	hi-pu-nh.						
found-son.	Happy-made.						

Dai-nh chhih ni-to hi-pu hang chhih ni-nh. Lo hang-gi
 Dai son son son son

hi-hāh. Tang-nh hi-hāh ho-nh hang-chi-māh. ong-tā-pa hang-chi-māh.
 went went found-son-son, arrest arrested.

Chiang pi-ná me-hū aye. Hūhū ai-ta.

Jaeger made not-would inside.

'A-pu, meih eui hū jūnien hū aye i-pu me-hū;
'Father, then-of tip-would not-transgressed;

doong-ha-hi me-mi-sha' chā-pa-ga'. Eikang chā-pa-nā papa
men-with name to-not-passed ending baristry

jet-pa-nā me-ha tinghā lū-pa-nā khachā jet-nā' 'Lūlūg
made-having poor money squandered-having expended there made.'

dū-pā hang-ra, nā-jāh tinghā nāi-mi-mang chān. A ai-pa-nā gi-nā;
head, my money thing is. He did-having head;

lying-pa-nā mang-chānā dāh i-pa-chā-nā mang-chā-nā'
lost-having found-man found-man found-man'

LIST OF STANDARD WORDS AND SENTENCES

English	Georg (Georg)	Armen (Armen)	Hebrew (Hebrew)	Alban (Alban)
1. One	Shel	Shi : gi	En	En
2. Two	Shel	Shi : shi	Shel	Shi
3. Three	Shel, shi	Shi	Shel	Shi
4. Four	Shi, shi	Shi, shi	Shi	Shi
5. Five	Shi, shi	Shi	(Shi)	Shi
6. Six	Shi	Shi	Shi	Shi
7. Seven	Shi	Shi	(Shi)	Shi
8. Eight	Shi, shi	Shi, shi	(Shi)	Shi
9. Nine	Shi	Shi	Shi, (Shi)	Shi
10. Ten	Shi	Shi : shi	Shi, (Shi)	Shi
11. Twenty	Shi, shi	Shi, shi	Shi, (Shi)	Shi
12. Fifty	Shi, shi	Shi, shi, shi	Shi, (Shi, shi, shi)	Shi, shi
13. Hundred	Shi, shi	Shi, shi	Shi, (Shi, shi)	Shi, shi
14. I	Shi	Shi	Shi	Shi
15. Of me	Shi, shi	Shi, shi	Shi, shi	Shi, shi
16. Mine	Shi, shi	Shi, shi	Shi, shi	Shi, shi
17. We	Shi, shi	Shi, shi	Shi, shi	Shi, shi
18. Of us	Shi, shi	Shi, shi	Shi, shi	Shi, shi
19. Our	Shi, shi	Shi, shi	Shi, shi	Shi, shi
20. Them	Shi	Shi	Shi	Shi
21. Of them	Shi, shi	Shi, shi	Shi, shi	Shi, shi
22. Their	Shi, shi	Shi, shi	Shi, shi	Shi, shi
23. You	Shi	Shi	Shi	Shi
24. Of you	Shi, shi	Shi, shi	Shi, shi	Shi, shi
25. Your	Shi, shi	Shi, shi	Shi, shi	Shi, shi

English	German (Deutsch)	Hebrew (Hebrew)	Hebrew (Hebrew)	Hebrew (Hebrew)
20. He	He	He	He	He
21. He	He	He	He	He
22. He	He	He	He	He
23. He	He	He	He	He
24. He	He	He	He	He
25. He	He	He	He	He
26. He	He	He	He	He
27. He	He	He	He	He
28. He	He	He	He	He
29. He	He	He	He	He
30. He	He	He	He	He
31. He	He	He	He	He
32. He	He	He	He	He
33. He	He	He	He	He
34. He	He	He	He	He
35. He	He	He	He	He
36. He	He	He	He	He
37. He	He	He	He	He
38. He	He	He	He	He
39. He	He	He	He	He
40. He	He	He	He	He
41. He	He	He	He	He
42. He	He	He	He	He
43. He	He	He	He	He
44. He	He	He	He	He
45. He	He	He	He	He
46. He	He	He	He	He
47. He	He	He	He	He
48. He	He	He	He	He
49. He	He	He	He	He
50. He	He	He	He	He
51. He	He	He	He	He
52. He	He	He	He	He
53. He	He	He	He	He
54. He	He	He	He	He
55. He	He	He	He	He
56. He	He	He	He	He
57. He	He	He	He	He
58. He	He	He	He	He
59. He	He	He	He	He
60. He	He	He	He	He
61. He	He	He	He	He
62. He	He	He	He	He
63. He	He	He	He	He
64. He	He	He	He	He
65. He	He	He	He	He
66. He	He	He	He	He
67. He	He	He	He	He
68. He	He	He	He	He
69. He	He	He	He	He
70. He	He	He	He	He
71. He	He	He	He	He
72. He	He	He	He	He
73. He	He	He	He	He
74. He	He	He	He	He
75. He	He	He	He	He
76. He	He	He	He	He
77. He	He	He	He	He
78. He	He	He	He	He
79. He	He	He	He	He
80. He	He	He	He	He
81. He	He	He	He	He
82. He	He	He	He	He
83. He	He	He	He	He
84. He	He	He	He	He
85. He	He	He	He	He
86. He	He	He	He	He
87. He	He	He	He	He
88. He	He	He	He	He
89. He	He	He	He	He
90. He	He	He	He	He
91. He	He	He	He	He
92. He	He	He	He	He
93. He	He	He	He	He
94. He	He	He	He	He
95. He	He	He	He	He
96. He	He	He	He	He
97. He	He	He	He	He
98. He	He	He	He	He
99. He	He	He	He	He
100. He	He	He	He	He

[illegible]

² The asterisks represent a statistically strong presentation of the generally positive or

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English.	Chinese (Pinyin).	Chinese (Pinyin).	Chinese (Pinyin).	Chinese (Pinyin).
33. Wife	Ming	Ming	Ming	Ming
34. Child	Kid	Kid	Kid	Kid
35. Son	Shi	Shi	Shi	Shi
36. Daughter	Shi	Shi	Shi	Shi
37. Slave	Shi	Shi	Shi	Shi
38. Outrigger	Shi	Shi	Shi	Shi
39. Shepherd	Shi	Shi	Shi	Shi
40. Owl	Shi	Shi	Shi	Shi
41. Dove	Shi	Shi	Shi	Shi
42. Owl	Shi	Shi	Shi	Shi
43. Moon	Shi	Shi	Shi	Shi
44. Star	Shi	Shi	Shi	Shi
45. Fire	Shi	Shi	Shi	Shi
46. Water	Shi	Shi	Shi	Shi
47. Moon	Shi	Shi	Shi	Shi
48. Moon	Shi	Shi	Shi	Shi
49. Owl	Shi	Shi	Shi	Shi
50. Dog	Shi	Shi	Shi	Shi
51. Owl	Shi	Shi	Shi	Shi
52. Dog	Shi	Shi	Shi	Shi
53. Owl	Shi	Shi	Shi	Shi
54. Owl	Shi	Shi	Shi	Shi
55. Owl	Shi	Shi	Shi	Shi
56. Owl	Shi	Shi	Shi	Shi
57. Owl	Shi	Shi	Shi	Shi
58. Owl	Shi	Shi	Shi	Shi
59. Owl	Shi	Shi	Shi	Shi
60. Owl	Shi	Shi	Shi	Shi
61. Owl	Shi	Shi	Shi	Shi
62. Owl	Shi	Shi	Shi	Shi
63. Owl	Shi	Shi	Shi	Shi
64. Owl	Shi	Shi	Shi	Shi
65. Owl	Shi	Shi	Shi	Shi
66. Owl	Shi	Shi	Shi	Shi
67. Owl	Shi	Shi	Shi	Shi
68. Owl	Shi	Shi	Shi	Shi
69. Owl	Shi	Shi	Shi	Shi
70. Owl	Shi	Shi	Shi	Shi
71. Owl	Shi	Shi	Shi	Shi
72. Owl	Shi	Shi	Shi	Shi
73. Owl	Shi	Shi	Shi	Shi
74. Owl	Shi	Shi	Shi	Shi
75. Owl	Shi	Shi	Shi	Shi
76. Owl	Shi	Shi	Shi	Shi
77. Owl	Shi	Shi	Shi	Shi
78. Owl	Shi	Shi	Shi	Shi
79. Owl	Shi	Shi	Shi	Shi
80. Owl	Shi	Shi	Shi	Shi

Monet (Mong.)	Kant (Mong.)	Kang (Mongolug.)	WMA (Mongolug.)	English.
Kaki	Kagi	A-ya	Ka'	23. Wife.
Kaku	Chu-kaw	A-kyi		24. Child.
Kai	Kai-ya	Ts-ya' (Kang)	Chai ₂ shai	25. Son.
Khyai-sha	Khai-shi	Ts-ya' (Kang)	Chai-ma'	26. Daughter.
Khai	Khai	Fyat	Shai-mai	27. Sister.
Khai	Khai	Hye-shai-hai	Ching-shai-shai	28. Celebration.
Khai-shai	Khai-shai	Khai-shai-hai	Shai	29. Unhappy.
Khai-shai	Khai	Khai	Khai	30. God.
Khai-shai	Khai	Khai	Khai	31. Death.
Khai-shai	Khai-shai	Khai-shai	Chai-mai	32. Son.
Khai-shai	Khai-shai	Khai	Khai	33. Moon.
Khai-shai	Khai	Khai	Khai	34. Star.
Khai	Khai	Khai	Khai	35. Fire.
Khai	Khai	Khai	Khai	36. Water.
Khai	Khai	Khai	Khai	37. Wind.
Khai	Khai	Khai	Khai	38. Earth.
Khai	Khai	Khai	Khai	39. Air.
Khai	Khai	Khai	Khai	40. Day.
Khai	Khai	Khai	Khai	41. Night.
Khai	Khai	Khai	Khai	42. Spring.
Khai	Khai	Khai	Khai	43. Summer.
Khai	Khai	Khai	Khai	44. Autumn.
Khai	Khai	Khai	Khai	45. Winter.
Khai	Khai	Khai	Khai	46. Year.
Khai	Khai	Khai	Khai	47. Month.
Khai	Khai	Khai	Khai	48. Week.
Khai	Khai	Khai	Khai	49. Day.
Khai	Khai	Khai	Khai	50. Night.
Khai	Khai	Khai	Khai	51. Spring.
Khai	Khai	Khai	Khai	52. Summer.
Khai	Khai	Khai	Khai	53. Autumn.
Khai	Khai	Khai	Khai	54. Winter.
Khai	Khai	Khai	Khai	55. Year.
Khai	Khai	Khai	Khai	56. Month.
Khai	Khai	Khai	Khai	57. Week.
Khai	Khai	Khai	Khai	58. Day.
Khai	Khai	Khai	Khai	59. Night.
Khai	Khai	Khai	Khai	60. Spring.
Khai	Khai	Khai	Khai	61. Summer.
Khai	Khai	Khai	Khai	62. Autumn.
Khai	Khai	Khai	Khai	63. Winter.
Khai	Khai	Khai	Khai	64. Year.
Khai	Khai	Khai	Khai	65. Month.
Khai	Khai	Khai	Khai	66. Week.
Khai	Khai	Khai	Khai	67. Day.
Khai	Khai	Khai	Khai	68. Night.
Khai	Khai	Khai	Khai	69. Spring.
Khai	Khai	Khai	Khai	70. Summer.
Khai	Khai	Khai	Khai	71. Autumn.
Khai	Khai	Khai	Khai	72. Winter.
Khai	Khai	Khai	Khai	73. Year.
Khai	Khai	Khai	Khai	74. Month.
Khai	Khai	Khai	Khai	75. Week.
Khai	Khai	Khai	Khai	76. Day.
Khai	Khai	Khai	Khai	77. Night.
Khai	Khai	Khai	Khai	78. Spring.
Khai	Khai	Khai	Khai	79. Summer.
Khai	Khai	Khai	Khai	80. Autumn.
Khai	Khai	Khai	Khai	81. Winter.
Khai	Khai	Khai	Khai	82. Year.
Khai	Khai	Khai	Khai	83. Month.
Khai	Khai	Khai	Khai	84. Week.
Khai	Khai	Khai	Khai	85. Day.
Khai	Khai	Khai	Khai	86. Night.
Khai	Khai	Khai	Khai	87. Spring.
Khai	Khai	Khai	Khai	88. Summer.
Khai	Khai	Khai	Khai	89. Autumn.
Khai	Khai	Khai	Khai	90. Winter.
Khai	Khai	Khai	Khai	91. Year.
Khai	Khai	Khai	Khai	92. Month.
Khai	Khai	Khai	Khai	93. Week.
Khai	Khai	Khai	Khai	94. Day.
Khai	Khai	Khai	Khai	95. Night.
Khai	Khai	Khai	Khai	96. Spring.
Khai	Khai	Khai	Khai	97. Summer.
Khai	Khai	Khai	Khai	98. Autumn.
Khai	Khai	Khai	Khai	99. Winter.
Khai	Khai	Khai	Khai	100. Year.

English.	Maning (Sapa).	Maning (Sapa).	Maning (Sapa).	Maning (Sapa).
80. Ome	lape	Ekere	Pu	Man
81. Oot	Dape	lollu (page)	Tape	Dang-ol
82. Oand	lile	Dape	Dape	Band
83. Eo	lil	lile	lile	lile
84. Oio	Pie	Pape	Oreng	Tio
85. Ooo	lilolile	Tio	Ooo	Ekere-ol
86. Oip	Tio	Pu	Tio	Oio
87. Oio	lilolile	Oio	Oio	Ekere-ol
88. Ooo	Manan	lile	Oio	lile
89. Oio	lilolile	Tio	Oio	lile
90. Oio	lilolile	Oio	Oio	lile
91. Oio	lilolile	Oio	Oio	lile
92. Oio	lilolile	Oio	Oio	lile
93. Oio	lilolile	Oio	Oio	lile
94. Oio	lilolile	Oio	Oio	lile
95. Oio	lilolile	Oio	Oio	lile
96. Oio	lilolile	Oio	Oio	lile
97. Oio	lilolile	Oio	Oio	lile
98. Oio	lilolile	Oio	Oio	lile
99. Oio	lilolile	Oio	Oio	lile
100. Oio	lilolile	Oio	Oio	lile
101. Oio	lilolile	Oio	Oio	lile
102. Oio	lilolile	Oio	Oio	lile
103. Oio	lilolile	Oio	Oio	lile
104. Oio	lilolile	Oio	Oio	lile
105. Oio	lilolile	Oio	Oio	lile
106. Oio	lilolile	Oio	Oio	lile
107. Oio	lilolile	Oio	Oio	lile
108. Oio	lilolile	Oio	Oio	lile
109. Oio	lilolile	Oio	Oio	lile
110. Oio	lilolile	Oio	Oio	lile

English.	Hanyu (Hanyu)	Hanyu (Hanyu)	Hanyu (Hanyu)	Hanyu (Hanyu)
107. Of fathers . . .	À-hu-mu-ki . . .	À-hu-ki . . .	Pa-pu-ki . . .	Hai-kung . . .
108. Of fathers . . .	À-hu-mu-ki . . .	À-hu-ki . . .	Pa-pu-ki . . .	Hai-kung . . .
109. From fathers . . .	À-hu-mu-ki . . .	À-hu-ki . . .	Pa-pu-ki . . .	Hai-kung . . .
110. A daughter . . .	Chau-ghai . . .	Chau-ghai . . .	Chau-ghai . . .	Hai-kung . . .
111. Of a daughter . . .	Chau-ghai . . .	Chau-ghai . . .	Chau-ghai . . .	Hai-kung . . .
112. To a daughter . . .	Chau-ghai . . .	Chau-ghai . . .	Chau-ghai . . .	Hai-kung . . .
113. From a daughter . . .	Chau-ghai . . .	Chau-ghai . . .	Chau-ghai . . .	Hai-kung . . .
114. Two daughters . . .	Chau-ghai . . .	Chau-ghai . . .	Chau-ghai . . .	Hai-kung . . .
115. Daughters . . .	Chau-ghai . . .	Chau-ghai . . .	Chau-ghai . . .	Hai-kung . . .
116. Of daughters . . .	Chau-ghai . . .	Chau-ghai . . .	Chau-ghai . . .	Hai-kung . . .
117. To daughters . . .	Chau-ghai . . .	Chau-ghai . . .	Chau-ghai . . .	Hai-kung . . .
118. From daughters . . .	Chau-ghai . . .	Chau-ghai . . .	Chau-ghai . . .	Hai-kung . . .
119. A good son . . .	Hai-ghai . . .	Hai-ghai . . .	Hai-ghai . . .	Hai-kung . . .
120. Of a good son . . .	Hai-ghai . . .	Hai-ghai . . .	Hai-ghai . . .	Hai-kung . . .
121. To a good son . . .	Hai-ghai . . .	Hai-ghai . . .	Hai-ghai . . .	Hai-kung . . .
122. From a good son . . .	Hai-ghai . . .	Hai-ghai . . .	Hai-ghai . . .	Hai-kung . . .
123. Two good sons . . .	Hai-ghai . . .	Hai-ghai . . .	Hai-ghai . . .	Hai-kung . . .
124. Good sons . . .	Hai-ghai . . .	Hai-ghai . . .	Hai-ghai . . .	Hai-kung . . .
125. Of good sons . . .	Hai-ghai . . .	Hai-ghai . . .	Hai-ghai . . .	Hai-kung . . .
126. To good sons . . .	Hai-ghai . . .	Hai-ghai . . .	Hai-ghai . . .	Hai-kung . . .
127. From good sons . . .	Hai-ghai . . .	Hai-ghai . . .	Hai-ghai . . .	Hai-kung . . .
128. A good woman . . .	Chau-ghai . . .	Chau-ghai . . .	Chau-ghai . . .	Hai-kung . . .
129. A bad boy . . .	Chau-ghai . . .	Chau-ghai . . .	Chau-ghai . . .	Hai-kung . . .
130. Good women . . .	Chau-ghai . . .	Chau-ghai . . .	Chau-ghai . . .	Hai-kung . . .
131. A bad girl . . .	Chau-ghai . . .	Chau-ghai . . .	Chau-ghai . . .	Hai-kung . . .
132. Good . . .	Chau-ghai . . .	Chau-ghai . . .	Chau-ghai . . .	Hai-kung . . .
133. Bad . . .	Chau-ghai . . .	Chau-ghai . . .	Chau-ghai . . .	Hai-kung . . .

Hebrew (Hebr.)	Latin (Lat.)	Greek (Graec.)	Phoen. (Phoen.)	English.
Ben-pa-ga	Ben-ai-pa-ga	Ben-ai-pa-ga	.....	107. Of fathers.
Ben-pa-ga i ben-pa-ga	Ben-ai-pa-ga	Ben-ai-pa-ga	.....	108. The fathers.
Ben-pa-ga i ben-pa-ga	Ben-ai-pa-ga	Ben-ai-pa-ga	.....	109. From fathers.
Ben-pa-ga i ben-pa-ga	Ben-ai-pa-ga	Ben-ai-pa-ga	.....	110. A daughter.
Ben-pa-ga i ben-pa-ga	Ben-ai-pa-ga	Ben-ai-pa-ga	.....	111. Of a daughter.
Ben-pa-ga i ben-pa-ga	Ben-ai-pa-ga	Ben-ai-pa-ga	.....	112. Two daughters.
Ben-pa-ga i ben-pa-ga	Ben-ai-pa-ga	Ben-ai-pa-ga	.....	113. From daughters.
Ben-pa-ga i ben-pa-ga	Ben-ai-pa-ga	Ben-ai-pa-ga	.....	114. Two daughters.
Ben-pa-ga i ben-pa-ga	Ben-ai-pa-ga	Ben-ai-pa-ga	.....	115. Daughters.
Ben-pa-ga i ben-pa-ga	Ben-ai-pa-ga	Ben-ai-pa-ga	.....	116. Of daughters.
Ben-pa-ga i ben-pa-ga	Ben-ai-pa-ga	Ben-ai-pa-ga	.....	117. The daughters.
Ben-pa-ga i ben-pa-ga	Ben-ai-pa-ga	Ben-ai-pa-ga	.....	118. From daughters.
Ben-pa-ga i ben-pa-ga	Ben-ai-pa-ga	Ben-ai-pa-ga	.....	119. A good man.
Ben-pa-ga i ben-pa-ga	Ben-ai-pa-ga	Ben-ai-pa-ga	.....	120. Of a good man.
Ben-pa-ga i ben-pa-ga	Ben-ai-pa-ga	Ben-ai-pa-ga	.....	121. Two good men.
Ben-pa-ga i ben-pa-ga	Ben-ai-pa-ga	Ben-ai-pa-ga	.....	122. From a good man.
Ben-pa-ga i ben-pa-ga	Ben-ai-pa-ga	Ben-ai-pa-ga	.....	123. Two good men.
Ben-pa-ga i ben-pa-ga	Ben-ai-pa-ga	Ben-ai-pa-ga	.....	124. Good men.
Ben-pa-ga i ben-pa-ga	Ben-ai-pa-ga	Ben-ai-pa-ga	.....	125. Of good men.
Ben-pa-ga i ben-pa-ga	Ben-ai-pa-ga	Ben-ai-pa-ga	.....	126. The good men.
Ben-pa-ga i ben-pa-ga	Ben-ai-pa-ga	Ben-ai-pa-ga	.....	127. From good men.
Ben-pa-ga i ben-pa-ga	Ben-ai-pa-ga	Ben-ai-pa-ga	.....	128. A good woman.
Ben-pa-ga i ben-pa-ga	Ben-ai-pa-ga	Ben-ai-pa-ga	.....	129. A bad boy.
Ben-pa-ga i ben-pa-ga	Ben-ai-pa-ga	Ben-ai-pa-ga	.....	130. Good women.
Ben-pa-ga i ben-pa-ga	Ben-ai-pa-ga	Ben-ai-pa-ga	.....	131. A bad girl.
Ben-pa-ga i ben-pa-ga	Ben-ai-pa-ga	Ben-ai-pa-ga	.....	132. Good.
Ben-pa-ga i ben-pa-ga	Ben-ai-pa-ga	Ben-ai-pa-ga	.....	133. Father.

English.	Chinese (Simplified).	Chinese (Traditional).	Japanese (Kanji).	Japanese (Kana).
134. Boat . . .	Fu-hu . . .	Fu-hu (Fu-hu)	Fu-hu . . .	Fu-hu (Fu-hu)
135. Fish . . .	Fu-hu . . .	Fu-hu . . .	Fu-hu . . .	Fu-hu (Fu-hu)
136. Higher . . .	Fu-hu . . .	Fu-hu . . .	Fu-hu (Fu-hu)	Fu-hu (Fu-hu)
137. Higher . . .	Fu-hu . . .	Fu-hu (Fu-hu)	Fu-hu (Fu-hu)	Fu-hu (Fu-hu)
138. A horse . . .	Tu-hu . . .	Tu-hu . . .	Tu-hu . . .	Tu-hu (Tu-hu)
139. A horse . . .	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)
140. Horse . . .	Tu-hu . . .	Tu-hu . . .	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)
141. Horse . . .	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)
142. A horse . . .	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)
143. A horse . . .	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)
144. Horse . . .	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)
145. A horse . . .	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)
146. Horse . . .	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)
147. A horse . . .	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)
148. Horse . . .	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)
149. Horse . . .	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)
150. A horse . . .	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)
151. A horse . . .	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)
152. Horse . . .	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)
153. A horse . . .	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)
154. A horse . . .	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)
155. Horse . . .	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)
156. Horse . . .	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)
157. Horse . . .	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)
158. Horse . . .	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)
159. Horse . . .	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)
160. Horse . . .	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)	Tu-hu (Fu-hu)

[illegible]

English.	Chinese (Simplified).	Chinese (Traditional).	Japanese (Kanjō).	Manchu (Simplified).
211. They are . . .	Chia-jen-ai . . .	Thien-ai-ai-mu-ai . . .	Ma-ko-pan-shi-ai-mu-ai . . .	Hei-ai-ai-ai-mu-ai . . .
212. There . . .	Yen-mu-ai . . .	Yen-mu-ai . . .	Chai-ai-ai-mu-ai . . .	Yen-ai-ai . . .
213. There were . . .	Chai-mu . . .	Chai-mu-ai . . .	Chai-ai-ai-mu-ai . . .	Yen-ai-ai . . .
214. The way . . .	Chai-mu-ai . . .	Thien-mu-ai . . .	Ma-ko-ai-mu-ai . . .	Chai-ai-ai-mu-ai . . .
215. We were . . .	Chai-mu-ai-ai-mu-ai . . .	Yen-ai-ai-mu-ai . . .	Chai-ai-ai-mu-ai . . .	Chai-ai-ai . . .
216. You were . . .	Chai-mu-ai-ai-mu-ai . . .	Yen-ai-ai-mu-ai . . .	Chai-ai-ai-mu-ai . . .	Chai-ai-ai . . .
217. They were . . .	Chai-mu-ai-ai-mu-ai . . .	Thien-ai-ai-mu-ai . . .	Ma-ko-ai-mu-ai . . .	Chai-ai-ai . . .
218. He . . .	Yen . . .	Yen . . .	Ma . . .	Chai-ai-ai . . .
219. To be . . .	Yen-mu . . .	Yen . . .	Ma . . .	Chai-ai-ai . . .
220. Being . . .	Yen-mu . . .	Thien-mu . . .	Ma-ko-ai-mu-ai . . .	Chai-ai-ai . . .
221. Having been . . .	Yen-mu . . .	Yen-mu . . .	Ma-ko-ai-mu-ai . . .	Chai-ai-ai . . .
222. I was . . .	Yen-mu . . .	Yen-mu . . .	Ma-ko-ai-mu-ai . . .	Chai-ai-ai . . .
223. I shall be . . .	Yen-mu . . .	Yen-mu . . .	Ma-ko-ai-mu-ai . . .	Chai-ai-ai . . .
224. I should be . . .	Yen-mu . . .	Yen-mu . . .	Ma-ko-ai-mu-ai . . .	Chai-ai-ai . . .
225. That . . .	Yen . . .	Yen . . .	Ma . . .	Chai-ai-ai . . .
226. To have . . .	Yen-mu . . .	Yen-mu . . .	Ma-ko-ai-mu-ai . . .	Chai-ai-ai . . .
227. Having . . .	Yen-mu . . .	Yen-mu . . .	Ma-ko-ai-mu-ai . . .	Chai-ai-ai . . .
228. Having been . . .	Yen-mu . . .	Yen-mu . . .	Ma-ko-ai-mu-ai . . .	Chai-ai-ai . . .
229. I have . . .	Yen-mu . . .	Yen-mu . . .	Ma-ko-ai-mu-ai . . .	Chai-ai-ai . . .
230. There is . . .	Yen-mu . . .	Yen-mu . . .	Ma-ko-ai-mu-ai . . .	Chai-ai-ai . . .
231. We have . . .	Yen-mu . . .	Yen-mu . . .	Ma-ko-ai-mu-ai . . .	Chai-ai-ai . . .
232. You have . . .	Yen-mu . . .	Yen-mu . . .	Ma-ko-ai-mu-ai . . .	Chai-ai-ai . . .
233. He has . . .	Yen-mu . . .	Yen-mu . . .	Ma-ko-ai-mu-ai . . .	Chai-ai-ai . . .
234. They have . . .	Yen-mu . . .	Yen-mu . . .	Ma-ko-ai-mu-ai . . .	Chai-ai-ai . . .
235. I have (Past Tense) . . .	Yen-mu . . .	Yen-mu . . .	Ma-ko-ai-mu-ai . . .	Chai-ai-ai . . .
236. You have (Past Tense) . . .	Yen-mu . . .	Yen-mu . . .	Ma-ko-ai-mu-ai . . .	Chai-ai-ai . . .
237. He has (Past Tense) . . .	Yen-mu . . .	Yen-mu . . .	Ma-ko-ai-mu-ai . . .	Chai-ai-ai . . .

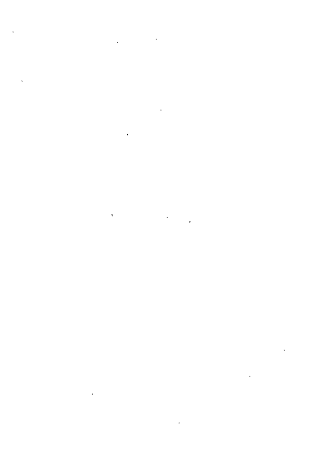
French (Franz)	Latin (Lapin)	King (Königreich)	Thai (Thaispree)	English
A-pl du	Al-lai kien	Hay-ken . . . . .	.....	161. They are.
Il du	Il du	Gu-nyi . . . . .	.....	162. I was.
Chien du	Chai du	Hé-nyi . . . . .	.....	163. They were.
O du	Hé du	Hé-nyi . . . . .	.....	164. He was.
A-pl du	Il-ai du	Hay-nyi . . . . .	.....	165. We were.
Chien-pl du	Chien du	Hé-nyi . . . . .	.....	166. You were.
A-pl du	Al-lai du	Hay-nyi . . . . .	.....	167. They were.
Je	Hé	Hyen-heng . . . . .	.....	168. He.
Je-ai	Hé-ti-ai	Hyen-sheng-hé . . . . .	.....	169. To be.
Je-ai hé	Hé-ti-ai	Hyen-ten . . . . .	.....	170. Being.
Je-ai hé-ai	Hé-ti-sheng	Hyen-tyen-ten . . . . .	.....	171. Having been.
Je-ai hé	Il-ai hé-ai	Gu-nyi-ai . . . . .	.....	172. I may be.
Je-ai hé-ai	Il-ai hé-ai	Gu-nyi-ai-heng . . . . .	.....	173. I shall be.
Je-ai	Il-ai hé	Gu-nyi-ai . . . . .	.....	174. I should be.
He	Hé	Lyip . . . . .	.....	175. Head.
Hé-ai	Hé-ti	Lyip-heng . . . . .	.....	176. To head.
Hé-ai hé-ai	Hé-ti-hé	Lyip-hé . . . . .	.....	177. Heading.
Hé-ai hé-ai	Hé-ti-heng	Lyip-ten . . . . .	.....	178. Having headed.
Il-ai	He-ai	Gu-lyip . . . . .	.....	179. I head.
Chai-ai	Chai-ai	Hé-lyip-heng . . . . .	.....	180. They headed.
Il-ai-ai hé-ai	Hé-ai-ai	Hé-lyip-hé . . . . .	.....	181. He heads.
Il-ai-ai hé-ai	Il-ai-ai	Hé-ai-ai . . . . .	.....	182. We head.
Chien-ai-ai hé	Chai-ai-ai	Hé-lyip . . . . .	.....	183. You head.
A-ai-ai hé-ai-ai hé-ai	Hé-ai-ai	Hé-ai-ai-ai . . . . .	.....	184. They head.
Il-ai-ai	He-ai-ai	He-ai . . . . .	.....	185. I head (Past Tense).
Chai-ai-ai	Chai-ai-ai	Hé-ai-ai-heng . . . . .	.....	186. They headed (Past Tense).
Il-ai-ai	Hé-ai-ai-ai	He-ai . . . . .	.....	187. He head (Past Tense).

English.	German (Haupt).	Latin (Haupt).	Portuguese (Haupt).	Spanish (Haupt).
100. We love (First Person).	Egli-to lo-ye-j	Egualibi rep	...	Kan-hai lo-ye-m-t
101. You love, (First Person).	Ehe-mo-ye lo-ye-j	Tamohibi rep	...	Tahiti lo-ye-m-t
102. They love (First Person).	Chia-mo-ye lo-ye-j	Thamohibi rep	...	Amerika lo-ye-m-t
103. I was loving	Egpi-til-til mo-to	Egpi-ye-pi-til-til	On lo-mo-mo-to-pi-til	Egpi-til-til-lo-mo-to
104. I was loving	Egpi-til-til mo-til	Egpi-ye-pi-til-til mo-til	On lo-mo-mo-to-pi-til	Egpi-til-til-lo-mo-to
105. I had been	Egpi-til-til	Egpi-ye-pi-til	On lo-mo-mo-to-pi-til	Egpi-til-til-lo-mo-to
106. I was being	Egpi-til-til	Egpi-ye-pi-til	On lo-mo-mo-to-pi-til	Egpi-til-til-lo-mo-to
107. He will love	Chia-ye lo-ye-m	Tha-mo-ye-pi	...	Amerika lo-ye-m
108. We shall love	Egli-to lo-ye-m	Egualibi rep	...	Kan-hai lo-ye-m
109. You will love	Ehe-mo-ye lo-ye-m	Tamohibi rep	...	Tahiti lo-ye-m
110. They will love	Chia-mo-ye lo-ye-m	Thamohibi rep	...	Amerika lo-ye-m
111. I should love	Egpi-til-til mo-mo	Egpi-ye-pi-til-til	On lo-mo-mo-to-pi-til	Egpi-til-til-lo-mo-to
112. I was loving	Egpi-til-til mo-til	Egpi-ye-pi-til-til	On lo-mo-mo-to-pi-til	Egpi-til-til-lo-mo-to
113. I was loving	Egpi-til-til	Egpi-ye-pi-til-til	On lo-mo-mo-to-pi-til	Egpi-til-til-lo-mo-to
114. I shall be loving	Egpi-til-til	Egpi-ye-pi-til-til	On lo-mo-mo-to-pi-til	Egpi-til-til-lo-mo-to
115. I go	Egpi-til-til	Egpi-ye-pi-til-til	On lo-mo-mo-to-pi-til	Egpi-til-til-lo-mo-to
116. They go	Chia-mo-ye lo-ye-m	Thamohibi rep	...	Amerika lo-ye-m
117. We go	Egli-to lo-ye-m	Egualibi rep	...	Kan-hai lo-ye-m
118. You go	Ehe-mo-ye lo-ye-m	Tamohibi rep	...	Tahiti lo-ye-m
119. They go	Chia-mo-ye lo-ye-m	Thamohibi rep	...	Amerika lo-ye-m
120. I want	Egpi-til-til	Egpi-ye-pi-til-til	On lo-mo-mo-to-pi-til	Egpi-til-til-lo-mo-to
121. They want	Chia-mo-ye lo-ye-m	Thamohibi rep	...	Amerika lo-ye-m
122. He want	Chia-ye lo-ye-m	Tha-mo-ye-pi	...	Amerika lo-ye-m
123. We want	Egli-to lo-ye-m	Egualibi rep	...	Kan-hai lo-ye-m

Chinese Words.	Pinyin.	English.	Notes.
Chúng tôi đi.	Chúng tôi đi.	We go.	180. We go.
Chúng tôi đi.	Chúng tôi đi.	We go.	181. We go.
Chúng tôi đi.	Chúng tôi đi.	We go.	182. We go.
Chúng tôi đi.	Chúng tôi đi.	We go.	183. We go.
Chúng tôi đi.	Chúng tôi đi.	We go.	184. We go.
Chúng tôi đi.	Chúng tôi đi.	We go.	185. We go.
Chúng tôi đi.	Chúng tôi đi.	We go.	186. We go.
Chúng tôi đi.	Chúng tôi đi.	We go.	187. We go.
Chúng tôi đi.	Chúng tôi đi.	We go.	188. We go.
Chúng tôi đi.	Chúng tôi đi.	We go.	189. We go.
Chúng tôi đi.	Chúng tôi đi.	We go.	190. We go.
Chúng tôi đi.	Chúng tôi đi.	We go.	191. We go.
Chúng tôi đi.	Chúng tôi đi.	We go.	192. We go.
Chúng tôi đi.	Chúng tôi đi.	We go.	193. We go.
Chúng tôi đi.	Chúng tôi đi.	We go.	194. We go.
Chúng tôi đi.	Chúng tôi đi.	We go.	195. We go.
Chúng tôi đi.	Chúng tôi đi.	We go.	196. We go.
Chúng tôi đi.	Chúng tôi đi.	We go.	197. We go.
Chúng tôi đi.	Chúng tôi đi.	We go.	198. We go.
Chúng tôi đi.	Chúng tôi đi.	We go.	199. We go.
Chúng tôi đi.	Chúng tôi đi.	We go.	200. We go.

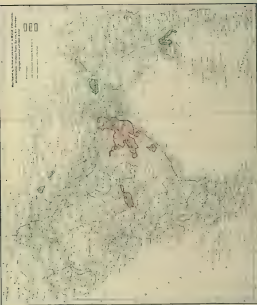
English.	Chinese (Pinyin).	Manchu (Pinyin).	Manchu (Pinyin).	Manchu (Pinyin).
111. You want . . .	Shi-muon kye-j	Tuot ni-j	.....	Shi-muon kye-j
112. They were . . .	Shi-muon kye-j	Tuot ni-j	.....	Shi-muon kye-j
113. Go . . .	Shi-j	Shi	Shi-j	Shi-j
114. Doing . . .	Shi-j	Shi-j	Shi-j	Shi-j
115. Once . . .	Shi-j	Shi-j	Shi-j	Shi-j
116. What is your name?	Shi-j	Tuot ni-j	Shi-j	Shi-j
117. How old is this house?	Shi-j	Tuot ni-j	Shi-j	Shi-j
118. How far is it from here to Khabarov?	Shi-j	Tuot ni-j	Shi-j	Shi-j
119. How many miles are there in your father's house?	Shi-j	Tuot ni-j	Shi-j	Shi-j
120. I have replied in a long way to-day.	Shi-j	Tuot ni-j	Shi-j	Shi-j
121. The road my uncle is married in the winter.	Shi-j	Tuot ni-j	Shi-j	Shi-j
122. In the house in the middle of the village house.	Shi-j	Tuot ni-j	Shi-j	Shi-j
123. Put the saddle upon the horse.	Shi-j	Tuot ni-j	Shi-j	Shi-j
124. I have broken his arm with my elbow.	Shi-j	Tuot ni-j	Shi-j	Shi-j
125. It is getting better on the top of the hill.	Shi-j	Tuot ni-j	Shi-j	Shi-j
126. He is sitting on a horse under that tree.	Shi-j	Tuot ni-j	Shi-j	Shi-j
127. His brother is taller than his sister.	Shi-j	Tuot ni-j	Shi-j	Shi-j
128. The piece of land is two square and a half.	Shi-j	Tuot ni-j	Shi-j	Shi-j
129. My father lives in that small house.	Shi-j	Tuot ni-j	Shi-j	Shi-j
130. Give this paper to him.	Shi-j	Tuot ni-j	Shi-j	Shi-j
131. Take these papers from him.	Shi-j	Tuot ni-j	Shi-j	Shi-j
132. Send him word and tell him with regard.	Shi-j	Tuot ni-j	Shi-j	Shi-j
133. Send water from the well.	Shi-j	Tuot ni-j	Shi-j	Shi-j
134. Walk before me.	Shi-j	Tuot ni-j	Shi-j	Shi-j
135. Where my uncle has lived for?	Shi-j	Tuot ni-j	Shi-j	Shi-j
136. From where did you say that?	Shi-j	Tuot ni-j	Shi-j	Shi-j
137. From a shepherd of the village.	Shi-j	Tuot ni-j	Shi-j	Shi-j

Word (Simplified)	Word (Simplified)	Word (Simplified)	Word (Simplified)	English
Qǐn-gē wǎn . . .	Qǐn-gē wǎn . . .	Hé wǎng . . .	1000	101. You went.
À-gē wǎn . . .	Héi-gē wǎn . . .	Shuō wǎng . . .	1000	102. They went.
Hǎi . . .	Wǒ . . .	Hǎi . . .	1000	103. He.
Qǐn shí wǎn . . .	Wǒ shí . . .	Yǎn shí . . .	1000	104. Geng.
Qǐn shí wǎn . . .	Wǒ gē . . .	Hǎi . . .	1000	105. Geng.
Qǐn shí wǎn . . .	Qǐn shí wǎn . . .	Ài shí wǎn shí gē . . .	1000	106. What of your name?
The shí gēi wǎn shí gēi . . .	Ài shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	1000	107. How old is this kang?
Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	1000	108. How big is it from here to Kangshu?
Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	1000	109. How many kang are there in your house?
Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	1000	110. I have visited a kang today.
Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	1000	111. There is my kang to be moved to kang.
Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	1000	112. In the house is the middle of the kang.
Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	1000	113. Put the middle upon the kang.
Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	1000	114. I have bought the kang with kang kang.
Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	1000	115. He is going kang kang.
Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	1000	116. He is kang kang on a kang kang kang kang.
Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	1000	117. His brother is kang kang kang kang.
Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	1000	118. The kang of kang is kang kang kang kang.
Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	1000	119. My kang kang kang kang kang kang.
Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	1000	120. Give kang kang kang kang.
Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	1000	121. Take kang kang kang kang kang kang.
Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	1000	122. Put kang kang kang kang kang kang kang kang.
Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	1000	123. Kang kang kang kang kang kang kang kang.
Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	1000	124. What kang kang kang kang kang kang kang kang.
Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	1000	125. Where kang kang kang kang kang kang kang kang.
Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	1000	126. From kang kang kang kang kang kang kang kang.
Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	Qǐn shí gēi wǎn shí gēi . . .	1000	127. From a kang kang kang kang kang kang kang kang.



Map of the United States in 1860
showing the extent of the
railroad system at that time

Scale of Miles
0 100 200 300 400 500 600 700 800 900 1000



COMPLEX PRONOMINALIZED LANGUAGES.

EASTERN SUB-GROUP.

To the east of the valley of Nepal we find a series of dialects of a much more complex nature than those described in the preceding pages. All the characteristics mentioned in the introduction to the Himalayan languages are found in them, though not always in one and the same dialect.

The tendency to distinguish the person of the subject by means of pronominal affixes is found in all of them. Thus a suffix *ngā* is commonly added in the first person singular. The regular place of this suffix is between the base and the auxiliary. Compare Thakal *lak-ngā-da*, being-I-am, I am.

It has already been remarked that this distinction of the person of the subject by means of pronominal suffixes is in agreement with the practice of Mongol languages. It is interesting to note in this connection that these forms of speech likewise insert the pronominal suffix indicating the subject between the real verb and the auxiliary. Compare Sanskrit *śaṅkāt'-at-tā śakāhān*, hungering-I-was, I was hungering. Moreover, the use of personal suffixes is not necessary in either group. In the Mongol languages it is more common to add the pronominal suffix to the word immediately preceding the verb. Compare Sanskrit *dyat'-ta-t śakāhā'n*, leave-into-I go, I shall go home. We can perhaps compare the tendency in some of the dialects now under consideration to distinguish the subject by means of pronominal prefixes before the verb. Compare Limbu *kānā* *kānā* *kānā* *kānā*, thou art, thou art, thou art. It should however be borne in mind that the use of prefixes is an old feature of Tibeto-Burman languages.

Another characteristic feature of the Mongol verb is that the direct and indirect objects are incorporated in it by inserting pronominal infixes. Compare Sanskrit *ata-da śatāp-da* *śatāp'-da-ātā-a*, here where-thou founded-them-where? where did you find my house? A similar tendency can be observed in some dialects of our group. Compare Khambo *khāda-pāi*, him-said, he said to him; Limbu *pa-ang-pā*, give me; *āp-ran-ut*, beat him.

Higher numbers are counted in twenties in Dimal, Yakkha, and Khambo. Thakal and some Khambo dialects have adopted the Aryan numerals for higher numbers, and Rai and Limbu make use of the Tibeto-Burman method of counting in tens. Compare Yakkha *ā-tomp-dāchā* *āpā* *āpā*, twenty-two and ten, fifty, and Sanskrit *śar* *ai* *pā*, two-twenty ten, fifty.

The personal pronouns of Mongol languages have three numbers. There are, moreover, double sets of the dual and plural of the first person. Compare Sanskrit *ā*, I; *asmā*, I and he; *ata*, I and thou; *ata*, I and they; *ata*, I and you. The Tibeto-Burman languages have no such complicated system of pronouns. The numerous forms found in them are due to the exigencies of etiquette, different forms being required in order to mark the differing degree of politeness shown towards the person addressed. Several Himalayan dialects, however, in this respect agree with the Mongol forms of speech.

Many of them are only known through the materials published by Hodgson. Compare *Vayu* ga, I; *ang-ohi*, my and his; *ang-ohi*, my and thy; *ang-ohi*, my and thine; *ang-ohi*, my and you; *Bühing* ga, I; *gá-ohi*, I and thou; *gá-ohi*, I and he; *gá*, I and you; *gá-ohi*, I and they, and similar forms in other dialects such as *Thákya*, *Bággongkháng*, *Náchhóng*, *Wáing*, *Tháing*, *Lákhóng*, *Lámchikhóng*, *Báih*, *Shápping*, *Dami*, *Kháing*, *Dangmá*, etc. Some of the dialects which fall within the scope of this Survey probably possess a similar system of pronominal forms. Our materials are not sufficient to judge about the matter with certainty. Compare however *Lákhá de-ohi*, I and thou; *de-ohi-gá*, I and he; *ohi*, I and you; *ohi-gá*, I and they. In *Khambo* we find *ohi*, we; *i-ohi*, our; *a-ohi-gá*, of us. Compare *Bühing* *gá*, I and you; *á-ohi*, my and your; *we-ohi*, my and thine, and so forth.

Hodgson has collected most of the complex pronominalized languages of Nepal under the head of *Kiránt*, and it has become customary to distinguish these dialects as the *Kiránt* group of Tibetic-Burman languages.

According to the same authority, the *Kiránt* country in the larger sense is subdivided into three different tracts, viz.—

1. *Wáihé Kiránt* or *Higher Kiránt*, inhabited by *Yákha*, *Límbo*, *Lákhóng*, and *Cháingmá*.
2. *Máihé Kiránt* or *Middle Kiránt*, comprising *Bontwa*, *Kádang*, *Dangmá*, *Kháing*, *Dami*, *Shápping*, *Báih*, *Lámchikhóng*, *Bühing*, *Tháing*, *Kálung*, *Wáing*, and *Náchhóng*.
3. *Páihé Kiránt* or *Lower Kiránt*, inhabited by the *Choursas*.

Hodgson further states that *Kiránt* in this larger sense comprises the country of the *Khambo*, or *Khamboewa*, and the country of the *Límbo*, or *Limbowa*. The former is situated between the *Sun Kosi* and the *Arun*, the latter between the *Arun* and the *Shagilda* Range. The *Yákha* and the *Límbo* are, however, he says, often alleged to be not *Kiránt*. Mr. Gait, on the other hand, states that he has been informed by an educated *Tákha*, that strictly speaking *Kiránt* is the designation only of the *Máihé*, i.e., of the *Jumli* and the *Yákha*. The name *Kiránt* should properly be written *Kirá*. It has long ago been identified with the *Kirita* of Sanskrit literature. It is not, however, of any importance to speculate on the history of the word. Suffice it to state that it is used in different senses by different authorities, and that the dialects of the so-called *Kiránt* group are closely related to dialects spoken by tribes who have never claimed to be *Kiránt*. I do not, therefore, see any sufficient reason for retaining the denomination *Kiránt* in this Survey.

The dialects belonging to our group which will be dealt with in what follows are *Dhimal*, *Thami*, *Límbo*, *Yákha*, *Khambo*, and *Bá*. Some other Nepalese dialects such as *Vayu*, *Chéping*, etc., will be added as a kind of appendix.

Dhimal and *Thami* are comparatively simple languages. The higher numbers in *Dhimal* are counted in twenties; compare *ah* *há*, five hundred, hundred.

The person of the subject is distinguished by adding pronominal suffixes to the verb; thus, *ah* *á-de-gá-ohi*, I come-will-I, I shall come; *ah* *á-de-gá-ut*, thou come-will-thou, thou wilt come; *ah* *á-de-gá-áhi*, we come-shall-we, we shall come. In other respects *Dhimal* does not show any traces of the complexity characteristic of other dialects belonging to the group.

Dzimal has formerly been considered to belong to the Bodo-group of Tibeto-Burman languages. Its vocabulary, and more especially the forms of the numerals and pronouns, however, show a much closer affinity to the Himalayan dialects, and the negative verb is formed by means of a prefix *nd*. When we remember the characteristic features drawn attention to above, it cannot therefore be any doubt that Dzimal must be separated from the Bodo group and dealt with in connexion with the prenominalized dialects of Nepal.

So far as we can judge from the scanty materials at our disposal, Thimi is a dialect of the same description as Dzimal. The numerals above 'two' have been borrowed from Arakan languages, and we cannot therefore tell whether the higher numbers were originally counted in tens or in twos. The conjugation of verbs, on the other hand, shows the same use of prenominal suffixes as in the case of Dzimal; thus, *paŋ pŋ-agu-da*, I go-I-am, I go; *na paŋ-nd-da*, then-by striking-them-nd, then striketh.

Limbu is a dialect of a much more complex character. The higher numbers are, however, counted in tens as in Tibetan.

It has already been remarked that there are double forms of the dual and the plural of the first personal pronoun, viz. *a—am-ohi*, I and thou; *am-ohi-pŋ*, I and he; *daŋ*, I and you; *am-pŋ*, I and they. Of greater interest is, however, the use of short forms of the personal pronouns as prefixes; thus, *amŋi d-nd*, I my-son, my son; *hiŋd d'-nd-nd*, then thy-younger-brother, thy younger brother; *hiŋd hi-nd*, he his-son, his son. These prefixes are extensively used, and they also occur before verbs, in order to distinguish the person of the subject and the object. Thus, *d-nd'-ŋip*, me thou striketh, *pŋp pŋ-ohŋp*, sin I-did, I sinned; *hiŋd-ohi nd-nd*, they they-are, they are.

In this extensive use of prenominal prefixes Limbu agrees with Bŋk, and still more with the Kuki-Chin languages. Compare Bŋk *amŋi d-ŋŋ*, me-of my-father, my father; *amŋi-nd naŋ-ŋŋ*, thee-of thy-father, thy father; *hi-nd hi-ŋŋ*, him-of his-father, his father; Lushŋ *kei-ma ke-pŋ*, I my-father, my father; *kei-ma ke-nd*, I my-being, I am. In this connexion we can also note that the plural suffix in the pronouns 'I' and 'thou' is *nd* in Limbu and in Lushŋ.

It will, accordingly, be seen that Limbu forms another link in the chain connecting Tibetan and the Himalayan dialects with the Tibeto-Burman languages of Anam and Burma.

It is not only prenominal prefixes that are employed by Limbu. When the subject of a verb is of the first person, it is often indicated by suffixing *am*, an abbreviated form of the pronoun *amŋi*, I. Thus, *pŋp-am*, went-I, I went. This *am* must be compared with the suffix *am* in Thimi. It is also used to indicate the object; thus, *ŋip-d-am*, he struck me; *pŋ-r-am-nd*, give me.

Tŋkŋ is in many respects closely related to Limbu, as will already be apparent from a comparison of the numerals and pronouns in the list of words on pp. 408 and ff. Higher numbers are counted in twos. The dialect possesses a set of prenominal prefixes. It does not, however, so extensively add them before a governing noun in order to repeat the governing qualitative, as does Limbu, though we find forms such as *u-pŋ* I-pŋ, him-of his-father, his father. The verb does not regularly differ for person. The suffix *am* is, however, sometimes inserted between the base and an auxiliary, when the subject is of the first person singular; thus, *hiŋd-nd-ŋpŋ-d*, going-I-am, I go, and it is

probable that better materials would show that Yikhi in reality agrees much more closely with Limbu than the facts available lead us to infer.

Khasche is the name of a tribe whose members speak several closely connected dialects. The higher numbers were formerly counted in twenties, but Aryan loan-words have now begun to be substituted. Several Khasche dialects possess dual forms of the personal pronouns and double sets of the dual and plural of the first person, one including and the other excluding the person addressed. The personal pronouns have short forms which are used as prepositional prefixes, as in Limbu and Yikhi.

Some Khasche dialects make use of prepositional suffixes in order to distinguish the person of the subject in verbs. There is also a tendency to add pronouns before the verb in order to indicate the object; thus, *khede-pika*, *him-said*, he said to him.

Some Khasche dialects present a very complicated system of verbal forms, and it is just possible that further materials would show the same to be the case with all, or at least, most of them.

Specimens have been forwarded for the purposes of this survey of a dialect called Rai. It is probably the language spoken by the Jirelirs of Nepal. It closely corresponds to Hodgson's Dumi.

Higher numbers are counted in tens.

According to Hodgson's Dumi vocabulary, the personal pronouns have a dual as well as a plural, and there are both inclusive and exclusive forms of the dual and plural of the first person. Short forms of the personal pronouns are used as prepositional prefixes. The prefix *a*, *thy*, is also used before verbs in order to indicate that the subject is of the second person; thus, *a-mu*, *modest*. Compare Limbu.

The person of the subject is not regularly distinguished in the verb. In addition to the prefix *a* in the second person we sometimes find a suffix *aga* in the first; thus, *mu-aga-ta*, *I am doing*.

The remaining dialects of the group are only known from the materials published by Hodgson. The Yagu dialect is a typical language of the complex type, and it will be described at some length. Other Nepalese languages, such as Bhotia, Chitpaing, Khasia, and Thakya, are too unsatisfactorily known to be dealt with in detail. They have all been much influenced by Aryan tongues.

It will be seen that the dialects belonging to this group all have the tendency to distinguish the person of the subject, at least if the subject is of the first person. In that case a suffix *aga* is usually added or inserted between the base and an auxiliary. In Dumi and Yikhi we find a similar suffix *sa* in the second person. These two suffixes, *aga* for the first and *sa* for the second person, will meet us again in the western group. Their origin is evident; they are simply the shortest forms of the personal pronouns of the two first persons.

In Limbu, Yikhi, Khasche, and Rai we find an extensive use made of prepositional prefixes, just as in the case in several Tibeto-Burman dialects of Assam and Further India.

The position of our group can accordingly be defined as intermediate between Tibetan and the non-pronominalized Himalayan dialects on one side and the pronominalized languages of North Assam, Kachar and neighbourhood as well as a series of Tibeto-Burman forms of speech such as Rha, the Kuki-Chin languages, etc., on the other.

DHIMMAL.

The Dhimal dialect is spoken by a small tribe in the Darjeeling Terai. No estimate of the number of speakers have been forwarded for the purposes of this Survey. At the last Census of 1901 the figures were as follows:—

Darjeeling Presidencies—												
Darjeeling	"	"	"	"	"	"	"	"	"	"	"	977
Assam	"	"	"	"	"	"	"	"	"	"	"	6
Total												983

A full vocabulary and a grammatical sketch of the dialect have been published by Hodgson. No new materials have been forthcoming for the purposes of this Survey, and the remarks on Dhimal which follow are therefore entirely based on the materials collected by Hodgson. The same is the case with the list of Standard Words and Phrases on pp. 408 and 9.

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Article.—There is no article. The numeral *s*, *one*, is used as an indefinite article, and definiteness is indicated by means of demonstrative pronouns.

Nouns.—Gender.—Gender is indicated by using different words or by prefixing *diabhi*, *djingsai*, male; *mahasi*, *blausai*, female, &c. Thus, *hi*, husband; *hi*, wife; *sat-sai*, man; *hi-sai*, woman; *sai-fai*, boy; *hi-fai*, girl; *diabhi hi*, male dog; *mahasi hi*, bitch; *diabhi hi*, cock; *hiabhi hi*, hen.

Number.—The plural is not marked when it appears from the context. The usual plural suffix is *-patsi*; thus, *chao patsi*, children.

Case.—The subject of intransitive verbs and the object are not distinguished by any suffix. The subject of transitive verbs is usually put in the case of the agent, which is formed by adding the suffix *-dang*. The dative, which is sometimes also used as an accusative, is formed by adding *-ng*. The suffix of the ablative, which is also often used to denote the agent, is *-si*; that of the genitive *-ho*, and that of the locative *-ts*. Thus, *tsang sat-dihi sat-fai-patsi-si giangtsi mang*, taking *dihi sat-fai-patsi-dang* pt, these not good boys-from take it, these good girls-to give; *hiabhi-dang chao-ma-chi-hi*, tiger-by killed, a tiger killed him; *tsang hiag ho di*, this (is) our buffalo; *hau ts-ts*, in a big house.

Adjectives.—Adjectives usually precede, but sometimes also follow the noun they qualify; thus, *hihi chao-patsi*, good children.

The particle of comparison is *sihi-dang*, which is usually preceded by the compared noun in the genitive. Thus, *s-ts sihi-dang diabhi*, him than tall, taller; *siyungtsi-ho*

ni-dang dāng, all then tall, tallest; *pi-ni-dang hān pi-ni dā*, cow then horse tall is, the horse is taller than the cow. *Dang* can be dropped; thus, *anything ni-dā hān anything*, all then this pen long, this pen is the longest of all.

Numerals.—The first numerals are given in the list of words. They precede the nouns they qualify. They are often followed by the suffix *long*, which does not appear to add anything to the meaning; thus, *i-long dang* or *i-dāng*, one man.

Pronouns.—The following are the personal pronouns:—

<i>hi, I.</i>	<i>ad, thou.</i>	<i>ap, he.</i>
<i>long-dang, by me.</i>	<i>ang-dang, by thee.</i>	<i>ang-dang, by him.</i>
<i>hāng, to me.</i>	<i>ang, to thee.</i>	<i>ang, to him.</i>
<i>ding-da, my.</i>	<i>ang-da, thy.</i>	<i>i-dā, man-da, his.</i>
<i>apā, we.</i>	<i>apā, you.</i>	<i>a-dā, they.</i>
<i>ang-dang, by us.</i>	<i>ang-dang, by you.</i>	<i>a-dā-dang, by them.</i>
<i>hāng-dag, to us.</i>	<i>ang-dag, to you.</i>	<i>a-dā-dag, to them.</i>
<i>hāng-da, our.</i>	<i>ang-da, your.</i>	<i>a-dā-da, their.</i>

The demonstrative pronouns are *i*, this; *a*, that. There are besides fuller forms, *ni-dang*, and *a-dang* for living beings, and *i-dā*, *a-dā*, for things. The demonstrative pronouns are inflected like personal pronouns; thus, *i-da*, or *gang-da*, of this; *ping*, to this; *ping-da*, from this. The plural is *a-dā*, these; *a-dā*, those.

Interrogative pronouns are *hāhā*, who? *hāi*, what?

Verbs.—All verbs are inflected in exactly the same way. If the subject is of the first or second person, the personal pronouns are suffixed to the tense base. Thus, *hi hāhā-hāi-hā*, I go; *ad hāhā-hāi-ad*, thou goest; *ap hāhā-hāi*, he goes; *apā hāhā-hāi-apā*, we go; *apā hāhā-hāi-apā*, you go; *a-dā hāhā-hāi*, they go.

The usual verb substantive is *gang-hā*, to be. The present is *jāhā*, the past *hāpā-hā*, the future *fang*, first person *hā fān-hā*, I shall be.

Hā means 'to be,' 'to exist'; thus, *hāhā hi*, who is there? *hi hi-hā*, I am; *hā fān ni-dang ad fān dāng* *hā*, girl then boy tall is, the boy is taller than the girl.

Present time.—The base *hā* is sometimes used as a present; thus, *adāi ni-dāhā-dāhā-hā hāhā-hā*, to-day jungle-to go-I, to-day I am going to the jungle.

The usual present tense is formed by suffixing *hāi*, *adāi*, or *adā*; thus, *hi hāhā-hāi-hā*, I go; *hā dāp-adāi-hā*, I speak.

A present definite can be formed by prefixing *dāng*, now, to this tense; thus, *hi dāng hāhā-hāi-hā*, I am wishing.

Past time.—The suffix of the past is *hā*; thus, *ad hāhā-hāi-ad*, thou wentest. We also find shorter forms such as *ad hāi-ad*, thou wentest; *ad hāi-hā*, I did not go.

An imperfect is formed by prefixing *hāng*, formerly, to the present; thus, *hāng* *hāng* *hāhā-hāi-hā*, I was wishing.

Future.—The suffix of the future is *dag*, which sometimes becomes *da* before the suffix *hā* of the first person. The initial *s* is sometimes dropped after vowels. Thus, *hi dāng-hā*, instead of *chā-dag-hā*, I shall eat; *hi hāhā-dag-hā*, or *hi hā-hā*, I shall go; *ad hāhā-dag-ad*, or, *ad hāng-ad*, thou wilt go.

Imperative.—The simple base without any suffix is used as an imperative; thus, *chā* eat; *ad hā*, don't come.

THAMU.

The Thamus have formerly been considered to speak the same dialect as the Samwirs. During the preparatory operations of this Survey the two dialects were confounded in Darjeeling, and separate returns were only made from Sikkim. The number of speakers in that district was estimated at 100. At the last Census of 1901, Samwir and Thamal were classed together in Assam. The Thamal figures for other districts were as follows:—

SAMWIR, PRADESHIST—									
Subjagpur	.	.	.	.	.	.	.	.	9
Darjeeling	.	.	.	.	.	.	.	.	184
Chitlangang	.	.	.	.	.	.	.	.	6
Sikkim	.	.	.	.	.	.	.	.	50
									Total Samwil
									249
SAMWIR, PRADESHIST									
									Total Thamal
									314
									613

It will be seen that the number of speakers outside Nepal is small. It is therefore no wonder that it has been impossible to get more than an incomplete list of words for the purposes of this Survey. The list is not sufficient for giving a detailed description of the principal features of Thamal grammar. It shows, however, that Thamal is quite distinct from Samwir. It is much influenced by Aryan dialects, and has adopted Aryan numerals above 'two.' On the whole, however, it seems to be a dialect of the same kind as Dhimai, Fakhā, Limbu, etc.

The remarks on the Thamal dialect which follow are entirely based on the list mentioned above, which has been forwarded from Darjeeling.

Nouns.—The prefix *chi* in *chi-aga*, nose; *chi-ia*, tongue; *chi* in *chi-lā*, moon; *ā* in *ā-pa*, mouth; *ā-mā*, wife; *ā-mā*, son, do not appear to add anything to the meaning. The prefix *chi* in *chi-lā* corresponds to the *z* in Tibetan *zhe-ma*, moon. Similarly *chi-lā*, tongue, should be compared with Tibetan *le*, Sharpa *chi-lā*.

Gender.—The male gender can be indicated by adding qualifying words such as *pāpā*, *lele*, *di-le*, etc.; thus, *pāpā agā*, bull; *lele chagā*, a he-goat; *di-le drā*, a male deer. *Pāpā* should be compared with *Pahe* *lele* which is used in the same way. The female gender can, similarly, be distinguished by adding *ma-mā*, *mā*, or *mā*; thus, *mā-mā agā*, cow; *lele-mā* and *lele-mā*, bitch. In other cases the gender is distinguished by using different words, or else it is left unmarked.

Number.—There are two numbers, the singular and the plural. The plural can be distinguished by adding suffixes such as *hara* and *pāhā*; thus, *ā-pā hara*, fathers; *chi-mā pāhā*, daughters.

Case.—The subject of intransitive verbs and the object are not distinguished by means of any suffix. The object can, however, be put in the dative, which is formed by adding one of the suffixes *ba* or *lā*; thus, *le-le chi-ba* *chi-ba* *re-ha*, his son beat, I have beaten his son.

The subject of transitive verbs is put in the case of the agent, which is also used as an instrumental. It is formed by adding *ā* or *ā*; thus, *chi-lā ā-pā-mā* *lele-le*, him-by cows-butcher grasses, he is grazing cattle; *le-le* *ā-lā-pā* *chi-lā*, him upon-with him.

An ablative is formed by adding *dahin* or *dein*, *de*; thus, *dehane dehain*, from a sheepkeeper; *ah-dein*, here-from; *ahai-in*, from whom?

The suffix of the genitive is *de*; compare *Samwêr de*, and the suffix *ga* which forms relative participles in *Nêwari* and *Pahar*; thus, *atag-de apô-de sin-de*, thy father's house-in.

The suffix of the locative and terminative is *de*; thus, *sin-de*, in the house; *ahahai-de*, upon his back. This suffix is also contained in postpositions such as *gah-de*, under; *ahai-de*, before; *ah-de*, behind.

Adjectives.—Adjectives precede the nouns they qualify; thus, *a-lêa ghayê*, the white horse; *djêd oldahat-ah-pah*, good women. The particle of comparison is the Aryan *ahahai* as in *Gurung*, *Tibbê*, etc; thus, *ah-de ahai de-he ahahai deahê apô ahahai*, his brother his sister than tall is, his brother is taller than his sister.

Pronouns.—The following are the personal pronouns:—

<i>ga</i> , I.	<i>ah</i> , thou.	<i>ahai</i> , he.
<i>ga</i> , by me.	<i>ah</i> , <i>ahai</i> , <i>ahga</i> , by thee.	<i>ahai-ah</i> , by him.
<i>gah-de</i> , my.	<i>ahai-de</i> , thy.	<i>ahai-de</i> , his.
<i>ah-ah</i> , <i>ah</i> , we.	<i>ahga</i> , <i>ahgaah</i> , you.	<i>ahai-ahga</i> , <i>ahai-ah-pah</i> , they.
<i>ah</i> , by us.	<i>ahai</i> , by you.	<i>ahai-ahga-ah</i> , by them.
<i>ahai-de</i> , our.	<i>ahga-de</i> , your.	<i>ahai-ahga-de</i> , their.

Te-ahga-de, their, is perhaps the positive plural of the Demonstrative pronoun *de*, that. It seems however probable that *ah* and *ah* are interchangeable as in other connected forms of speech. Moreover, the handwriting of the original list is so indistinct that it is often impossible to distinguish between *a* and *ah*. The plural forms of the second person properly belong to the singular.

Demonstrative pronouns are *ah*, this; *ah*, and *de*, that.

Interrogative pronouns are *ah*, who? *ah-ah*, what? *ah-ah*, how much? how many? *Kah-dein*, whom (-from), is probably Aryan.

Verbs.—The verb substantive is apparently *de*; compare *Nêwari* and *Pahar*. *Gah ah-ah-de*, I am, seems to mean 'I sitting am.' The forms *ahai*, is; *ahga*, was, are probably Aryan.

Finite verb.—The verb substantive plays a considerable rôle in the inflection of finite verbs. There is apparently a strong tendency to distinguish the person of the subject by inserting pronominal suffixes between the base and the verb substantive, as is also the case in other Nepalese languages. In the first person singular *a* and *ah* is inserted; thus, *ah-ah-de*, I am; *ah-ah-ahga*, I was. In *ah ah-ah-de*, thou art, *ah* is perhaps substituted for *ah*; compare *ah ah-ah-de-ahga*, thou wast. In *ah-ah-ahga*, I want, *ah* is used instead of *ah*.

The suffix *ah* is often used in a similar way in the second person; thus, *ah ah-ah-de*, thou art; *ah-ah-ahga*, thou wast. This suffix is, however, also useful in the first person; thus, *gah ah-ah-de*, I shall be; *gah ah-ah-de-ahga*, I may be.

In the plural we find *ah* in the first, and *ah* in the second and third persons; thus, *ah ah-ah-de*, we are; *ahga ah-ah-de-ahga*, you were; *ah-ah-ahga ah-ah-de-ahga*, they were.

Present time.—The base alone is sometimes used as a present tense; thus, *ah*, he; *nei pōh*, you strike. Usually, however, the copula *da* is added; thus, *ah-da*, he is, they are; *pōh-da*, he goes; *vō-da*, he comes; *pōh-da*, he strikes, they strike. The suffixes mentioned above can be inserted before this *da*; thus, *pō-ah-da*, I go; *pōh-mō-da*, then struck; *uōy ah-mō-da*, you are; *ai ah-t-da*, we are.

In the first person we also find a suffix *wa*; thus, *pō pōh-wa*, I strike. It is abbreviated to *a* before *da*; thus, *pō pōh-a-da*, I am striking.

In the second person we find a suffix *id* added to *da*, the fuller form of the copula *da*; thus, *uōy pō-id-da*, then went.

Pō-id in *ai pō-id*, we strike, is an ordinary verbal noun; see below.

Past time.—The various forms used in the function of finite tenses are properly verbal nouns. The literal meaning of *pōi ah-pō-da*, I am, is 'my sitting-my-being.' Such forms can of course occasionally also be used in the past; thus, *pō pōh-wa*, I have beaten; *pō pōh-a-da*, I had beaten. A real past can be formed by adding *ti-pō*, was; thus, *pōi ah-pō-ti-pō*, my sitting-my-was, I was; *ti-ti-pōi ah-t-id-ti-pō*, they were.

Another suffix of the past is *ngōy*; thus, *pōi gōng-ngōy*, I went; *uōy pō-ngōy*, then wanted; *pōi-ah pō-ngōy*, was-to struck, I am struck.

A suffix *hō* occurs in *tōh-hō*, was; *pō-hō*, went; and *uōy* is used in *uōy hōm-uōy*, then bought.

Future.—The present is also used as a future; thus, *pō pōh-wa*, I shall beat. The suffix *ai* in *pōi tōng-ai-da*, I may be; *pōi ah-t-id-ai*, I shall be, is probably the suffix of a participle or verbal noun.

Imperative.—The imperative is apparently formed by adding one of the suffixes *ā*, *āh*, *pō*; *āh*, *āh*; thus, *pō-ā*, go; *ah-pō*, eat; *hō-āh*, sit; *tōh-pō*, stand; *pōh*, beat; *ah-hō*, bind; *pōh*, give. The initial *h* and *p* of some of these suffixes perhaps belongs to the base.

Pōpō, give, probably contains the pronominal suffix of the first person and means 'give me.'

Verbal nouns and participles.—A verbal noun is formed by adding the suffix *ai*; thus, *tōh-ai*, to be; *pōi-ah pōh ah-t-id-ai*, was-to beating done-is, I shall be beaten.

Another verbal noun is formed by adding *wa-mō*; thus, *pō-wa-mō*, to strike. It contains the suffix *ai* which is used with the meaning of a participle or verbal noun. In *pōh-wa*, beating.

The suffix *ai* is probably identical with *āhā* in *pōh-āhā*, going. Compare *Sauwā āhā*, *Purk āhā*, etc.

Conjunctive participles are apparently formed by adding *tō-le* or *hō-le*; thus, *tōh-tō-le*, being; *pōh-pōh-tō-le*, having been; *pōh-wa-mō-tō-le*, having beaten.

Negative Particles.—The negative particle is a prefixed *mo*; thus, *mo-tōh*, not-is, no.

For further details the student is referred to the list of words on pp. 408 and ff. It should be borne in mind that the value of the preceding remarks entirely depends on the correctness of the various forms contained in the list.

LIMBU.

The Limbus are one of the principal tribes of Eastern Nepal. Their home is to the east of the Yakkha, and to the south-east of the Khamboi. They rank next to the Khamboi and above the Yakkha.

The Limbus call themselves Yik-shing-hi, and according to Major Seaker¹ they state that they and the Rais were once one people. Their history is stated to be written in a book called *Rhangpo*, i.e., *Family-tree*, of which copies are kept in some of the most ancient families. Such copies, when found by the Gurkhas, are always burnt, and the keeping of them is strictly forbidden.

According to Sir Herbert Dikely—

"The name Limbu, or Das Limbu, from the tea sub-tribe (really Tibetan) into which they are supposed to be divided, is used only by outsiders. Theims have no special name for the Limbus; they call all the tribes of the Indian side of the Himalaya by the general name Mungpa or dwellers in the moun. The Lepchas and Bhutias or Thibetans settled in Sikkim, Bikhim, and Nepal speak of the Limbus as Yung, because the two names or sub-tribes included in the class known as Limbapoots, emigrated to Eastern Nepal from the district of Yung in Tibet. Lepchas call them Chang, which may be a corruption of Yung. By other members of the Bikhim group they are addressed by the honorable title of *Yabak* or *Yabik*, a chief.

The Limbus, according to Dr. Campbell, "form a large portion of the inhabitants in the mountainous country lying between the Dud-Kosi and the Kosi rivers in Nepal, and are found in smaller numbers eastwards to the Mooki river, which forms the boundary of Nepal and Bikhim. In still fewer numbers they exist within the Bikhim territory, as far east as the Teak river, beyond which they rarely settle. In Bhutan they are unknown except as strangers." Holgren locates them, "between the Arun and the Mooki, the Singpho ridge being their boundary on the east. The Limbus themselves claim to have held from time immemorial the Thaka Kiroh valley on the upper waters of the Thaka Kosi river; and the fact that one of their sub-tribes bears the name Thakshibho suggests that this valley may have been one of their early settlements. They have also a tradition that five out of their thirteen sub-tribes came from Moos, while two others came from Yungmoo. The former group is called the Limbapoots, and the latter the Rhangpoots; but the term *poot* has in this case no bearing on language. All that can safely be said is that the Limbus are the oldest recorded population of the country between the Thaka Kosi and the Mooki, and that their features, slightly oblique eyes, yellow complexion, and hairlessness may perhaps afford grounds for believing them to be the descendants of early Tibetan settlers in Nepal. They appear to have mixed little with the Bhutias, but much with the Lepchas, who of late years have migrated in large numbers from Sikkim to the west."

We have no information about the number of speakers of Limbu in Nepal. Their number in Darjeeling and Bikhim has been estimated for the purpose of this Survey as follows:—

Number of speakers.		
Darjeeling	" " " " " " " " " "	14,616
Bikhim State	" " " " " " " " " "	20,000
	Total	34,616

At the last Census of 1901 speakers were returned from Darjeeling and Bikhim, and also from Jalpaiguri and Patana in the Bengal Presidency, and from Assam. The figures were as follows:—

Darjeeling	" " " " " " " " " "	14,569
Bikhim	" " " " " " " " " "	2,050
	Corrected sum	26,619

¹ Into this opportunity of introducing the most reliable estimates which have been rendered me in the preparation of the notes which follow by Major H. A. E. Seaker, I.O.O. Seaker sent me an excellent volume of the *Family-tree*, tables of the occupation of the Limbu rank, and numerous important additions to the sketch of Limbu government which I had prepared before writing his notes. The sketch pages are almost entirely based on these materials.

	Brought forward	£0,000
Jalpaiguri	1843	
Patna	45	
	<hr/>	
Total Bengal Presidency . .	1888	
Assam	1145	
	<hr/>	
GRAND TOTAL	3033	

The Limbu formerly possessed an alphabet of their own. A table of its characters was compiled by Lieutenant-General Mainwaring and published by Mr. A. Campbell in the *Bengal Journal* for 1835. The Limbu character is no longer in use, and no specimen has been forwarded to it.

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Hodgson was once occupied with a grammatical analysis of the Limbu dialect. His sketch of the language was not, however, finished. Major H. A. R. Seiler has lately taken up the study of the language. A grammar and vocabulary from his hand is under publication, and will amply compensate for Hodgson's failure to finish his work.

Major Seiler has learnt Limbu from a member of the *Pököph* tribe, which according to him are of the *Kist-Kotar*, while Sir Herbert Riley classes it under the head of *Likiep-Kotar*. To that latter Kotar belong the *Tamarkhetla* and the *Pigkoti*, while the *Pököph* and other tribes are of the *Kist-Kotar*. A version of the *Pököph* and a list of Standard Words and Phrases in *Tamarkhetla* Limbu have been kindly prepared for the purposes of this Survey by the *Nepal Darbar*. Another version of the *Pököph* and another list in the *Pigkoti* dialect have been forwarded from *Darjeeling*. These materials will be referred to in the ensuing pages, though the remarks which follow are mainly based on the materials mentioned above on p. 193, for which I am indebted to the kindness of Major Seiler.

Pronunciation.—Hard and soft consonants are often interchangeable; thus, *chil* and *phl*, which: *ch-m-pel* and *ch-m-lol*, his father.

L often interchanges with *r*, commonly in such a way that *L* is used after consonants, *r* after vowels: thus, *ch-räp-täp*, fat; *chil-lol*, one with; *ch-m-pel-röl*, with his father; *ch-m-pel-röl*, by his father, but also *ch-el-lol*, by his son.

ka sometimes interchange with *k*; thus, *khásh* and *kásh*, he. The *k*-forms are common in Tamarikáika.

Ch, *sh*, and *s* interchange in the suffix *ch* of the dual and plural.

There are no proper tones in Linéen. The so-called abrupt tone is probably intended in spelling such as *lép-ma*, and *lép-ma*, in, in *Pigouli*.

Articles.—There are no articles. The numeral *chik*, one, is sometimes used as an indefinite article; thus, *aché chik*, a servant. It is often preceded by *lep*; thus, *lep-chik pá*, a father. Instead of *lep-chik* we also find *ka-chik*. That latter form is used by dwellers near Thét. *Lacha*, a certain, is also used as an indefinite article; thus, *Méid méid-lá*, to a man.

Nouns.—**Gender.**—The natural gender is distinguished by using different words or by means of qualifying additions. Thus, *pá*, father; *má*, mother; *mechéché*, man; *mechéché*, woman; *pásh*, elder brother; *meché*, elder sister; *meché*, younger brother; *meché* *mechéché*, younger sister; *ka páchéché*, a stallion; *ka ká-m-má*, a mare; *pá páchéché*, a bull; *pá-má*, or *pá-ká-m-má*, a cow. The suffixes *ká-m-má*, male; *ká-m-má*, female, are only used to distinguish the gender of animals, and not in the case of human beings; thus, *préché ká-m-ká*, a male deer; *préché ká-m-má*, a female deer.

Number.—There are three numbers, the singular, the dual, and the plural. The dual is usually distinguished by means of the same suffixes as the plural. In *aché-m-má*, on the two cheeks, however, the suffix *má* is not a plural suffix, but probably a shorter form of the numeral *me-chi*, two.

The usual suffixes of the plural are *ka* and *ai*, or after *t*, *sh*; thus, *pa-ká*, fathers; *ai-ai* children; *pá má-ká*, cows; *pá-má-ai*, cows (generic), female cattle, also used loosely as a plural; *pá-chi*, cows, cattle (whether male or female). Both suffixes are sometimes combined; thus, *ka ka-ai*, horses; *pa ká-ai*, fathers, ancestors. Note *páshá*, i.e., *pásh-ká*, pigs.

Case.—A vocative is formed by adding *a*, before which a final vowel is sometimes dropped; thus, *a-m-t-á*, O my father; *a-ai-t*, O my son. Instead of *a* we also find *ré*; thus, *a-m-pá-ré*, O my father.

The subject and the object are usually indicated by means of pronominal suffixes added to the verb, and no suffix is therefore required after the nouns. Thus, *ai méché méchéché*, two sons were; *ai-mé ká ká-ai-ai*, his goods he divided among them; *ká-m-ká méché*, his father he said to him, he said to his father.

Often, however, suffixes are added to the nouns. A suffix *ka*, or, after vowels, *a*, is often added to a noun which is used as the subject of intensive verbs, as an object, and also as an indirect object; thus, *a-ai-a ai-ká-a*, my son was dying; *pásh ai-ai-ai ai-ká-a*, pigs' food to eat; *ká páchéché-ai ai-ká-ai*, he has done this work; *ká-ai-a ai-ai-ai*, his son having worn; *ká-m-ká pásh-ai ai-méchéché*, they finished eating the pig; *ká páchéché-ai ai-ká-ai méché méchéché ai-ká-ai*, this man soldiers-among I related to make with; *pá-ré ká-m-ai-ai ká-ká-ai*, father-by them-to divided-to them, the father divided among them. Instead of *ai* we also find *ai*; thus, *lép-lép ká-ká-ai ká-ká-ai ai-ré-má*, his being better kill; compare also *ka-ma*, to a horse. The suffix *ka*, etc., is probably only an emphasizing particle and has nothing to do with the distinction of case.

Another suffix *ai* or *ré* is sometimes used to denote the direct or indirect object. It should be compared with Tibetan *ka*. Thus, *ai-ká-ai méchéché-ai ká-m-ká páshá*.

our-child woman two-acc we-go, we go to see our daughter; 10-old man-ill, to a man; 3c-at-ill, to a house. The noun suffix is commonly used to denote the subject of transitive verbs; thus, *páak-i-l-míid*, the younger-by mid-in-him; *pá-i-l ák-téed*, father-by divided-to-them, the father divided among them. Compare also *sít-té-vé ák-téed*, ropes-with bind-him, where *vé* denotes the instrument. In Korean such as 3c-at-ill, to a house, by a house, it is occasionally added to another suffix at or t.

Forms such as *se-mi-ŋ* can also be used as a kind of locative, meaning 'on the horse,' etc. The usual suffix of the locative is, however, *gə* (4, 20) or *ni*; thus, *piŋ-gə* and *piŋ-gə-ŋ* and *piŋ-gə-ŋ*, in a country, into a country; *gə-ŋ-gə* and *gə-ŋ-gə-ŋ*, in, into, the field; *ŋ-gə-ŋ-gə*, in his mind; *ŋ-gə-ŋ* in his house. Another form of the same suffix is apparently *ni*; thus, *se-gə-ŋ-gə* (20), *ŋ-gə-ŋ* (from). Compare the terminative suffix of Tibetan. A compound suffix of the locative is *ŋ-gə-ŋ* or *ŋ-gə-ŋ*, which sometimes also occur as *ŋ-gə-ŋ*, *ŋ-gə-ŋ*, *ŋ-gə-ŋ*, *ŋ-gə-ŋ*, respectively; thus, *ŋ-gə-ŋ* is a correlative.

The suffix of the ablative is *ad*; thus, *hoyō-ad*, here-from; *on-ō-ad*, from on a horse; *uqpaq-ō-ad-aq*, from in the folds; *uñuqpaññi-ō-ad*, from the wall, and so forth.

The genitive is expressed by adding possessive prefixes to the governing noun; thus, *ka'-ni-ka ka'-ten-ka*, thy-father his-house-in, in thy father's house. The governing word is often followed by the suffix *-ni* or *-ni*; thus, *ka'-ni-ka ka'-ni-ka*, one man to his son; *ka'-ni-ka ka'-ni-ka*, home-to its-middle, the house's middle; *ka'-ni-ka ka'-ni-ka*, tree-to ka'-ni-ka, under the tree. The usual form of this suffix in the genitive is, however, *-ni*, as: *ka'-ni-ka ka'-ni-ka*, one man to his son; *ka'-ni-ka ka'-ni-ka*, home-to its-middle, the house's middle; *ka'-ni-ka ka'-ni-ka*, tree-to ka'-ni-ka, under the tree. The usual form of this suffix in the genitive is, however, *-ni*, as: *ka'-ni-ka ka'-ni-ka*, one man to his son; *ka'-ni-ka ka'-ni-ka*, home-to its-middle, the house's middle; *ka'-ni-ka ka'-ni-ka*, tree-to ka'-ni-ka, under the tree.

The suffix *hi*, *rō* is connected with the postposition *hōi*, *rōi*; thus, *hōi-hōi*, one-with; *hōi-n-pō-rōi*, his-father-with; compare also *rō* in *n-ō-pō-rōi* *hōi-hōi-n-pō*. I will say to my father, and the suffix *rō* mentioned under the head of locative, above. Other postpositions are *lāp*, for the sake of; *dōdō*, before; *hōpōp* and *hōpōi*, before (time and place); *spōng*, behind; *hōōōp* and *hōōōi*, near, etc. The final *ng* in some of these forms is perhaps a suffix of the locative.

Adjectives.—Adjectives are very commonly followed by the suffix *-ed*, forming *-ed*: thus, *wise*, *wise-ed*, feminine *wise-ed*, good; *kind* and *kind-ed*, his *kind* son. By prefixing *be-* such adjectives are turned into nouns; thus, *be-wise-ed* and *be-kind-ed*, the good ones.

Adjectives sometimes precede and sometimes follow the noun they qualify. They usually precede it in the plural. They can be inflected for number; thus, *scoti* *scoti* (*scoti* for *scoti*) *scoti*, two good men.

The particle of comparison is *mā-hi*, i.e., a fuller form of the ablative suffix *mā*; thus, his *mā-hi* *adhiṇa* (*ādhiṇa*) *mā-hi*, this from that (more) good, this is better than that; *khar-ten hi-mā-si-vat-takādi hi-mā-si-vat-takādi mā-hi* played *mā*, him-of his-brother his-*vajra* from tell is : *hi-mā-si* used *mā-hi*, all from I used, I am best of all.

The Khru particle *khanda* is sometimes used instead of *naid*; thus, *khid khanda* *naid* *naid* (44-44) all have good good clothes. The best clothes.

Numerals.—The first numerals are given in the list of words. Addition is effected by placing the smaller after the higher numeral. Multiplication, on the other hand, is indicated by prefixing the multiplier. Thus, *six* and *five* would thus add, *four*-two

years reached, I am forty-two years old; *shihung shih*, ten one, eleven; *shun-long*, three-ten, thirty; *li-pip*, four-ten, forty; *sh-ship*, sixty; *sh-pip*, seventy; *pe-ship*, eighty; *moat shih li-pip sh-sh*, one hundred and forty-seven. Note *sh-ship*, hundred; *ship-moat*, two hundred; *ship-shih*, four hundred; *shihung ship*, or *paish shih*, thousand; *shung ship*, or *paish moat*, two thousand. It will be seen that a prefixed *ship* usually means 'ten,' but a prefixed *ship* usually 'hundred.'

The numerals sometimes precede and sometimes follow the word they qualify.

There are no ordinal numbers. The Aryan *paish*, first; *sh-sh*, second, etc., are used, and, on the whole, the old limitations are gradually being replaced by Aryan forms.

Multiplicatives are formed by adding *long* or *rong* to the cardinals; thus, *shun-long*, three times; *sh-rong*, five times. It will be seen that the final *sh*, *sh*, of the cardinals is dropped before *long*. At the same time other forms are sometimes retained; thus, *pe-sh*, eight, but *pe-sh-long*, eight times. Note *paish-shih-long* and *shih-long*, once; *sh-rong*, twice; *sh-sh-long* *sh-sh long*, twelve times, etc.

Zero is expressed by *shup* (compare *shup-mat*, to be absent), or, more generally, by the Aryan *shun* or *shung*.

Fractions of fractional numbers are *sh-sh-sh* or *sh-sh-shung*, one half; *sh-sh-sh-sh* or *sh-sh-sh-sh*, or *sh-sh-sh-sh*, or *sh-sh-sh-sh*, one fourth; *sh-sh-sh-sh-sh*, one fourth; *sh-sh-sh-sh-sh*, one and one fourth; *shihung sh-sh-sh-sh* (or *sh-sh-sh*) *sh-sh-sh-sh*, three fourths, and so forth.

PRONOUNS.—The following are the personal pronouns:—

<i>shup</i> , I.	<i>shun</i> , thou.	<i>sh-sh</i> , he.
<i>sh</i> , my.	<i>sh-sh</i> , thy.	<i>sh-sh</i> , his.
<i>sh-sh-sh</i> , I and thou.	<i>sh-sh-sh</i> , you two.	<i>sh-sh-sh</i> , they two, they.
<i>sh-sh-sh-sh</i> , I and he.		
<i>sh-sh</i> , I and you.	<i>sh-sh</i> , you.	
<i>sh-sh-sh</i> , I and they.		

The usual case suffixes can be added; thus, *shup-sh*, of me; *shup-sh*, in me, mine; *sh-sh-sh*, of thee; *sh-sh-sh*, of you; *sh-sh-sh*, of him; *sh-sh-sh-sh*, to them, etc. There are several other forms of the third person. *Sh-sh* is only used of persons absent; *sh* denotes a person present, but a little further off; *sh-sh-sh* is used of persons present; *sh-sh* often has a somewhat contemptuous meaning. It often takes the form of *sh-sh*, just as *sh-sh* occurs in addition to *sh-sh*. Note forms such as *sh-sh-sh*, to him, by him; *sh-sh-sh*, his, etc.

The dual and the plural of the third person have the same form. The suffix *sh* is probably an old dual-suffix. It is, however, identical with the plural suffix *sh*. *Sh* is a plural suffix.

The short forms *sh*, my; *sh-sh*, thy; *sh-sh*, his, her, his, are used as pronominal prefixes. Thus, *sh-sh*, my son; *sh-sh*, thy son; *sh-sh*, his son; *shup-sh-sh*, I my-son-for, for my sake; *sh-sh-sh-sh-sh*, for his sake. A nasal is often inserted before a following mute consonant. Thus, *sh-sh-sh-sh*, his mother's brother; *sh-sh-sh-sh-sh*, wife-of (their mother); *sh-sh-sh-sh-sh*, my friends; *sh-sh-sh* and *sh-sh-sh*, my father; *sh-sh-sh-sh-sh*, his father's younger brother.

It will be seen that the personal pronoun which we translate as a possessive is often put in the nominative before such prefixes. The prefixes themselves in reality replace

the genitive suffix. Limbu in this respect not only agrees with other Nepal languages such as Khambo and Yakkha, but also with an important group of Tibeto-Burman languages in Farther India, viz., the so-called Kuki-Chin group.

The personal prefixes are also, as in Khambo the case in the Kuki-Chin languages, used in connection with verbs, in order to denote the subject, and partly also the object. See the remarks under the head of verbs below.

The prefixes of the third person are also used as demonstrative pronouns; thus, *šān*, that. The nearer demonstrative is *šān*, this.

Interrogative pronouns are *šā*, *šā*, and *šā*, who? *šā* and *šā*, what? *šā*, how-much? *šā*, where, from what place? *šā*, of what kind? Thus, *šā*, who is it? *šā*, what is it? *šā*, which is thy clan? *šā*, how-many years have thou-reachedst? *šā*, how old are you? *šā*, what kind of Kōlombi are you?

According to Major Senter, there is sometimes a slight difference of dialect. Thus Pakpā *šā*, who? *šā*, what? *šā*, how-much? *šā*, where, from what place? *šā*, of what kind? Thus, *šā*, who is it? *šā*, what is it? *šā*, which is thy clan? *šā*, how-many years have thou-reachedst? *šā*, how old are you? *šā*, what kind of Kōlombi are you?

Indefinite pronouns are formed by adding *šā* to interrogatives; thus, *šā*, any-thing; *šā*, any-one, by anyone. Note also *šā*, a certain.

There are no indigenous relative pronouns. Participles are used instead; thus, *šā*, the-being-one before being. Aryan loan-words are, however, also used, and relative clauses are then formed as in Aryan languages; thus, *šā*, the property which I shall get, this property which my-son I-get, the share of the property which I shall get; *šā*, the-better which thou thou-matched-for-it, the better which you cared for; *šā*, the-youngest son had, as the-youngest son had said.

Verbs.—The Limbu verb presents a complicated picture, the subject and the object being often indicated by means of personal prefixes and suffixes added to the verb. In other respects the verb is, as in the case in most Tibeto-Burman languages, essentially a noun. Thus, the suffix *šā* or *šā*, which is identical with the suffix added in the dual of personal pronouns and in the plural of nouns and of the prefixes of the third person, is added to a verb the subject of which is in the dual. Compare *šā*, thou goest; *šā*, you two go; *šā*, he becomes; *šā*, they two become.

We have seen above that personal prefixes are used before nouns governing a genitive; thus, *šā*, thy-son, then thy-son, thy son. An exactly corresponding form is *šā*, then thy-being, then art. Such forms can be considered as two nouns, one governing the other in the genitive. The use of prefixes and suffixes is, however, much more extensive with verbs than in the case of nouns.

Voices.—There can be said to be three voices, an active, a passive, and a middle. The difference between the active and the passive, which latter form is always used in the case of intransitive verbs, is deeply affected by adding suffixes denoting the object to the active. Several active forms are, however, wanting and replaced by the corresponding passive ones. Thus, *šā*, he strikes me, literally means 'I am struck.'

The middle is formed by adding *sing* or *ching* to the passive or intransitive form in the singular and the third person plural. In the dual a suffix *ae* is inserted before the dual suffix *ch*, and in the first and second persons plural *ae* is added. The verb *hit-sing*, to strike, accordingly forms its middle as follows:—

Sing. 1 <i>hit-sing</i> .	Dual 1 incl. <i>hit-sing-ae-ch</i> .	Plural 1 incl. <i>hit-sing-ae</i> .
2 <i>hit-sing</i> .	1 excl. <i>hit-sing-ae-ch</i> .	1 excl. <i>hit-sing-ae</i> .
	2 <i>hit-sing-ae-ch</i> .	2 <i>hit-sing-ae</i> .
3 <i>hit-sing</i> .	3 <i>hit-sing-ae-ch</i> .	3 <i>hit-sing-ae</i> .

The middle is also used as a reflexive form, and further in forms such as *hit-ching*, he carried on his back.

Subject and object.—It has already been remarked that the subject and the object are often indicated by means of pronominal prefixes and suffixes added to the verb. If more than one prefix is used at the same time, the first person precedes the second, and the second the third; thus, *hit-sing*, my-they-striking, you strike me; *hit-sing*, my-they-striking, they strike thee.

It has already been remarked that active-transitive forms are commonly distinguished from such as are passive intransitive. Limbu does not, however, possess compounds of active and passive forms. Intransitives always take the passive form, and the same is also the case with many active forms of transitive verbs.

A subject of the first person singular is indicated by adding *ang*, or, after vowels *ag*; thus, *hit-sing*, I went; *hit-sing*, I strike him; *hit-sing-ae*, I strike you two. Instead of *ang* we find *ae* in the present tense of intransitive and passive verbs; thus, *hit-sing*, I go; *hit-sing*, I arise; *hit-sing-ae*, I am dying; *hit-sing*, I am struck by him. This *ae* is perhaps simply the copula; compare *hit-sing-ae*, I strike him. It is, however, also possible that *ae* has been derived from (a) *ang*, I, for a preceding soft sound is sometimes hardened before this *a*; thus, *hit-sing*, I go, but *hit-sing*, he went.

A subject of the first person singular is not marked if the object is of the second person singular; thus, *hit-sing*, I strike thee. The form *hit-sing-ae-ch*, I strike me and thee, is identical with the first person plural of the middle.

The suffix *ang*, *ag*, is also used to denote an object of the first person singular if the subject is of the second person singular past or imperative, or the third person singular or plural of the past. Thus, *hit-sing-ang*, struck me; *hit-sing-ang*, give me; *hit-sing*, he struck me; *hit-sing-ang*, they struck me. *Ang* is replaced by *ae* in the corresponding forms of the present; thus, *hit-sing-ae*, struck me; *hit-sing-ae*, strikes me; *hit-sing-ae*, they strike me. Such forms are properly passive. If the subject is of the second person dual or plural, *ae* is prefixed; thus, *hit-sing-ae*, you two strike me; *hit-sing-ae-ch*, strike me ye two; *hit-sing-ae-ch*, you struck me. Forms such as *hit-sing*, they two strike me; *hit-sing*, they two strike me, are simply the dual of the base and do not contain any suffix indicating the object.

A subject of the second person singular is indicated by prefixing *hit-* to the verb; thus *hit-sing*, you go; *hit-sing*, you strike; *hit-sing*, didst thou. In the imperative a suffix *ae* or *ag* is used instead; thus, *hit-sing-ae*, become; *hit-sing-ae*, strike me; *hit-sing-ae*, give me.

The suffix *ae* is also used to denote an object of the second person singular if the subject is of the first person singular; thus, *hit-sing*, I strike thee. Such forms are probably originally passive; compare *hit-sing*, thou who art? *hit-sing*, thou who art? *hit-sing*, thou

aria boxer. The same is also the case with forms such as *ʔ-ʔip*, he strikes thee; *ʔ-ʔip-ʔ*, he struck thee; *ʔ-ʔ-ʔip*, they strike thee, etc. Other forms do not contain any suffix to denote an object of the second person singular; thus, *ʔip-ʔ-ʔip*, we strike or struck thee; *ʔip-ʔ-ʔip-ʔ*, we two strike, or struck, thee. Compare the forms registered above under the head of the middle voice.

A subject of the third person singular is not indicated by means of any prefix or suffix; thus, *ʔip*, he goes; *ʔ*, he went; *ʔip-ʔip*, he strikes us, etc.

An object of the third person singular is indicated by suffixing *ʔ*, *ʔ*, *ʔ*, *ʔ*, or *ʔ*. I am unable to see any law regulating the use of the various consonants preceding the *ʔ*. The actual suffix is probably *ʔ*, and the various consonants preceding it apparently belong to the past. Thus, *ʔip-ʔ*, he did it; *ʔ-ʔip-ʔ*, they strike him; *ʔ-ʔ-ʔ*, he sent him; *ʔ-ʔ-ʔ*, he finished eating it; *ʔ-ʔ-ʔ*, he smelt him; *ʔ-ʔ-ʔ-ʔ*, he feared-him-died-him, he was dying by fear of him; *ʔ-ʔ-ʔ*, I finished him; *ʔ-ʔip-ʔ*, you two strike him; *ʔ-ʔ-ʔ*, they two finish him. The two last instances show that this *ʔ* supersedes the final *ʔ* of the dual suffix *ʔ*, *ʔ*, compare *ʔ-ʔ-ʔ*, you two become; *ʔ-ʔ-ʔ*, they two finish. The suffix *ʔ* is, on the other hand, dropped in the imperative; thus, *ʔip-ʔ*, strike him; dual *ʔip-ʔ-ʔ*, plural *ʔip-ʔ-ʔ*.

A subject of the first person dual including the person addressed is indicated by prefixing *ʔ* and suffixing the dual *ʔ-ʔ* or *ʔ-ʔ*; thus, *ʔ-ʔ-ʔ-ʔ*, I and thou go; *ʔip-ʔ*, we went; *ʔ-ʔ-ʔ-ʔ*, we were, etc. The final *ʔ* is superseded by the *ʔ* indicating an object of third person; thus, *ʔ-ʔip-ʔ*, we strike him; *ʔ-ʔip-ʔ-ʔ-ʔ*, we struck him.

An object of the inclusive first person dual is expressed in the same way if the subject is of the third person; thus, *ʔ-ʔip-ʔ*, he strikes thee and me; *ʔ-ʔip-ʔ*, they, or they two, strike thee and me. Such forms are in reality passive. The reflexive form is used with a subject of the first person; thus, *ʔ-ʔip-ʔ-ʔ*, I strike us two. If the subject is of the second person, an object of the first person dual or plural is simply indicated by prefixing *ʔ*, the prefix of the first person singular; thus, *ʔ-ʔ-ʔip*, thou, you two, or you, strike us two, or us; *ʔ-ʔip ʔ*, strike us two, or us. In such cases there does not appear to be any difference between such forms as include and exclude the person addressed.

A subject of the first person dual, when the person addressed is excluded, is indicated by adding *ʔ-ʔ* or *ʔ-ʔ*; thus *ʔ-ʔ-ʔ-ʔ*, we two go; *ʔ ʔ ʔ*, we went; *ʔip-ʔ-ʔ*, we strike you. The *ʔ* indicating an object of the third person is substituted for the *ʔ* of *ʔ-ʔ*, *ʔ-ʔ*; thus, *ʔip-ʔ-ʔ*, we two strike him; *ʔ-ʔ-ʔ-ʔ-ʔ*, we two finished him.

An object of the exclusive first person dual is indicated by means of the same suffix if the subject is of the third person singular or plural; thus, *ʔip-ʔ-ʔ-ʔ*, he struck us two; *ʔ-ʔip-ʔ-ʔ*, they strike us two. Such forms can just as well be translated 'we two were struck,' 'we two are struck by them,' respectively. If the subject is of the first or second person, an object of the exclusive first person dual is expressed in the same way as if the person addressed is included.

A subject of the second person dual is indicated by prefixing *ʔ* and suffixing *ʔ* or *ʔ*, the final *ʔ* being dropped before the *ʔ* denoting an object of the third person. Thus, *ʔ-ʔ-ʔ*, you go; *ʔ-ʔ-ʔip-ʔ-ʔ*, you struck me; *ʔ-ʔip-ʔ*, you strike him. The prefix *ʔ* is used alone, a. n., the second person singular is substituted for the second person

plural, if the object is of the first person dual or plural; see above. In the imperative the prefix *š'* is dropped, and the final *oti*, *at* is replaced by *oti*, *at*, respectively; thus, *páti-oti* and *pá-at*, go ye two; *š'-šip-ti-oti*, strike me, us, us two; *šip-ti-oti-at*, strike them two, etc.

The same forms are also used to denote an object of the second person dual with a subject of the third person; thus, *š'-šip-ti-oti*, he struck you two; *š'-má-šip-ti-oti*, they struck you two. Such forms can, of course, just as well be translated 'you two were struck,' 'were struck by them,' respectively. If the subject is of the first person, an object of the second person dual is expressed in the same way as if it were of the second person singular. If the subject is of the first person singular, however, *oti* is added to the *at* denoting the second person singular, and the termination *ag* of the first person singular is omitted. Thus, *šip-m-oti-ag*, I strike, or struck, you two; *šip-m-oti-gá*, we two strike, or struck, you two.

A subject of the third person dual is expressed by adding the dual suffix *at* or *oti* to the base; thus, *pá-pá-at*, they two become, *má-pá-oti* or *má-pá-at*, they two were. The final *i* is dropped before the *at* denoting an object of the third person; thus, *šip-a-at*, they two strike him.

There is not a complete set of forms in this person. The intransitive forms are used, without any indication of the object, if it is of the first person singular or dual excluding the person addressed; thus, *šip-at*, they two strike me, or me and him. If the object is of the first person plural, or of the second person, the corresponding forms of the third person plural are used instead; thus, *š-má-šip*, they two, or they, strike us two; *š'-má-šip-at*, they two, or they, strike them; thus also *š-má-šip-at*, they two, or they, strike them and me. Note *má-šip*, they two strike me and him; but *má-šip-at-gá*, they (plural) strike me and him.

An object of the third person dual or plural is indicated by adding *at* to the *at* denoting an object of the third person singular; thus, *š'-šip-ti-at*, they struck them; *má-pá-oti-at*, he made them play; *šip-at-at*, they two struck them, etc. The suffix *ag* of the first person singular and the suffix *m* of the first and second persons plural are put both after *at* and *at*; thus, *šip-ti-ag-at-ag*, I feasted them; *šip-ti-m-š-má-at*, we strike them. In the second person singular of the imperative the termination is *at* and not *oti*; thus, *šip-ti-at*, strike them two.

A subject of the first person plural including the person addressed is indicated by prefixing *š*; thus, *š-pá-pá*, I and you go; *š-pá-pá-at*, we became. Such forms are never used with an object of the first or the second person. If there is an object of the third person, *m* is added to the suffix of the object; thus, *š-šip-ti-m*, we strike, or struck him; *š-šip-ti-m-má-m*, we strike, or struck them.

The prefix *š* is also used to denote an object of the inclusive first person plural; thus, *š-má-šip*, them, or you, strike me; *š-šip-at*, he struck me; *š-má-šip*, they strike me. Such forms are properly passive. If the subject is of the first person singular, an object of the first person plural is indicated by adding *m-oti*; thus, *šip-m-oti-ag*, I strike me.

If the person addressed is excluded, the suffix of the first person plural is *ipá* in intransitive and passive verbs; thus, *pá-pá-gá*, we go, we went; *pá-pá-gá*, we became; *má-pá-gá*, we were. With an object of the second person the corresponding suffix is *š-at-gá*, and it is *m-š* if there is an object of the third person; thus, *šip-š-at-gá*, we

strikes, or struck, then, or you two, or you; *híp-tá-m-hí*, we strike, or struck, him; *híp-tá-m-tá-m-hí*, we strike, or struck, them.

An object of the exclusive first person dual is indicated by adding *t-pá*, then, *híp-tá-t-pá*, he strikes us; *má-híp-tá-t-pá*, they strike us. Such forms are properly passive. Corresponding forms with a subject of the first or second person do not appear to exist.

A subject of the second person plural is indicated by prefixing *h'* and suffixing *m-t*, before which a final vowel is often dropped. Thus, *h'-pá-pá*, you go; *h'-pá-h-t*, you became; *h'-híp-tá*, you strike me. If there is an object of the first person, the final *t* is apparently dropped in the present; thus, *h'-h'*-*híp*, you strike me, or us. 'An *m* is substituted for *t*, if there is an object of the third person: thus, *h'-híp-tá-m-tá-m*, you strike them. The same *m* is used in the imperative of transitive verbs before the suffix of the second person plural, which is in that form *má*; thus, *híp-tá-m-má*, strike ye him; *h'-híp-tá-m-má*, strike me, or us; *híp-tá-m-tá-má*, strike them.

A subject of the third person plural is marked by adding the prefix *má*; thus, *má-pá-pá*, they go; *má-há-há*, they were playing; *h'-má-híp-tá-tá*, they struck us, etc.

Verbs substantive.—Several bases are used as a verb substantive. *á* is used in all persons and numbers; thus, *má-pá má-tá tá-tá-tá-pá-tá*, I am down; *h'-á*, I am alive. Other bases used in the same way are *hí* and *hí*, *má*, *má-hí*, *hí* and *hí-pá* (first person plural) *má-pá* (second person plural), *má-tá* (second person dual), etc. The verb *h'-má*, to be, is also used as a copula. It takes the form *má* after vowels. The present tense is *h'* or *má* throughout; the past is *h'-má*, which is regularly inflected. The verb *h'-pá-má*, to become, is often used in a similar way. It forms its past tense in *má* or *hí*; thus, *pá-h-má* or *pá-má-má*, I became. A similar verb is *má-má*, to be present, to remain, to be, past *má-pá*. The table which follows registers the present and past of this verb:—

	SINGULAR.		PLURAL.		FEMAL.	
	Present.	Past.	Present.	Past.	Present.	Past.
1. <i>má</i> .	<i>má-tá</i>	<i>má-pá-má</i>	<i>má-má-pá</i>	<i>má-pá-má-pá</i>	<i>má-tá-pá</i>	<i>má-tá-pá</i>
2. <i>má</i> .			<i>h'-má-má</i>	<i>h'-má-pá-má</i>	<i>h'-má</i>	<i>h'-má-pá</i>
3.	<i>h'-má</i>	<i>h'-má-pá</i>	<i>h'-má-má</i>	<i>h'-má-pá-má</i>	<i>h'-má-pá</i>	<i>h'-má-pá</i>
4.	<i>má</i>	<i>má-pá</i>	<i>má-má</i>	<i>má-pá-má</i>	<i>má-má</i>	<i>má-má-pá</i>

Finite verb.—The inflection of the finite verb is comparatively simple, allowing for the difficulties resulting from the use of the prepositional prefixes and suffixes. There are only two real tenses, a present which is also used as a future, and a past.

Present tense.—The base *á* is used as a present tense; thus, *pá-tá*, I go; *h'-pá-pá*, then goest; *pá-pá*, he goes; dual 1 incl. *h'-pá-há*, 1 excl. *pá-há-pá*; 2 *h'-pá-há*; 3 *pá-há*; plural 1 incl. *h'-pá-pá*; 1 excl. *pá-pá-pá*; 2 *h'-pá-pá*; 3 *má-pá-pá*.

In the case of transitive verbs the same form is often used in the present and past tense. Some of these seem to belong to the present, while others appear to be originally

forms of the past. To the former class belong some forms where the subject is of the first person and the object of the second, and which mean to be closely connected with the forms registered above under the head of middle voice. Such forms are *šip-eš*, I strike thee; *š-šip we-eš*, I strike us two; *šip-we-eš-eg*, I strike you two; *šip-we-eš-eg*, I strike you, or us; *šip-we-eš-eg-eš*, we two strike thee, or you; *šip-eš-eš*, we strike thee, or you.

To the second class, which seems to contain forms originally belonging to the past tense, belong all those forms which contain an object suffix of the third person if the subject is of the singular or the plural; thus, *šip-tš-eg*, I strike him; *we-šip-tš-eš*, they strike them. The same is the case if the object is of the second person plural and the subject of the third person; thus, *š'šip-eš*, he strikes you; *š'-we-šip-eš*, they two, or they, strike you. A form of the same kind is, finally, the third person singular with an object of the exclusive first person plural; thus, *šip š'eg*, he strikes us.

All other forms of the present are quite regular. Thus, *š'-šip-eš*, thou strikest me; *š'-š'šip*, thou strikest us; *š'-šip*, thou art struck by him; *š-šip-eš*, we two are struck by him; *š-šip-eš*, we two strike him, and so forth.

A kind of present definite is formed by adding *š*, *šš*, *ššš*, or other forms of the copula to the present; thus, *š-eš š-šip-eš*, we are dancing; *šš-eš šip-eš*, he is dancing; *we-šip-eš šš*, they are dancing; *šš-eš šip-eš š'-we-šš*, where do you live?

Past time.—The *have* alone is sometimes used as a past tense; thus, *š'-eg*, wentest; *eg*, went. Commonly, however, an *š* is added, thus, *šeg-eš*, went; *šeg-eš*, arose. This *š* is always dropped before prepositional suffixes beginning with vowels; thus, *šeg-eg*, I went; *ešeg-eg*, I did it.

The suffix *š* is commonly preceded by a consonant. I have noted the following: - *šš*, *š*, *š*, *r*, *š*, and *š*. Thus, *šeg-šš-eš*, he sent him; *šš-eš*, he ran; *šip-š-eš*, he struck me; *šip-š-eš-eg*, I struck him; *we-š-eš*, he finished eating it; *šš-eš*, he arrived; *šš-eš*, he came; *šeg-š-eg*, I finished him; *šš-eš*, he ordered; *ššš-eš-eg*, I found him; *ššš-šš*, he became, and so on.

The suffix *š* is also dropped before the copula *š*; thus, *šeg-š*, he went; *šeg-š*, he arose; *ššš-eš*, he came.

A final consonant is often changed in the past. Thus *š* is dropped in *šš-eš*, to finish, past *šš-eš*; *eg* is changed to *š* in *šeg-eš*, to become, past *šš-eš*, becomes; *šip-eš*, to dance, past *šš-eš*, he danced, etc.

A perfect is formed by adding *ššš* to the past; thus, *ššš-eg-eg-ššš*, I have found him; *eg-š'-šeg-ššš-eš*, thou hast caused them to kill; *ešeg-ššš*, he has done.

A pluperfect is formed by adding *ššš-eš* or *šššš-eš* to the past; thus, *š'-ššš-eš*, he had said.

Other periphrastic forms of the past are *ššš-šš-ššš*, he has been dead; *šš-eš-ššš* *eg*, he is *ššš-eš-ššš*, he was lost; *šššš-eš*, he was found by us; *šip-ššš-eš*, we were hunting him; *šip-ššš-eš-eš*, were hunting them, and so on.

Imperative.—The imperative is formed by adding *š*, before which the same consonants can be used as in the case of the past tense, with which the imperative mainly agrees in form. Thus, *šeg-š*, go; *šeg-š*, sit; *šš-š*, give; *ššš-š*, run.

In the dual *eš* or *eš*, and in the plural *eg* is added; thus, *šeg-šš*, *šeg-šš*, go ye; *ešeg-šš*, *ešeg-šš*, sit; *šeg-šš*, *šeg-šš*, give ye, and so on.

A corresponding first person dual and plural is formed by adding *et*, *i*, respectively ; thus, *pe-et*, let us two go ; *pe-i*, let us go. In *et-et-et*, let us eat, the infinitive is used instead, and in *etang*, let us become (merry). The base alone is employed as an imperative.

An object is indicated by inserting the usual prefixes and suffixes ; thus, *pe-e-ang-et*, give me ; *et-et-ang-e*, make me ; *e-et-et-et*, divide to me ; *et-et-e-et*, put it on him ; *et-e-et-et*, kill it, etc. The form *pe-ang-et*, give me, shows that *e* is often replaced by *et* after *ng*.

A negative imperative is expressed by prefixing *et* and suffixing *et*, or, after *ng* *et* in the singular, *et-et* in the dual, and *et-et-et* in the plural. Thus, *et-et-et-ang-et*, do not call me ; *et-et-et-et-et-et*, do not go to see him. If there is already a prefix indicating the object, *et*, or, before labials, *et*, is added to this prefix, and *et* is not used. The table which follows registers the principal forms of the imperative of *lip-et*, to strike.

	SINGULAR.		DUAL.		PLURAL.	
	Positive.	Negative.	Positive.	Negative.	Positive.	Negative.
me	<i>lip-ang-et</i>	<i>et-et-lip-ang-et-et</i>	<i>e-lip-et-et</i>	<i>et-et-lip-et-et-et-et</i>	<i>e-lip-et-et-et</i>	<i>et-et-lip-et-et-et-et-et</i>
thee	<i>lip-ang-et</i>	<i>et-et-lip-ang-et-et</i>				
him	<i>lip-et</i>	<i>et-et-lip-et-et</i>	<i>lip-et-et</i>	<i>et-et-lip-et-et-et</i>	<i>lip-et-et-et</i>	<i>et-et-lip-et-et-et-et</i>
us two or us	<i>e-lip-et</i>	<i>et-et-lip-et-et</i>	<i>e-lip-et-et</i>	<i>et-et-lip-et-et-et</i>	<i>e-lip-et-et-et</i>	<i>et-et-lip-et-et-et-et</i>
you two or you			<i>lip-et-et-et</i>	<i>et-et-lip-et-et-et-et</i>	<i>lip-et-et-et-et</i>	<i>et-et-lip-et-et-et-et-et</i>
them two or them	<i>lip-et-et</i>	<i>et-et-lip-et-et-et-et</i>	<i>lip-et-et-et-et</i>	<i>et-et-lip-et-et-et-et-et</i>	<i>lip-et-et-et-et-et</i>	<i>et-et-lip-et-et-et-et-et-et</i>

An *e* can be added to the positive imperative, if the action is desired to take place after some time ; thus, *lip-ang-e-et*, strike me in a little while.

Verbal nouns and participles.—The suffix *et* is commonly used in order to form an infinitive or verbal noun ; thus, *et-et*, to divide ; *et-et*, to carry on one's back ; *et-et*, to lift up ; *et-et-et*, to feed ; *ang-et-lip-et-et* and *et-et-et-lip-et-et*, to see and write or no ?

The infinitive of purpose is formed by adding *et*, *et*, or sometimes *et-et*, thus, *lip-et*, in order to guess ; *et-et-et*, in order to watch ; *ang-et-lip-et-et* and *et-et-et-lip-et-et* *lip-et-et* (or *et*) *et-et*, I am a Limbu and I have come to become a soldier ; *et-et-et-lip-et-et* *lip-et-et*, to receive I will go to beat thee.

Interrogative particle.—There is apparently an interrogative particle *gə*; thus, *hi ai-gə*, who is it? *hi-ai-gə hi-ai-gə*, where do you dwell? *hi* can also be added; thus, *hi-ai-gə hi-gə*, guest thou? *hi-ai-gə hi-gə*, did he go? In disjunctive questions it is added to both members; thus, *hi-ai-gə hi-ai-gə hi-ai-gə hi-ai-gə*, were-thou and I ever-could government-in work didst thou? have you ever served the government before or not?

Compound verbs.—Causals are sometimes formed by aspirating the initial consonant; thus, *gə-mə*, to fly; *gə-mə*, to cause to fly. The usual way of forming causal verbs is, however, to add *gə-mə* or *gə-mə*, to the principal verb; thus, *gə-mə hi-ai-gə*, he caused them to kill; *gə-mə hi-ai-gə hi-ai-gə*, then he caused them to kill. The principal verb can be inflected as well, and *hi, ə*, is often interposed; thus, *gə-mə gə-mə hi-ai-gə hi-ai-gə* *gə-mə* (or *gə-mə*), I caused myself to go; *gə-mə hi-ai-gə hi-ai-gə* (or *gə-mə*), I caused them to go; *hi-ai-gə hi-ai-gə hi-ai-gə hi-ai-gə* *hi-ai-gə*, they caused you two to go yesterday, etc.

Progressives are formed by adding *hi, ə*, followed by the verb *gə-mə*, to continue, to the various forms of the principal verb; thus, *hi-ai-gə hi-ai-gə*, I am continuing to beat them. The past tense of *gə-mə* is *gə-mə* which is regularly inflected.

Deshortives are formed by adding *hi* followed by the inflected auxiliary *hi-mə*, to be, to the inflected principal verb; thus, *hi-ai-gə hi-ai-gə*, thou art wishing to beat him; *hi-ai-gə hi-ai-gə*, he wanted to act.

An inceptive is formed by adding the various forms of *hi-ai-gə*, to do, to the verbal noun ending in *ai*; thus, *gə-mə hi-ai-gə*, I begin to go. By adding the various forms of *hi-ai-gə*, to be ready, to this form or to the inflected principal verb, a compound is formed which means 'to be about,' 'to be ready' to accomplish the action indicated by the principal verb; thus, *hi-ai-gə hi-ai-gə* *hi-ai-gə*, I am ready to beat him.

Potentials and completives are formed by adding *hi-mə*, to be able, and *hi-mə*, to finish, respectively, to the verbal noun ending in *ai*; thus, *hi-ai-gə hi-ai-gə*, thou canst beat me; *hi-ai-gə hi-ai-gə*, he is finishing beating me.

Note finally the particle *ai* in forms such as *gə-mə*, he went (it is said); *hi-ai-gə*, they beat they say. *hi* can be compared with Sanskrit *hi*, etc.

A more detailed account of Limbu grammar, from the pen of Major Senior, will be published in the near future. Till then the student is referred for further details to the specimens which follow. The first is a version of the Parable for which I am indebted to Major Senior. The same gentleman has also been good enough to correct the worst mistakes in the remaining two specimens and in the list of Standard Words and Phrases which is printed on pp. 408 and 9. The original list was kindly prepared for the purposes of this Survey by the Nepal Darbar. The second specimen is a comparatively correct rendering of the Parable in the dialect of the Fighrill Limbus, which has been received from Darjeeling. The third specimen, which has been kindly forwarded by the Nepal Darbar, is a version of the Parable in the dialect of the Thangkholia sept of Limbus. It contains several mistakes, and it has not been possible to correct them all.

[No. 27.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

LIMBU.

FEDORA DIALLOT.

(Major H. A. R. Senior, F.A.C., 1903.)

	LÖCHÄ		SÄ	SAMPÄTI		KE-CHA-MÄ,	
	CERTAIN SON PROPERTY				FATHER.		
	Löchä	mānā-lā	(or yām-lā)	kā-mā	nochi	wāpochi	(or wāpā-lā).
	Certain	man-to	(man-to)	Mā-mā	too	more	(more).
Hökang	phā-bā-lā	(or phānā-bā-lā)		kū-m-pā	(or -hā)	māhā,	'n-m-āh,
Then	possessed by	(possessed-by)		his father		sold-to-father,	'my father-O,
hān	tephān	chāh	(or jā)	ā-lāh	tāhā-lā	ā-lā-lā	(or phānāng-ā-lā).
this	inheritance	which	my share	I will-gai	to-us-divide		(give-to-me).
Khān-chā	pā-rā	kāch	(or kāk)	chām-bā	(or chām-pānā)	khān-chā-m	
Their	father-by	all	(all)	property	(properly)	them-to	
(or khān-ang	khān-ang)			hā-tāh,		Tāhā-āchānān	
(hām-ānā	hām-ānā)		divided-to-them,			To-morrow-day-after-to-morrow	
(or tā-yān-ā-lā)		phānā-lā	kā-mā-lā		kā-jāhāwā	khāp-ānāng	
(one-day-two-days)		possessed	his-son-by		his things	having-taken-up	
kā-chāng-ang	māngkām		pāngphā-yā		pā	(or pāh, or pāhā).	Khānā
carrying-on his back	didant		country-into		went.		There
kā-rā-ang	kāch	kā-jāhāwā	jā	chāh-r-ang	hōp-tā-tā-ā.	Khānā	
Arday-arrived	all	his things	gambling	playing	threw-pass.	He	
kāch	kā-jāhāwā	jā	chāh-tā-tā-ā-ang	kāhā	khānāng-tā-ang	uāh	
all	his things	gambling	played-games-having	then	anything	not	
kānā-n	kāhā	khān	pāngphā-yā	yōmhā	uāh	pāhā	(or pāhā).
And-very	then	that	country-in	across	famine	became	(across).
khānā	kā-ut	hā-lā-wā,	Khānā	khān	pāngphā-yā	kā-yāng-lā	
then	his hunger	got-continually-in.	He	that	country-in	after	
chāh	lā	uāh	pāh-lā-ang	lā-āh.	Khān	kā-yāng-lā	khānā
one	with	account	became-having	entered.	That	inhabitant	him
kā-pāhā-yā	(or pāhā-yā, or -mā)		phāh	kām-āh		uāh-chā	
	his fields-into		mine	feeding-for		watching-for	
pāng-ā	(or pāng-kāh).	Khān	māh-lā	phāhā	(or phāh-lā)	kām-āh	
	and-him.	That	account-by	mine		feeding-for	
tā-rā-ā-ang		kā-ut	hā-tā-ang	phāh	chān-lā	chā-mā	chāp-kām
felas-them-having	his hunger	got-having	mine	food	to-ut	made-war-ready	
(or chāng-kāhā).	kāhā	phāh-hā-mā.	kā-n-tāngmā	khā-rā-ā-rā-ang	chā-mā.		
(to-eat-wanted).	had	mine-of	their-master	stared-having	to-eat		

mek-sik-tā' n.	Kokō	kā-nagwa	mek-mek	him-sang	i-tā	kā-tā
not-own-able	Then	his-own	little-little	shaded-having	thought	was-ready
pā-tā, 'n-m-pā-tā,	K' him-mo	tān sōn-tā	khūchi	sapē	kā-kā-tā	tā
said, 'my-father-O,	thy-house-in	many servants	their	belly	full-full	
cha-mā	mā-kā-tā,	angh kōyō	i-sot-kā-mā	mā-tāh.	Angē	kōyō-tā
to-eat	thy-recipe,	I ate	my-knapper-picking	dying-on.	I	here-from
pōk-nag	n-m-pā-tā	kā-him-mā	pōk-nag	n-m-pā (-tā)		
arisen-having	my-father-of	his-house-in	gone-having	my-father (-in)		
tāhā-tāng.	"n-m-kā,	hagwān-tāh	nāwē	n-m-pā-tā		
will-ay-to-him-I,	"my-father-O,	God-from	promise	my-father-of		
K' nāwē	sōmā	chāg-nag	angh māhā	kā-chōt-pā-tā	Angē	ying-tā
thy-entrance	sin	dare-having	I will	dare-on.	I	was-from
K' tā	tā	mā-tā-n,	mā-mā-tāng-nāh	h' him-mā	māhā	yanhāh
thy-on	as	not-on,	not-said-as-thou.	Thy-house-in	there	work
kā-chōt-pā	chōt-nag-a."	Kokō	pōk-nag	kā-m-pā-tā	kā-tāng	
door	made-on."	Then	arisen-having	his-father-to	of-him-near	
tā (or tū).	Māghā	vāy-tāng	kā-m-pā-tā	kā-tā	nā-tā-nag	
went.	For	being	his-father-by	his-on	was-him-having	
sān-tā-sang	kā-tāng	kā-tā;	ten-māh-nag	kā-m-pā-tā		
recognized-him-having	of-him-near	ran;	embraced-they-two-having	my-father-by		
nāwē	kā-tā	nag	nāwē;	kāwē-tā	stōng-mā-mā	nāwē
made-him	his-on-by	also	small-him;	they	chōn-tān-on	small-they-two
chōn-tān	chōn-tān.	Kokō	jān	kā-tā	chāhān	kā-rāng-tā
his	at-they-two.	Then	as	he-on	youngest	his-mā-tā
kā	kā-m-pā	tāhā-tā.	Kā-m-pā-tā	kā-tā-tā	māhā	
was	his-father (-tā)	he-said-him.	His-father-by	his-servants	he-said-to-them	
'hāt-hāt	kā-tānāh	nāh-tāh	tā-tā	kā-mā-nag	chōt-tā-tā;	
'quick-quick	all-among	good-good	clothes	taken-out-having	pā-tā-pā;	
kā-tā-tā-tā-tā	anghā	vā-tā-mā,	kā-tā-tā-tā	kā-tā-tā	chōt-tā-tā;	
his-hand, fingers-on	ring	pā-tā-pā,	his-eyes-upon	about	pā-tā-pā;	
drūp-tāp	kā-tā-tā	kā-tā-tā	pā-tā-tā-tā	as-tā-tā,	as-tā-tā-tā	
fat	being	happy	thought-you-having	all-tā-pā.	all-tā-pā-having	
at	chōt-tā	kā-tāng	mā	chōt	chōng,	thōng-phāh
at	stood-out	tān	we	māy	hōmā,	tān
mā-(kōt)-hān (or -mān),	kā-tā	kā-tāng-tā	pāhā;	kā-mā-tā-tā,	kā-	
dying-(about) mā,	then	being	hōmā;	last-mā,	found-	
mā-tā.	Kokō	kā	kā-tā-tā	mā	chōng-tā.	
his-I'	Then	all	they	māy	came-up.	
Kā-tā	tān-tā	mā-tā-tā-tā	vāy.	song-wān-rān (or mān)	kā-tā	
His-on	about	fields-in	man.	Fields-in-from	to	
thōng-mā;	kā-tā-tā-tā (or hōmā)	kā-tā-tā-tā	kā-mā	gāh		
come-up-having	his-house-near	to-arrive-about-being	house-in	staying		

hijt	mô-lâk hâ-mâk-tô-hân	khep-sung. [1]	Sung	thâk	tô-sung
music	they-dancing-playing-music	he-heard	Served	one	summoned-having
sâp-sung. [1]	'kon thâk?	thung	mô-mâk, thung	mô-lâng-bâ?	
he-asked-him,	'this asked?	why	they-play,	why	they-dance-up-are?
Sung-tô	thâk-tô,	'k'-mâk	hâ-mâ-hân	hâ-m-pâ-rô	
Served-up	he-asked-to-him,	'thy-possessor-brother	the-ask-one	his-father-by	
khi-tô-sung	thâ-rô,	hâ-gô	thâk	thung-sung	mô-m-pâ-rô
found-him-having	brought-him,	we	glad	come-having	his-father-by
lung-pâng-khi-tô,	gôk	hâk	mông-thâk,	Kô-m-pâ-rô	crip-lup
he-dance-came-there,	singing	music	made-there-play,	His-father-by	fastened
kô-tô-hân	hâ-tô-hân	pô-tô-mô-sung	com-pâng-khi-tô,	Kô-m-pâ-rô	kôn
he-heard-one	he/for	brought-having	to-hill-came-there,	His-father-by	this
pâm-bâ-hân	hâk	chôp-bâ(n)	(or chôp-sung-khi-tô),	thung-phôk	
work	all	dance-hân	(to-do-came-there),	because	
k'-mâk	men-dâk-hâ-mô-m-thâk-hâ	hâ-mâ,	Kô-mâ	thâk-tô	thâk-tô
thy-possessor-brother	not-III	he-fused-him	His-son	older-by	
khep-tô-sung	kô-yik	hâk	kô-hân-bhâng	thung-mâ	mô-hân-mâ,
heard-it-having	his-anger	got-down	his-haven-are	to-come-up	not-remained.
Kô-m-pâ	kô-tô-mâk	phôk-sung	hâ-mâ-n	tan-bâ	hâk-hung
His-father	thâ-rô-tô	come-having	his-son	older	than
thâk-tô-mô-pô-rô	pâ,	sâp-tô,	'mâk-sung-tô,	kôn	yâk
He	his-father-to	speak	he-asked,	'ask-to-me-there,	there
'thung	wî-yang:	k'-pân	khep-sung	(or tâng-sung);	k'-pâm-bâk
thâ-near	was-I;	thy-speech	heard-I	(asked-I);	thy-work
Khi-tô-sung	nâk-tô	mô-m-chôp-pâ,	Khi-tô	mô-mâk-tô	thâk
He	not	not-down,	But	good-young	one
just	a-a-ding-bâ-hâ	châk-tô-sung-sung.	hâ	k'-mâ	châk-pân
as-thâ	my-friends	front-there-I.	For	thy-son	younger
châk	k'-phôk-thâ-hâ	hâ-tô	hâ-mâ	hâ-mâ	k'-thâ-rô
was	thy-askance	thou	give-away-hân,	thou	hân
ang	hâ-tô-hân	thâk	k'-hâng-khi-tô	hâ-mâ	kô-lâk
having	he/for	asked	thou	thou-didst-care-for-it	he
up-k'-pâng-khi-tô-hân.	Kô-m-pâ-rô	hâ-mâ	mô-tô,	'hâ-mâ,	
to-hill-thou-came-there-ask.	His-father-by	him	he-asked-to-him,	'up-are-O,	
hâ-mâ	a-bhâng	mô-m-phôk	K'-mâ;	châk	ang-tô
thou	we-ask	thou-ask	asked	mine	remains,
hâ-mâ-hân	hâk	thung-sung	thâk-hâng	chôp-mâ	mô-bâ,
this.	Merry	become-having	fastly	to-do	good,
				because	this
k'-mâk	châk-hân,	thâ	hâng-tô;	hâ-mâ	kô-mâ-hân,
thy-possessor-brother	didst-hâk,	was	thou;	he	ask-one-are,
khi-tô-sung-hân.					now
found-him-I-have.					again

[附 录]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP

WHAT

Fluoride Dose

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Yáp-mí <i>Mam</i>	Chik-té <i>one-of</i>	ku-sá <i>his-own</i>	no-ché-há <i>two</i>	way-t-á <i>more</i>	Khóm-hóng <i>Then</i>	pák-pí-té <i>passenger-by</i>		
pák, <i>spoke</i>	'a-mé-té, 'my-father-O,	chú <i>which</i>	tók-má <i>property</i>	ka-wá-hen, <i>existing,</i>	angá <i>I</i>	je <i>which</i>	khi-té-ug-hen, <i>got-I-will-have,</i>	
angá <i>me</i>	píng-má, <i>give-me-then.</i>	Khóm-hóng <i>Then</i>	khóh <i>him-by</i>	áphat <i>own</i>	tók-má <i>property</i>	phók-sí <i>divided</i>		
pí-tá-sí <i>gave-to-then.</i>	Má-sí <i>Long-time</i>	hók-yáng-sí <i>not-do-not</i>	phók-má-bí <i>younger</i>	sí <i>own</i>	kíh <i>all</i>	tí-tú-sag <i>take-having</i>	má-sí <i>far</i>	
láp-mé <i>begin-to-into</i>	pák. <i>went.</i>	Khóm-hóng <i>Then</i>	khók <i>there</i>	ku-yáng <i>his-again</i>	ku-sá <i>has-just</i>	kíh <i>all</i>	táphé-há <i>had</i>	
chók-sag <i>down-having</i>	má-tí-té-sí. <i>finished-eating-gave-away.</i>	Khóm-hóng <i>Then</i>	hén <i>he</i>	mín-tí-té. <i>finished-eating-gave-</i>				
ch, <i>away,</i>	khóm-hóng <i>then</i>	khen <i>that</i>	hít-hap-má <i>begin-to</i>	yanhá <i>big</i>	sak <i>famine</i>	pák. <i>arise.</i>	Khóm <i>the</i>	yáng- <i>again</i>
sí-sí <i>give-with</i>	pák. <i>went.</i>	Khóm-hóng <i>Then</i>	khóm <i>is</i>	phók-sag <i>gave-having</i>	khen <i>those</i>	hók-yáng-tá-hap-má <i>residents-to</i>		
tíh-hap-má <i>one-with</i>	yáng-má <i>to-reside</i>	chók. <i>made (begin).</i>	Khen <i>That</i>	mín-tang-bí-té <i>house-master-by</i>	ku-bí-tí-hap-má <i>his/fields-into</i>			
phók <i>swife</i>	khók-há <i>to-care-for</i>	píng-má. <i>semi-him.</i>	Khóm-hóng <i>Then</i>	khók <i>him-by</i>	khen <i>those</i>	ku-síp-bí <i>his-lands</i>	chók <i>collected</i>	
phók-té <i>swife-by</i>	chók-tá <i>were-eating</i>	áphat <i>own</i>	síp-phók <i>belly</i>	tám-má <i>to-fill</i>	tá. <i>be-wanted.</i>	Khen <i>Then</i>	mí-té-sag <i>answer-by</i>	
thóng <i>anything</i>	mám-pí-té-sí-té. <i>not-they-gave-him.</i>	Khók <i>Therefore</i>	ku-síng-sí <i>be-mind</i>	chók-sag <i>filled-having</i>	khóm-hóng <i>then</i>			
khók <i>him-by</i>	phók, <i>'my-father-of</i>	'á-há-té <i>many</i>	yáphók <i>work</i>	hók-chók-pá <i>down</i>	khóm-té-té <i>then-by</i>	yók-há <i>much</i>		
khóng <i>beard</i>	má-yók-té, <i>they-have-got,</i>	tíh-hók <i>he</i>	angá <i>I</i>	hók <i>here</i>	sak-té <i>famine-by</i>	á-yáng. <i>I-died.</i>	Angá <i>I</i>	
pók-té-sag <i>cries</i>	sí-má <i>my-father</i>	hap-má <i>to</i>	phók, <i>will-go,</i>	khóm-hóng <i>and</i>	khók <i>him</i>	hap-má <i>to</i>	phók-sag, <i>will-speak-I,</i>	
" té <i>" O</i>	sí-má-té, <i>my father-O,</i>	angá <i>I</i>	Tíng-sag-bí-té <i>Then-say-by</i>	sak-té-mót-sag-bí <i>arise-not-say-his</i>	khóm-hóng <i>then</i>	khók <i>then</i>		

k'atsh	sthenk	chag-ang.	Angl	allé	k'-ak	qhl-ang	pé-mé	man-
thigh-into	in	did-L.	Me	see	thg-see	in-ang-may	to-ang	thg-
ping-richang (né)	pik-ang.	Angl	thent	k'-yau-bak	ké-chók-pa	thé-té		
not-becoming	became-L.	Me	then	thg-work	door	one-of		
ku-ang	phéchang &''	Kham-hang	kham	pig-t-ang	ku-m-hi	hey-mé		
like	got-me-to-work."	Then	he	arise-leave	his-father	to		
pig-é.	Tink-hag	kham	more	yung-é.	ku-m-bé-é	né-sé-ang	ku-hang-mé	
swat.	But	he	far	see,	his-father-by	one-kin-leave	his-leave	
take,	kham-hang			ké-té-pik-ang		ku-réang-hi	hey-mé	
joined,	then			run-come-down-leave		his-leave	on	
phou-chhang-hang	kham-in	chép-mé.	Ku-é-té	kham	mé.	'yo		
coloured-leave	that-one	himself-kin.	His-son-by	him	said-to-kin.	'O		
am-é.	Tung-pang-hi-hi	with	né-ang-hi.	Kham-hang	kham	k'-réché		
my-father,	He-son-by	came	said-to-me-his.	then	then	thg-right-in		
sthenk	chag-ang.	Angl	allé	k'-ak	qhl-ang	man-ping-ra-chang-pik-ang.		
in	did-L.	I	see	thg-see	in-ang-may	not-becoming-became.		
Allé	ku-m-bé-é	ku-gamch-ké-chók-pa	hey-mé	mé-sé.				
Now	his-father-by	his-work-down	to	in-said-to-then,				
'hap-mang-thandi	né-bé	thé	lé-té-ang	kham	ché-té.			
'all-in-from	good	clothes	take-out-leave	him	put-out-then;			
Kham-hang	ku-bak khét	swélap	kham-hang	ku-lung-hé-pé	ju-té	wé-té.		
then	his-hand-on	ring	then	his-foot-on	stone	put.		
Kham-hang	ku-m-bé	pi-chéchékh	é-sé;	thé	ché-mé	né	thang-té	
Then	fatted	one-young	kill;	we	should-see	more	becoming-	
yung-é;	thé-ang-phé	kin	ang	é-sé	né-khé-té-ang.	yung-mé		
should-see;	became	this	of-one	my-see	dead-leave-then,	again		
his-p-é;	mé-é-ang.	yung-mé	kham-sé'	Kham-hang	kham-hi			
revived;	not-leave-then,	again	we-found-kin.	Then	they			
ning-é-té-sé	mé-yung-é.							
Acari-come	they-not.							
Kham	ku-é	tém-bé	ping-é-yé	ping-é.	Kham-hang	thang-é		
of-kin	his-see	about	rice-field-in	see.	Then	come-up		
pékhé.	ku-hin	pé-mé	ké-té.	kham-hang		ké-mé-hi-p-é.		
became.	his-leave	near	arrived.	then		draw-thg-more-leave		
mé-sékh-é-té-bé	mekien	thep-é.	Kham-hang	thé	ku-hin-ké-chók-pa			
they-dance-come	stand	he-leave.	Then	him-by	his-work down			
hey-mé thék	ku-hin-mé	té-ang	mé-sé-sé.	'hén	thé-ké ?	Kham		
among	one	of-kin-near	called-leave	called-then.	'thé	what-is ?	Then-by	
Kham	mé-té.	'kham	k'-nékh		lé-é-ang	wé.		
kin	said-to-kin.	'of-then	thg-younger-brother	come-leave	is-present.			
Kham-hang	kham	ku-m-bé-é	ku-m-bé	pik-chéchékh	mé-sé.			
Therefore	of-then	thg-father-by	fatted	one-young	killed-é.			

tiang-phoik	khôn	mâi-tiôn	kô-si.	Thik-lagô	khôk	ku-yik
because	him	my-ant-uncle	he-found-him.	But	him-by	he-anger
lên	khôn-khang	him	hok-sô-mô	líp-mô	môh-tânk-n.	Khôn
got-leave,	then	there	into	to-enter	not-obeyed.	Then
pân	hóp mô	khôn	ku-mô-bô	pôkô	phôrt-ang	khôn
conversation	in	of-his	his-father	outside	come-leave	him
chôgô.	Khôk	ku-mô-bô	môh.	'amô-tô, angô	akham	toq
made (leaves).	Then-by	his-father	said-to-him,	'see, I	how many	years
pi-ang	khôn	k'-ôwô	chôgô-ng.	Khôn-bhang	khôn	k'-pan-rin
gone-leave	of-there	thy-service	did-I.	Yet	of-there	thy-word
nothing (?)	Khôn-bhang	khôn	angô	trâmang (?)	thik	chuk-pô-nô
not-broke-I.	Yet	then	not	ever	one	small-gone
ken-ti-yang [in].	n-n-cham-t-ôh-hô-nô	sôh	thông-lô-chôgô-ng.			
then-didst-not-give-me,	my friends-my people with	worry	became continually did I.			
Thik-lagô	khôn	kôn	k'-ô-t-n	ketn-mô-bô-nô	k'-yâng	k'-ô
But	of-there	this	thy-own	karate-with	thy-ropes	thy-piece
Wôh	ôh-mô-mô	khôn-bhôn	khôn	khôk	[ku-] lûg	kô-sô-bô
gone-much	coming	but	then	him-of	his-axe-for	felled
chôkôhâ	k'-ô-tô.	Ku-mô-bô	khôn	môh.	'yô	k'-ô-tô,
young	hit/beat.	His-father-by	that-one	said-to-him,	'O	my-son-O,
angô nô	chôgôh	k'-wô.	Jô	kô-wô-bô	angô-in,	kôh
me-with	together	art,	What	being	mine,	all
					thên.	But
sri-thang-lô	yâng-mô	wô-tô,	tiang-phoik	hôn	khôn	k'-mô-mô
merry becoming	to-wô	in,	because	this	of-there	thy-younger-brother
nyang	yâng-tô,	yâng-mô	hông-tô;	môh-kô-rô,	yâng-mô	khôn-mô.
last-just	at,	again	remained;	last-entirely-was,	again	we-found-him.

[No. 23.]

TIBETO-BURMAN FAMILY, TIBETO-HIMALAYAN GROUP.

LIMBU.

TAMASHOLLA DIALOG.

(NATAL.)

La-kha yiri thik-la nekhli ku-ah wipé-chhā. Nechhā-yō phohā-lā.
Some man one-to has his own were-day. There is younger-by.

'a-m-bi-ah, chyt pāmparā (sā) a-m-bhāg, pī-ang-ah, mā-tō-h
'my-father-O, which I-kind-of share, give-me-then,' said-to him when
 a-m-bhāg a-m-bhāg pī-ang. Bēkhang tsālik hōla phāhā-lā
my father-by share gave to me. Then afterwards that-by younger-by
 kāk yāng-ah ap-ah Yāng-ah māngkhā panin pī-mā.
all money-goods gathered took-up for other-country went-it-to-said.

Mākhin (sā) mā-j-ang-ā-khangh ku-yāng-ku-ah kāk mā-dē.
There movement-with his money-his goods all finished-eating.

Kharcha chāgh-mān-dē-ang hen thām-tā yam-bā mē pāhā.
Expenditure done-eating-finished-eating that place-in heavy famine happened.

hōla thāh chāh-lā hen thām-tā hōkhā mānā thik-lā pī-ang
he-to distress becoming that place-at some man one-to gave-having
 wē-yā. Hen māhā-basi-lā pīang-ā phāk kām-ah pāng-khā.
As was present. That city dweller by rice-field-in noise growing-for sent-him.

Thik hāg thā-ang mān-bi-rā-n. hōla phāk-hā chāh-lā khahng-hāg
Angas-by anything they-not-gave-him. There give-of food made-with
 māh-yā-ah, 'angh ā-ahgā khā-thā-hā,' Chāt-pā-chāg-ang pā-tā-mā-tā.
not-sufficed, 'I my-belly filled.' Some-making said-spoke.

'a-m-bi-ah-ah ku-chāh-ah hōl mā-pī-ang mā-mān-dē-lā
'my-father-of-in his-accounts bread they-not-eaten-having they-finished-eating-while
 ang mā-lā-mā-sā sūng. Angh a-m-bi-ah pāk-ang, "am-bā,
I longer-getting am-dying. I my-father-ear going, "father-O,
 hām-tā pāp chāgh-ng. Bhagwān-tā pāp chāgh-ng. Anga 'ā-ah-ā'
therefrom sin did-I, God-from sin did I. I 'my-sin O'
 mānang-wah-mā-jukhī (sā). Angh-tā hām-tā k'ā-mānākh chāgh-ng-lā,"
I am-not-worthily-to-be-called. Me then thy-accused make-me."

mā-tō-ng.
said-to him-I. Having certain

hām-tā a-m-bi-ah-ah pāp-ang pāh
then my-father-ear gave-having very
 phāh wē-ang ku-m-bi-ah mā-ah-ang ku-hang-mā dōh, lāh
far born-having his-father-by seen-tham-during his-true pointed, ran-

tang	pōng-ang	ku-ting-uk-yō	hōp-tō-ang	sin-ōi.	Ku-ōi-ō
having	gone-having	him-suck-on	embraced-having	smelt-him	His-son-by
ku-m-tā	māi.	'hō	a-m-tā.	Shapwā-nā	hant-ōi
his-father	he-said-to-him,	'O	my-father-O,	God-from	there-from
pōp	chōng-tang.	Angā	hant	"ā-m-t"	māi-mā
oh	that-I.	Me	then	"my-son-O"	to-say
a-m-hā-ōi	hant	k'-chākt-ōi	k'-māi.	'mō	tā
my-father-by	then	thy-accents	said-to-them,	'good	clothes
ang	kā-lā	ku-huk-kāpō	angā	wi-to-mā.	ku-hang-hā-yā
brought-ye-having	this-one-to	his-hand-palm-on	ring	put-on-ye,	his-feet-on
jāiā	wi-to-mā.	hāt	chā-mā	thang-mā	mā
above	put-on-ye.	It's	to-say	to-drink	merriment
hā	ōi	m-tāhan,	pāi	kingā;	m-m-tāhan-ōi,
this	my-son	dead-has-been,	again	offer-is;	lost-has-been,
Hāi-mang	ku-hā-ōi	ku-ōi	ōi	thang.	
Then	them-by	their	pleasure	came.	

Hōi	ku-ōi	tān-hān	pyāng-tō	wō-ye.	Nōi-pāi	hān			
His-ōf	his-son	elder	fold-in	was.	'He-returned-to-come	home			
hāng	kāi	bāi-mā-lāng	khep-ōi.	Chākt	Kōhā-thā	ā m-ang			
near	arrived	music-and-dance	he-heard.	Servant	some-one	called-having			
asked-to-lā,	'k'-mā-ōi	tā-ang	ku-yam-tak-mā-ōi-mā	ku-m-hā					
asked-when,	'thy-younger-brother	come-having	his-body-safe-and-sound	thy-father-					
ōi	hāi	thik	chōgi.	chākt-ōi	māi.	Hōi	ku-yāi	lāi.	
by	first	one	said,	servant-by	said-to-him,	Then-ōf	his-son	found,	
hāi	mō-pā-m.	Hōi	ku m hā	pāi	phō-mang	hāt-thay-tā.			
twice	not-went.	'His-ōf	his-father	asked	come-having	retreated-tā.			
Ku-m-hā-ōi	ku-tān	māi-tā.	'hā	yāi	hāi-m-pāi	hāt			
Thy-father-to	his-word	to-give-back,	'these	many	years-become	then			
k'-chākt	chōgi-m.	Kāi-mang	k'-hān	m-m-hān-hā-hā?	Aphāi-m				
thy-servant	said-I.	How-son	thy-word	have-I-not-listened-to?	Ever				
hāt	ang	ā-m-ding-bāt-ōi	mā	chōng-mā	hōhā	thang	ā	thāi	
then	I	my-friends-with	merriment	to-make	some	thing	child	one	
ku-m-pā-mang-m.	Bōyi-mā	māpāi	kā-ōi-pā	kā	k'-mā	mā-m-mā.			
then-gave-not-to-me.	His-fate-will	property	enter	this	thy-son	coming-on,			
hāt	hāi	ku-lāi	bāi	kā-ōi-pā-mā.	Tan	hāi	a-m-hā-ōi		
then	then-ōf	his-son-for	foot	door-wit.	Then	then-ōf	my-father-by		
māi.	'hō	ā-m-t,	hāt	said	ang-tā	ōi	k'-mā;	ang	chā
said-to-him,	'O	my-son-O,	then	always	me-with	not;	I	what	
hāt-m-pāi	kāi	hāt-lā-lā.	hāi-mā-bāi	chōng-mā	mō-hā;	thang-phāi			
permeated-I-have	all	thine-in.	Joy-fast	to-make	good;	because			
hā	k'-mā-ōi	ōi-hān,	king-tā;	Yai-bāi-hā-lā.	ā-lā-ōi-mā.				
this	thy-younger-brother	died-has,	found;	lost-had-here,	my-found-tā.				

YĀKHA

The Yākhia are a small tribe who are found in the same localities as the Lāmba, i.e. between the Arun River and the Singilela range. They are not numerous. Most of them are found in Chokpur. There are also small settlements in Darjeeling and Sikkim, and at the last Census of 1901, Yākhia were also returned from Assam.

No estimates are available about the number of speakers in Nepal. According to information collected for the purposes of this Survey the dialect was spoken by 1,340 individuals in Darjeeling. At the last Census of 1904, Yākhia was returned from the following districts:—

Bangal and Insularies	"	"	"	"	"	"	"	"	1231
Talpaigral	"	"	"	"	"	"	"	"	43
Darjeeling	"	"	"	"	"	"	"	"	1,163
Sikkim	"	"	"	"	"	"	"	"	63
Assam	"	"	"	"	"	"	"	"	115
Total									1,395

According to Sir Herbert Risley, the tribe call themselves *pañ-flomda* or *yākhorā*, with reference to the tradition that this was their characteristic occupation before they crossed the Himalaya into Eastern Nepal. Compare the denomination *pañ-thing-bā* which the Lāmba apply to themselves. Hodgson, on the other hand, is inclined to identify the Yākhia with the Yākhia mentioned in the Mahābhārata as living in the Himalayas.

The Yākhia, like the Jāmliā, use the honorific title *Rājā* to denote themselves.

AUTHORITIES.—

HODGSON, R. H.—*Comparative Vocabulary of the several Languages (Dialects) of the hill-tribe people called Kirāntā, now occupying the eastern-most provinces of the Kingdom of Nepal, or the basis of the river Arun, which province is named after them Kirānt. Journal of the Asiatic Society of Bengal*, Vol. XXI, 1877, pp. 265 and 2. Reprinted in *Miscellaneous Essays relating to Indian Languages*, Vol. I, London, 1880, pp. 173 and 2.

HODGSON, W. W.—*A Comparative Dictionary of the Languages of India and High Asia*. London, 1880.

Two specimens and a list of Standard Words and Phrases have been received from Darjeeling. The handwriting in the list was so bad that some passages could not be restored with certainty. Such cases have been indicated by adding a query within parentheses.

Pronunciation.—The vowels *a*, *i*, and *u* may be either long or short. The long and short sounds, however, sometimes interchange in the same word, e.g. in the plural *soñā cā* or *cāi*. It is therefore possible that Yākhia agrees with Tibetan in not possessing really long vowels.

ñ and *ṣ* are sometimes interchanged; thus, *Tāṣṭhāṣ* and *Tāṣṭhāṣ*, heaven.

There are four gutturals, viz.: *k*, *kā*, *g*, and *gā*. The dialect also possesses corresponding sets of palatals, dentals, and labials, and probably also of cerebrals.

ḡ interchanges with *ḡ* and *ḡ* in the plural suffix *cāi*, *ḡi* or *cāi*.

Consonant consonants are sometimes assimilated; thus, *kām-ka* instead of *kām-ka*, on work; *hāp-pāṣ* and *kāchāi*, two; *tāṣ*, village, but *tām-ka*, in the village; *waṣ-ḡḡ*,

Adjectives.—Adjectives precede the words they qualify. They commonly end in *ad* or *ad*; thus, *se-ad* *yap-ad*, a good man; *se-ad* *yap-ad-chi*, good men. I do not know if it is more than a mere chance that the suffix *ad* in the list is used before plural nouns, while *ad* is used in the singular. Compare the plural suffix *ad* in *lan-tse*.

The particle of comparison is apparently the *Aryan* *thanda*; thus, *se-thanda-chi* *hau-ad*, anyone-from high, highest; *hau thanda se-ad*, all from good, best. The writing of the list was so bad that No. 231 could not be restored with certainty.

Numerals.—The first numerals are given in the list of words. The suffix *chi*, *ji*, which is added to most numerals, is perhaps identical with the plural suffix *chi*. In *hi-yang se-ad* *yap-ad-chi*, two good men, we apparently have a generic particle *yang*. Higher numbers appear to be counted in twenties; compare *hi-yang* *hi-chi* *ago* *i-yang*, twentys two and ten, fifty.

Pronouns.—It has already been remarked that short forms of the personal pronouns are used as prefixes with the meaning of possessive pronouns. The following occur, *d*, my; *se*, we, thy; *i*, *e*, his. Compare *d-pd*, my father; *se-yang*, thy name; *se-ad*, he, we-*hi*, thy father; *se-ga* *i-pa-aga*, him-of his-father-by, by his father; *d-pd* *d-pd-aga* *chi-pa* *se-thi* *se-pd-on* *hi-ad-ad*, me-of my-mother's son-of his-marrriage his-sister-with occurred, the son of my mother is married to his sister. *Chi-on* *se-thi*, thy father, has been derived from we under the influence of the following *i*.

The prefixed pronouns are the shortest forms of the full names. Compare *se-yang* and *hi-ad*, we; *d-pd*, my; *i*, prefix of the first person.

The most common forms of the personal pronouns will be found in the table which follows:—

<i>hi</i> , I.	<i>ag-<i>hi</i></i> , thou.	<i>i-<i>hi</i></i> , <i>se-<i>hi</i></i> , he.
<i>hi-aga</i> , by me.	<i>ag-<i>hi</i>-aga</i> , <i>se-<i>hi</i>-aga</i> , by thee.	<i>se-<i>hi</i>-aga</i> (<i>ag</i>), by him.
<i>d-pd</i> , <i>se</i> , my.	<i>aga</i> , <i>aga</i> , <i>ag-<i>hi</i>-ga</i> , <i>se-ga</i> , <i>se-<i>hi</i>-ga</i> , <i>se</i> , thy.	<i>i-pd</i> , <i>se-pd</i> , <i>i</i> , <i>se</i> , his.
<i>d-yang</i> , <i>hi-ad</i> , we.	<i>ag-<i>hi</i>-(<i>ad</i>)</i> , <i>se-yang-<i>hi</i></i> , you.	<i>se-yang-<i>hi</i></i> , <i>hi-ad</i> , they.
<i>d-se-aga</i> , <i>hi-se-aga</i> , by us.	<i>ag-<i>hi</i>-aga</i> , by you.	<i>se-<i>hi</i>-aga</i> , by them.
<i>d-yang</i> , our.	<i>aga</i> , your.	<i>se-yang</i> , their.

The suffix *hi* or *hih* in *ag-*hi**, thou; *i-*hi**, he, etc., is probably a demonstrative pronoun. It is sometimes also added to the pronoun of the first person; thus, *d-yang-*hi**, we. The suffixes of the plural are *ad* or *yang*, and *ji* or *yag*, and *ad*. The latter suffix is the same as that used with nouns.

Other pronouns of the third person are *hi-thi*, he; *hi-se*, he; and according to *hi-yang*, *hi-thi*, good, good, and *hi-thi*, he. They can all be used as demonstrative pronouns. Other demonstratives are *ad*, this; *ad*, this; *ga*, that; *se*, that; *se*, that; *i-*hi**, those, etc.

Interrogative pronouns are *i-ad*, who? *i*, *i-pd*, *i-*hi**, what? *hau*, where? *se-thi*, how much, how many? Indefinite pronouns are effected by adding *chi* to interrogatives; thus, *i-ad-aga*-*chi*, by anyone; *i-pd-i-*hi**, anything; *hau-*chi**, anywhere; *hi-*hi*-*chi**, ever.

The interrogative pronouns are also used as *relatives*; thus, *uññiñ-nd-ko* *del-egd* *uññiñ* *gñiñ-nd-nd*, with a citizen who sent him; *jaññiñ* *g-ge* *uññiñ* *hñ* *uññiñ* *gñiñ* *gñiñ*, what mine is, all thine, all that is mine is thine. Such phrases are due to the influence of Arayan vernaculars. The Arayan relative *jo* is used in *ññiñ-ko-ko-ko* *jo* *gñiñ* *del-egd* *del-nd-nd*, from the books which the writer ate.

Verbs.—The verb is in all essential features a noun. The subject of locative verbs is put in the case of the agent, which looks like a modified form of the positive. The person of the subject is not regularly distinguished in the verb. There are only some indications of a tendency to add affixes denoting the subject. Thus, a *ng* or *agd* is sometimes added in the first, and a *ko* or *ga* in the second person. Compare *nd-egd, am*; *ññiñ-egd*, I did; *nd-nd, art*; *ññiñ-nd, goot*. These affixes are inserted before the copula; thus, *ññiñ-nd-egd-nd*, going-in-I-am, I shall go; *ññiñ-nd-ko-nd*, going-in-thou-art, thou wilt go. This state of affairs agrees with the practice in Mongol languages. It is not, however, certain that *agd* and *ko* are in reality personal affixes, our materials not being sufficient for settling the question. Compare *uññiñ-ññiñ-egd* *uññiñ*, they beat.

The verb is also shown to be a noun by the fact that plural affixes can be added. Thus, *nd-nd-nd*, they ate; *uññiñ-ko-nd*, they were; *ññiñ-nd* *uññiñ-nd*, they are; compare *ññiñ*, those.

Verb substantive.—Several bases are used as a verb substantive. The most common ones are *nd*, *g*, *uññiñ* and *uññiñ*, *uññiñ*, *uññiñ*, and *uññiñ*. The base *ko* in *uññiñ-ko*, is it not? is probably Arayan.

The materials available are not sufficient for giving a full sketch of the conjugation of the verb substantive, the more so because the bad handwriting of the list has made it impossible to arrive at certainty about the real form in all cases.

Finite verb.—The conjugation of finite verbs is apparently comparatively simple. It is not, however, possible to decide how far the actual state of affairs is represented in the texts.

Present time.—The base alone is sometimes used with the meaning of a present; thus, *nd* *g*, I am; *ññiñ* *ññiñ-egd*, I go. The copula *nd*, is, is often added; thus, *uññiñ-nd*, is; *uññiñ-ko-nd*, art.

Other forms of the present are apparently participles. A present participle ending in *nd*, corresponding to Tibetan *pa*, is used in forms such as *gñiñ-gñiñ-nd-nd*, sitting is, he is sitting; *ññiñ-nd-ko-nd*, while thou art.

Another suffix of a similar participle is *ññiñ*; compare the suffix *ññiñ* *nd* used with adjectives. Thus, *uññiñ-ññiñ*, being-own, they are; *ññiñ* *uññiñ-ññiñ*, we being are, we are.

A participle ending in *uññiñ* seems to occur in *gñiñ-gñiñ*, he lives. The suffix *uññiñ* is perhaps connected with the locative suffix *ko*.

The suffix *ko* in *uññiñ-ko*, (he) beats, (you) beat; *uññiñ-ko-nd*, he beats, perhaps denotes an object of the third person. It has an *uññiñ* added in forms such as *uññiñ-ko*, we beat; *ññiñ-ko-nd*, he is found; compare the suffix *uññiñ* which is used in several plural forms of the verb in Lánia.

Isolated forms are *ññiñ*, thou art; *ññiñ-nd*, thou goest; *uññiñ*, they beat; *ññiñ*, you are; *ññiñ*, they are; *uññiñ*, I strike. They only occur in the list of words.

Past time.—Several of the forms mentioned above are also used with the meaning of a past. The base alone is apparently used in forms such as *ññiñ-egd*, I did. The

-supa *-ad* is commonly added; thus, *tu-ad*, he said; *li-mi-sup-ad*, I have walked; *li-sya-da-ad*, wentest. The suffixes *-ad*, *-di*, and *-tu* or *-du* occur in forms such as *du-gi-adi*, they ate; *tu-adi-ad*, he said; *du-adi-ad*, has come; *du-gu-adi-ad*, I have done; *li-ha-ad*, occurred; *mo-tu-adi*, I have beaten; *tu-du-adi*, he asked.

A suffix *-ad*, as occurs in forms such as *we-t-ad* and *we-t-adi-ad*, was; *li-h-adi-ad*, let us eat, and *li-t-adi-ad*, became. It also occurs in forms such as *tu-hu*, he, and is perhaps the suffix of a past verbal noun or participle.

The suffix *-ad* is perhaps connected with *-su*, which is often used in order to form a past tense; thus, *li-pi-ti-adi-su*, he had wanted; *pi-ti-su*, he sent; *du-mi-ti-su-su*, killedest; *tu-ti-ti-su-su*, he was found. Compare the final *t* denoting an object of the third person singular in Limba.

Isolated forms are *li-gu*, he began; *du-mi-ti-gu*, he wanted. They are *li-gu* *li-mi*.

Future.—The participle ending in *-u* is commonly used to form a future; thus, *du-mi-adi-u*, I shall go; *tu-mi-adi-u*, I shall come; *li-mi-mi-adi-u*, thou wilt go. Such forms do not differ from the present. The same is the case with forms such as *tu* *li-adi-u*, I shall be; *tu-adi-adi-u*, I shall say; and perhaps also *tu* *mo-ti-adi-adi-u*, I shall beat.

The suffix *-u* in *adi-u*, we will eat; *du-gu-u*, we will make (merry), is perhaps connected with *-su*.

Forms such as *tu-ti-adi-u* *gi-ti*, to return is required, I will return; *li-mi* *du-gu-u* *su* *mi-adi*, merry making-for is, we should make merry; *tu-adi* *gi-ti*, coming is required, one should come, are not futures. I am not able to analyse them properly.

Imperative.—The base alone is commonly used as an imperative; thus, *gi*, give.

A suffix *t* is often added: thus, *gi-mi-t*, sit; *du*, come; *gi-mi*, stand; *adi*, sit. In *tu* *gi-mi-t*, give me, *gi* is used instead. The final *gi* is perhaps a pronominal suffix denoting an object of the first person singular.

The suffixes *tu*, *du*, and *su* are used in forms such as *mo-t-tu*, beat; *tu-mi-du*, bind; *tu-ti-su*, draw. They perhaps denote the object.

Tu is used instead of *tu* in *tu-ti-tu*, run.

A suffix *su* is used in *tu-adi-gi-su*, put on; *du-ti-su*, bring. It is probably a postposition meaning 'in order to,' 'for.'

du-mi-adi-gi *du-ti*, please make, literally seems to mean 'to make in.' Compare *gi-mi-adi* *gi-mi-ti*, to sit in, I should be.

The negative imperative is formed by adding *u* to the base; thus, *li-pi-u*, do not go; *du-gu-u*, do not do.

Verbal nouns.—The most usual verbal noun is formed by adding the suffix *-u*; thus, *we-t-u*, to live; *du-mi-u*, to do; *adi-u*, food. *tu-mi-adi-gi*, to beat, and *mo-t-adi-gi*, beating, are the genitive and the instrumental, respectively, of this form.

Other verbal nouns are formed by adding *t*, *u* or *tu*; thus, *we-t-t*, to go; *we-t-u*, to be; *mo-t-tu* *du-mi-u*, to beat one-I, I may beat.

In *adi-ti-adi-u*, in order to feed, we have the suffix *-u* which is also used in the imperative.

Participles.—It has already been mentioned that several participles are apparently used in order to form the finite tenses. Forms such as *tu-adi-adi*, was; *du-mi-adi-adi*,

we being-are, we are; *paug-ae-ai*, being-is, he lives, seems to contain participles, or rather varied nouns, ending in *ai*, *ai*, *ae*, respectively. Forms such as *aeat-ae-ai*, hunting, have also been mentioned and explained as cases of the verbal noun.

As in other connected forms of speech participles are also formed by adding suffixes to a verbal noun which is identical with the base; thus, *aeaweg*, seeing-from, having seen.

Ayat-ae, dead, seems to mean 'dying like' and to contain a verbal noun ending in *a*. In *ayat-aeat-ae*, dead, the suffix *ai* has been added. It is the same suffix as that used in the formation of verbal nouns.

Miaath-aeat-ai, lost, is formed by adding the suffix *ai* mentioned above and a particle *ai*, which is perhaps an emphatic suffix.

A suffix *ae* occurs in *ae-ae-ai*, being; *yeu-ae-ai*, fatted. The latter word contains the suffix *ai* which seems to be the usual suffix of the relative participle. Compare the suffix *ai* used with adjectives.

A form such as *aeaweg*, seeing from, having seen, can be considered as a conjunctive participle. The suffix is *aweg*, which probably means 'from.'

In *lailli-aeaweg-aeaweg-ae*, together-making-ae, having gathered, *ae* has been added. This *ae* is probably an intensifying or indefinite particle related to the *ai* which has been mentioned above.

The most common suffix of the conjunctive participle is, however, *ai*; thus, *aeaweg-ai*, having done. *As* can be added; thus, *laik-ai-ai-ae-ae*, having run.

Passive voice.—There is no passive voice. *As* *aeat-ai* *chik-ae-ai*, I am beaten, literally means 'I beating eating-I-am.'

Negative verb.—The negative verb is apparently formed by suffixing *a* and adding *ai*, *is*; thus, *aeaweg-ae-a-ai*, I will not remain. *Laik-ae-ai-ai*, did not pass, must in that case be a slip instead of *laik-ae-ai-a-ai*. Compare *laik-ai-ai*, he has come. In *laik-ai* *ae-ae-ai*, he did not want, *ae* is apparently used instead. In *pi-ae-ai*, did not give; the negative *a* is preceded by *ye*. In *pi-ye-ai*, did not give, this *ye* is used alone, if *pi-ye-ai* is not a slip of the pen for *pi-ye-a-ai*. Hodgson states that the negative particle is an infix *ai* or *ia*. It is probable that this *ai* is identical with the *a* just mentioned. If that be the case, the negative verb is formed by adding the negative verb substantive formed by prefixing *a* to the copula *ai*. *Ma-a-ai*, it is not, seems to contain a double negative, the particle *ai* and *a*.

Interrogative particle.—There is apparently an interrogative particle *ai*; thus, *i-ai*, what? *ai* *ae* *chik-ai* *laip-ai*, this horse how old? Another particle *i* is used in disjunctive questions; thus, *ae-ae-ai-i* *aeat-ai-i*, have you eaten or not?

Order of words.—The usual order of words is subject, object, verb.

For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son, and the second is a conversation with a villager. Both have been received from Darjeeling. A list of Standard Words and Phrases will be found on pp. 408 and 9.

lag khl-gá khatli-ho behung ikho chab-má-long-á-lí." Taba u-khl pagl-ná
 your servant-to from our make-please." Then he arose
 apen á-ph haho khyk-ná. Tam u-khl wai-ná, uph
 his-own father to went. But he (far-off) went, his
 í-ph-agh sóhung dghí chag-ná, and íut-ná-ná ugh ghl í-to
 father-by having-own pig made, and running his seat-on
 íut-chag-ná uhl-agh chagghí chag-ná. Ichchý-agh u-khl-ná í-ná,
 embracing-dang him-by his did. The-own-by him-will said,
 'yu á-ph, íu-agh Tíngkhyng-to sei íng-khl-ká nánná píp chag-ná.
 'O father, me-by Heaven-to and pen-af before sit did.
 Aní pítch íng-khl-gá chýí íp-ná nánná.' Tam íp-agh apen
 And again past see is-ang nánná.' But father-by own
 chhíer chí-hóng íu-ná, 'kík khandí ná-ná to nánná chag hóng-ná
 servant-to said, 'all from good cloth having-brought
 u-khl wá-ná-pí; and u-gh nánná-ná nánná, and íng-to juk wá-ná-pínná.
 him put-on; and his hand-on ring, and fashion cheer put.
 Aní yam-ná-ná pít uchlýá íp-tá-ná ínná. Aní aní-agh nánná sei
 And failed own íu-yang-own íng khl. And wá-y nánná and
 nánná chag-ná. íng hóng, ná á-ph uchlýá dínná, pítch
 servant will-make. If-for, this my my-own was-died, again
 íng-khl-ná; nánná-khlí-ná-ná, pítch íp-tá-ná.' Taba u-chí-khí-ná khl
 revived; having-here-put, again was-found.' Then ínná-by happy
 nánná chag-ná.
 servant made.

Ugh ínná-ná uchlýá khl-to wai-ná, Taba u-khl nánná pítch-gh
 His older his-own said-to see. If-then he coming house-of
 kang ínná, taba khl kang khlí-ná se khyen-ná. Aní u-chí-agh
 near came, his music with dancing sound heard. And ínná-by
 apen dínná behung íkha kang ík-ná, sei ínná-ná, 'ná ínná?'
 own servant-to from our near called, and asked, 'this what?'
 U-khl-agh u-khl ínná, 'íng-khl-gh nánná ínná-ná; aní íng-khl-gh
 him-by his-to said, 'your brother came-to; and íng-khl-gh
 pítch-agh yam-ná-ná pít uchlýá ínná-ná, íng-khl u-khl nánná
 father-by failed own íu-yang-own killed, because him say
 íp-tá-ná-ná.' Tam nánná-agh íng-khl-ná chag-ná-ná sei nánná nánná
 found.' But him-by anger made and said to-go
 khlínná-agh. U-khl-to u-gh pítch nánná nánná, u-khl nánná-chag-ná.
 wanted-see. Therefore his father outside came, him entrained.
 U-khl-agh upá sung ínná-ná, 'kí ná, nánná ínná behung
 him-by his-father to said, 'I see, my-own near since
 ung-khl-gh nánná chag-ná-ná; aní nánná-chí íng-khl-gh chagghí.
 your service did; and over your order

loy-ti-kh-ung-mi-má. á-ai ung-khi-ngá hi hah-cha hto me-jhi-hi
transgressed-not. *dad* *you-by* *me* *ever* *see* *past-of*
 pch-yá-chá pýa-ná, á-gá kám-ná-hi ngyang kham chuk-ná. Tsa
hid-see *person-not,* *my* *friends* *with* *married* *to-make.* *But*
 ung-khi-gá ná chýá há hngá ung ung-khi-gá kák xam-pai chái-ná,
your *this* *see* *who* *exists* *with* *your* *all* *properly* *deserved,*
 jaa tse-na, ná-gvri-to ung-khi-ngá u-gá hgi yem-na-ná pík
idea *came,* *that-time-at* *you-by* *him-of* *ask-for* *failed* *see*
 tshchýá si-má-u-na.' Fíth-ngá u-khi luk-na-ná, 'he tshchýá, ung-khi
is-na/ *hitherto.* *Father-by* *him-to* *said,* *'O* *my-son,* *you*
 ká-ung ná-hai wai-ka-na, ná jé-khi á-gá wai-ná, kák ung-khi-gá
me-with *always* *are,* *and* *what* *since* *is,* *all* *your*
 ná-to? Tsa kham chag-má-na-wá-na, í-oh-thone ná ung-khi-gá wachha
is-it-not? *But* *happy* *would-should-be,* *because* *this* *your* *brother*
 úyí-uk-ná wai-ná, phéi hng-ngá-ná-ná; wá-há-wá-ri khyá-wá-ná, phéi
dead *was,* *again* *revised;* *but* *gone-see,* *again*
 tak-ham-ná.
is/formed.'

[No. 31.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

YAKHA.

SPECIMEN II.

(DISTRICT DARRJILING.)

Ká Chámpur-ba wákhabá ná-ngh, and Dár-jí-ling-ba tho-wá-ná, há
I Chámpur-ba resident am, and Darrjiling-ba have-come, twenty
 hákha hákha-ná. Chámpur bóhang Dár-jí-ling yókhebi día hámba wáit-ná.
years passed. Chámpur from Darrjiling eight days way is.
 Táp-ma khaet Dár-jí-ling nákhá hámba nákhá. Náp-ná hámba háng
Coming is Darrjiling like road not-is. Small road from
 ná-ná-par-chha. Anághá tón rok Dár-jí-ling míná. Álik día
is-come-is-necessary. Our village like Darrjiling not-is. Few days
 wá-ná páchá páchá tón-ba lík-khep-ná par-th. Hákhá pyák día
being is again village-to to-return is-required. Now many days
 wáit-mo-nghá-ná. Píng-ba ági páhá míná and hóhí tón-ba kphá-chí
stay-will-not. Douse-to my father mother and four elder brothers
 wáit-ná. Kák-ká hóhí hóhí-ná. Kák-náhang thang chýk-chí wáit-ná.
are. All-of marriage occurred. All-with ten sons are.

Ung-khi háwa wákhabá? Hákhá ung-khi háwa kham-mo-ka-ná?
You where resident? Now you where go-will?
 Ung-khi-ngh ákh-ná cho-ka-ní nákhá? Hóang ung-khi há-mo
You-by food sit-or or-not? If/then you work-to
 kham-mo-ka-ná? Ingkha día háng náha wáit-ka-ná? Í kím
go-will? How-many days since here are? If/that work
 chak-ná háwa-wáit-ka-ná? Ung-khi-ngh pang ung-khi náng-dá-ná? Hákhá
do can? Your house how far-is? Now
 ung-khi í-ba kham-mo-ka-ná? Pháel ung-khi háang ná-mo-khá-ná?
you where go-will? Again you when come-will?

Líhí día-ba náha-ná tí-mang-ná.
Your days-in here will-come.

Ung-khi háwa-chá-nang khyá, Hani áhí. Yáha chugan.
You anywhere do-not-go. Quickly come. Delay do-not-make.

Hani cho. Chápa chugan.
Quickly eat. Talk do-not-make.

FREE TRANSLATION OF THE FOREGOING.

I am a citizen of Chaiapur, and I came to Darjiling about twenty years ago. It is a week's journey from Chaiapur to Darjiling. The route is different from those in Darjiling, and it is necessary to follow a small path. Our village is also different from Darjiling. In a few days I shall go back to my village, and I shall not stay here much longer. My father and mother and four elder brothers are at home. They are all married, and they have ten sons all married. Where are you living? Where are you going? Have you died or not? When are you going to work? How long have you lived here? What is your occupation? How far is it to your house? Where are you going? When are you coming back?

I shall come back in four days.

Do not go away. Come quickly. Do not delay. But quickly. Do not talk.

KHAMBU.

The Khambus are one of the fighting tribes of Nepal. They have been described by Hodgson under the head of Kirānt. Their country is sometimes called 'as Mñh Kirānt.' This phrase has been interpreted to mean that a household tax, at two annas per family, yielded nine hundred thousand annas, but should probably be understood as an exaggerated estimate of the number of villages included. Compare the remarks by Dr. Hogg in the *Bombay Gazetteer*, vol. 4, Part II, p. 299, Note².

Hodgson states that the Kirānt country comprises the districts inhabited by the Khambus and Limbus, respectively. The former, the so-called Khamburia, is situated between the Sra Kaul and the Arun; the latter, the so-called Limburia, between the Arun and the Singpho Range. Mr. Chitt, on the other hand, informs us that, according to an educated Yakkha whom he has consulted, the Khambus are not Kirāntia. Compare the remarks in the introduction to this sub-group on p. 374 above.

The Khambus live to the north-east of the Jindira and Yakkha, on the southern spurs of the Himalayas. Their name is dialectically pronounced Khromba. They speak different dialects, and Hodgson has published vocabularies of several of them, and given a full grammatical description of the Baking dialect.

It has been mentioned in the introduction to this group that Hodgson divided the country inhabited by the Khambus into three parts—

1. Walle Kirānt or Higher Kirānt, from the Bunkod to the Likhra;
2. Mñh Kirānt or Middle Kirānt, from Likhra to Arun; and
3. Palle Kirānt or Further Kirānt, from the Arun to the Mudi and the Singpho ridge. These are Khas terms and refer to the Khas metropolis in the valley of Nepal proper.

The so-called Walle Kirānt is the home of the Lohōng and Chhāngkang septa of Khambus.

A long series of minor tribes lives in the so-called Mñh Kirānt, viz., the Bāng-chōchōng, Bōhōng, Dzungmā, Khāling, Dūm, Sāngpang, Bālāi, Lāmbichōng, Bāhōng, Thāhōng, Kāhōng, Wāhōng, and Nākhōng septa.

In the so-called Palle Kirānt we finally find the Chauraya Khambus.

All these dialects are closely related. Most of them are, however, unsatisfactorily known, and it is impossible to class them with certainty. Hodgson classed Bāng-chōchōng, Chhāngkang, Wāhōng, and Lāmbichōng as a separate group, which he called Bantikā, and he further remarked that Lāmbichōng can be considered as a sub-division of Wāhōng. The so-called Bantikā dialects are closely connected with Dzungmā, Lohōng, Sāngpang, and Bālāi. All these forms of Khambu can therefore be classed as one separate group. The Bōhōng, Nākhōng, Kāhōng, Bāhōng, Thāhōng, and Chauraya dialects connect this group with Dūm and Khāling. Bāhōng is most closely connected with Thāhōng. It has been fully dealt with by Hodgson, and a sketch of its grammar will be given in what follows.

Two specimens and a list of Standard Words and Phrases in Khambu have been forwarded from Darjeeling. They represent a dialect which corresponds to Hodgson's Kāhōng. Another set of specimens have been forwarded as illustrations of the dialect of the Bālāi. Its most characteristic is that it is the same dialect as that described by Hodgson under the head of Bāhōng.

The various Kharis dialects will be dealt with in what follows. In the first place the Kharis specimens forwarded from Darjeeling will be reproduced and described. A detailed sketch of the Biking dialect, based on the materials published by Hodgson will follow, and short notes on the remaining dialects mentioned by Hodgson will be added. Lastly the specimens forwarded under the head of KHI will be printed.

Kharis have emigrated from their home in Nepal into Sikkim and Darjeeling.

Number of speakers.

At the last Census of 1901, they were also returned from Jalpaiguri and from Assam.

No information about the number of Kharis in Nepal has been forthcoming. The number of speakers in those districts which fall within the scope of this Survey has been estimated as follows:—

Darjeeling	31,400
Sikkim	8,000

Total	41,400

At the last Census of 1901, the dialect was returned from the following districts:—

Bengal Presidency—	
Darjeeling	31,718
Sikkim	8,503
Jalpaiguri	1,658

Assam	22,200
	184

Total	44,264

It is impossible to say whether all the speakers of Kharis in the Bengal Presidency use the same dialect. The two specimens printed below, which have been forwarded from Darjeeling, apparently represent the dialect which Hodgson called Kaling.

AUTHORITIES.—

HARRISON, R. H.,—*On the Aborigines of the Sub-Himalayas*. *Journal of the Asiatic Society of Bengal*, Vol. xvi, Part 2, 1847, pp. 1125 and 2. Reprinted in *Selections from the Memoirs of the Government of Bengal*. No. 200th, Calcutta 1867, pp. 128 and 2, and in Hodgson's *Sketches on the Languages, Literature, and Religion of Nepal and Tibet*. London, 1874, Pt. 2, pp. 10 and 2. In the reprint this paper is entitled *On the Aborigines of the Himalayas*.

" "—*Comparative Phonology of the several Languages (Dialects) of the celebrated Empire called Kharis, now occupying the Easternmost province of the Kingdom of Nepal, or the basin of the river Arun, which province is named after them*. *Journal of the Asiatic Society of Bengal*, Vol. xxvi, 1857, pp. 223 and 2. Reprinted in *Miscellaneous Sketches on Indian Subjects*. London, 1860, Vol. 1, pp. 124 and 2, 203 and 2. Contains vocabularies of the various dialects and a Biking grammar.

THOMAS, J.,—*Outline of Indian Philology, with a map showing the distribution of Indian Languages*. Calcutta, 1867. Contains mentions in Kirikhi, etc.

HEYNE, W. W.,—*A Comparative Dictionary of the Languages of India and High Asia*. London, 1893.

HARRIS, E. T.,—*Descriptive Ethnology of Bengal*. Calcutta, 1878. Contains a Kirikhi vocabulary.

The remarks on Kharis grammars which follow are entirely based on the materials forwarded for the purpose of this Survey, viz., two specimens and a list of Standard Words and Phrases.

Pronunciation.—The vowels a, i, and u occur both as long and as short. The difference between long and short vowels does not appear to be great.

Final vowels are sometimes dropped; thus, *longi* and *long*, *i*; *mi* and *me*, *o*; *p-ka*, from *in*, compare *pa*, *in*, and so forth.

U and *a*, *e* and *i*, respectively, are sometimes interchanged; thus, *wa* and *we*, *his*; *e-wa*, *my*; *da-wa*, *whose*?

The dialect possesses sets of gutturals, palatals, dentals, and labials. Each set consists of hard and soft sounds, with and without aspiration. A cerebral *t* occurs in words such as *ti-ti-ti-wa*, *going*. It is interchangeable with the dental *t*, and we must probably infer that there is only one *t*, pronounced as a semi-dental.

It is used instead of *p* in *ti-ti-ti*, in the fields.

We have no information about the use of tones and accent. Hodgson mentions the pinging and the abrupt tones as very pronounced in some Khambo dialects. The abrupt tone is probably absent in cases where a *sharga* is written, such as *ro-sh*, *a slave*; *pi-sh*, *a cow*.

Prefixes.—Most prefixes in use in Khambo are abbreviated forms of the personal pronouns. They are, however, sometimes used as simple formatives without a personal meaning; thus, *e-chi-ti*, *son*, *lit.* *my son*; *wa-long*, *foot*, *lit.* *thy foot*. Compare the remarks under the head of pronouns, below.

A prefix *ti*, with uncertain meaning, occurs in words such as *ti-ti-wa* and *ti-wa*, *worry*; *ti-ti-pi-wa*, *miss one*; *ti-pi-wa*, *own*. Compare the Tibetan prefix of the third person.

Articles.—There are no articles. The numeral, 'one' is often used as an indefinite article; thus, *i-ti-wa mi-ti-ti*, *a daughter*; *i-ti-wa pa*, *a father*. Forms such as *ti-pi-wa*, *at most*, *a man*, show that the numeral can be combined with various generic suffixes. Our materials are not, however, sufficient for giving a list of such suffixes and their meaning.

Nouns—Gender.—The natural gender is distinguished in the common way by using different words or by adding suffixes. Thus, *pa*, *father*; *wa*, *mother*; *chi-ti-gi-wa*-*pa*, *her goat*; *chi-ti-gi-wa*-*wa*, *she-goat*; *ti-ti-ti*, *dog*; *ti-ti-ti*, *fish*; *ti-ti-ti*, *horse*; *ti-ti-ti*, *man*; *ti-ti-ti*, *a male deer*; *ti-ti-ti*, *a female deer*.

Number.—There are two numbers, the singular and the plural. The suffix of the plural is *chi*; thus, *e-ti-chi*, *my elder brothers*. Instead of *chi* we find *ti* in *ti-ti-ti-ti*, with *ti-ti-ti*. A plural suffix *ti* seems to occur in *ti-ti-ti-ti*, *to good men*. Compare *ti-ti-ti*. There are no traces in the materials available of a dual.

Cases.—The base alone, without any suffix, is used to denote the subject of intransitive verbs, and the object. It sometimes also occurs as the subject of transitive verbs; thus, *ti-ti-ti* *kill*-*ti*, *thy-father killed*. The subject of such verbs is, however, commonly put in the case of the agent, which is formed by adding the suffix *a*; thus, *ti-ti-ti* *kill*, *the father-by* *kill*. The same form is also used as an instrumental; thus, *ti-ti-ti*, *(kill him) with* *ropes*.

The suffix *i* is also used to form a dative; thus, *ti-ti-i*, *to the father*.

The usual suffix of the locative and terminative is *pa*, *pa*, or *ti*; thus, *ti-ti-ti-pa*, *in the country*; *ti-ti-ti-pa*, *in the house*; *ti-ti-ti*, *in the field*. Another suffix of the terminative is *ti*; thus, *ti-ti-ti-ti*, *upon his back*. The suffix *ti* is often also used with the meaning of a locative; thus, *ti-ti-ti-ti*, *in the country*; *ti-ti-ti-ti*, *among the citizens*.

The suffix of the ablative is *ti-ti*; thus, *ti-ti-ti*, *from years*; *ti-ti-ti-ti*, *from among all*; *ti-ti-ti-ti*, *from the tanks*; *ti-ti-ti-ti*, *from among the servants*. Another ablative suffix is *ti-ti*; thus, *ti-ti-ti-ti*, *from among the servants*.

The suffix of the genitive is *ni*; thus, *pa-ni*, of a father. The final *i* is often dropped, thus, *Makli-ni-ni*, of the servants. The governed noun is commonly repeated by means of a possessive prefix before the governing noun; thus, *a-ni a-hai*, me-of my-where; *du-ni du-ahhi*, thee-of thy-son. The genitive suffix is often dropped with; thus, *oh niel du-ahhi*, one man his-son, one man's son.

Other relations are indicated by means of postpositions. Such are *du-pa*, behind; *hah-pi*, before; *la*, with; *hpi*, for; *du-pa*, under; *hi*, with, etc.

Adjectives.—Adjectives sometimes precede and sometimes follow the noun they qualify. A common suffix used after adjectives is *pi*, which becomes *p* before the plural suffix *chi*. Thus, *duh-pi* glowing *ah*, the white horse's saddle; *apdi du-p-chi*, men good-men, good men. The suffix *pi* is sometimes dropped; thus, *hpa apdi du-pi-ah*, from a good man; compare *du-pi*, good.

Comparison is effected by putting the compared noun in the oblique; thus, *nu-mahhi-p-hi nu-mahhi-p-hi nu-mahhi du-ma-pa*, his-eldest-sister-than woman-than brother tall-in, his brother is taller than his sister; *hah-pi-pi-hi apdi du-pi hi*, all-in-from much good cloth, best cloth.

Numerals.—The first numerals are given in the list of words. They precede the word they qualify. The suffix *chi* in *apchi* chi, two; *ap* chi, three, etc., is probably the usual plural suffix. The suffixes *hau*, *pa*, *hi*, etc., in *i-hau*, one; *ap-pa*, two; *a-hi*, one; *i-pa*, one, etc., are probably generic particles. We have not, however, sufficient materials for laying down definite rules about their use. Compare the remarks under the head of *liking* on p. 329 below.

The original form of the numeral 'one' is apparently *hi*. Compare *hi-pang*, ten; *hi-hah*, one score, twenty. Higher numerals were apparently formerly counted in twenties. Compare *ap-hi-hi*, five twenties, hundred. Aryan loan-words are now also used; thus, *pa-chi*, fifty.

Pronouns.—The following are the personal pronouns:—

<i>ke-pi</i> , he, I.	<i>duh</i> , thou.	<i>ni</i> , his, (strong), <i>hi-hi</i> , he.
<i>a-ni</i> , a, my.	<i>du-ni</i> , du, a, thy.	<i>hi-ni</i> , <i>hi-nu</i> , we, one, we, a, his.
<i>hi</i> , we.	<i>du-ni</i> , you.	<i>hi-ni</i> , <i>hi-nu</i> , they.
<i>du-ni</i> , our.	<i>du-nu-ni</i> , your.	<i>hi-ni-ni</i> , their.

Several other forms occur. The usual case suffixes are contained in forms such as *hi-pi*, by us; *du-hi*, by thee, etc. According to Hodgson most Khambo dialects possess a dual in addition to the singular and the plural. There are no traces of this third number in the materials available.

Other Khambo dialects possess a double set of dual and plural forms of the pronoun of the first person, one including and another excluding the person addressed. Thus, *liking* *pi*, I and you; *pi-ha*, I and thy. The form *hai* in the table apparently corresponds to *liking* *pi*. *I-ni*, our, corresponds to the inclusive form *i-ha*, my and your, in *liking*. The list of words contains another form *a-hi-pi*, of us, which seems to be the corresponding exclusive form. Compare *liking* *we-ha*, my and thine; *liking* *nu-hi*, our.

The form *du-ni*, thou, in the list is perhaps a slip of the pen for *du-ni*; compare *liking* *du-ni-ni*, you. The form *du*, thy, is simply the abbreviated *du-ni*, thy. It sometimes also occurs with the meaning of a possessive pronoun of the third person.

Present time.—The usual form of the present tense takes one of the suffixes *s* and *e*. *O*, or *a*, is most common in the first person singular, but also occurs in the second and third persons; *e* is used in all persons. Thus, *hears, hears;* *hears, hears;* *hears,* I hear; *hears,* I write; *hears* she writes; *hears* thou strikes; *hears-hears* he sits; *hears-hears* he is sitting; *hears* and *he*, it is; *hears-hears*, how far is; *hears-hears*, he is reading.

The affixes *o* and *e* are sometimes preceded by a *t*: thus, *dest* for *t-o*, *you* for *t-e*, and perhaps also forms such as *howe* for *t-o*. I do.

A suffix *ang* occurs in the only instance of the first person plural which is found in the specimens: *nia, loi-ga ber-ang, we strike*. Compare *ang* in *shinang, they are*.

In *ibashá* *to-ohi-no*, they strike, *ohi* is perhaps the plural suffix and so a verb substantivized.

The forms cited, they are; *chinsapá*, they are, probably contains the suffix *-á*, i.e., *-a* mentioned above.

[illegible]

A periphrastic present is formed by adding the present tense of the verb substantive to the base or to the present participle; thus, *ai-tu-e*, they are found; *ker-hing tu-ee*, I am heating.

Past time.—The suffixes *-e* and *-o* are also used with the meaning of a past. Thus, *ta-e*, I was; *ke-o*, I have been; *ta-o*, we were, they were, etc. Forasmuch as *sip*, (to examine) means; *sa-pe*, I did, probably contains the same *e*. *G* or *o* is preceded by a *t* in forms such as *sa-ta*, he killed.

Instead of a we find a in forms such as *gita-ti-2*, did not enter; *gita-g-ti-2* appear as *gita*.

Several other forms are used with the remainder of a yard.

They have also worked in some ways as intermediaries, did not give us the same way. I did

A suffix *ko*, *ko*, *o* preceded by a *k*, occurs in *hikimoko-ko*, he filled; *hant-ko*, I have none, etc. This *o* is probably connected with the *o* in forms such as *paŋ-o*, he went; *hant-o*, he wanted.

A common suffix of the third person is *-d* : thus, *šewd*, he was, they were. Forms such as *šib-šib*, he found ; *šibšib-šibšib*, he made angry, he got angry, apparently show that this suffix is pronounced with the abrupt tone. In the first person singular we find *šew-təp* to-*ni-d*, I was heading. The double *-d* probably denotes the tone, and the final *-ni* of *šew-təp* is perhaps a pronominal suffix of the first person singular.

A is sometimes preceded by a *i*; thus, *del-ia*, passed. Another suffix *is* has been inserted in *del-is-ia*, he went (to a distant country). It perhaps indicates that the action of the verb takes place at some distance.

A suffix *ngə* occurs in *maim-mə-ngə*, I did not; *maim-pi-ngə*, didst not give. It has been added to the suffix *e* in *maim šit-e-ngə*, I did not go. It is apparently only used with a negative.

A suffix *ni* or *no* occurs in forms such as *tu-no-ni*, you were ; *idgo-po-ni*, he divided ; *miti-tanoo-no*, he closed ; *e-no*, he heard.

* In the second person singular a suffix *go* has been added in *tsani-go*, *wani*; *kid-to-go*, *we-mbani*.

Isolated forms are *to-~~shi~~*, *he saw*; *old-~~shi~~-~~shi~~*, *he dreamed*. They apparently contain a suffix *-shi* or *-sha*. *Old* in *old-~~shi~~-~~shi~~* is perhaps the plural suffix. It occurs in the phrase *sho-~~shi~~ rang old-~~shi~~-~~shi~~*, *he they properly dreamed*; compare *non-~~shi~~* *property*.

Future.—The present is also used as a future; thus, *khān*, I will go; *khā-pā-pā-n*, I will say to him.

A suffix *ai* is added in forms such as *long khān-nai*, I may be, I should be; *long khān-nai*, I may beat. It is preceded by *pa* in *long khān-pā-pā-nai*, I shall beat. The list of words further contains the form *long khān-khā-nai*, I shall be.

Imperative.—The base alone is sometimes used as an imperative; thus, *khā*, eat; *pa-khā*, keep. The most common form of the imperative, however, ends in *ai*; thus, *khāi-ai*, take; *pa-ai*, give; *khāi-ai*, strike. The present base ending in *n* is used in forms such as *pa-pa*, give. The list of words further contains forms such as *khānā*, go; *si-pa*, die, etc.

Chānā, let us eat, is perhaps a verbal noun or a participle.

Verbal noun.—A verbal noun is formed by adding *an*; thus, *khā an khāi*, beating for, to beat. In the form *khā-nai*, beating, *an* has been replaced by *nai*. Compare also *khān-mā-nā*, filling dirt, to fill.

A locative or terminative of the base is *khān-pā*, to order to send. *Khānāi*, to be, is the past base; or *khān* is the same suffix as Tibetan *pa*, to; compare *khā-khā-nai*, on coming.

Participles.—A present participle is formed by adding *ai*, and a corresponding past participle by adding *ai*; compare the present and past bases. Thus, *khāi-ai*, going; *khāi-ai-ai* to-*ai*, beating am, I am beating. A suffix *pa* occurs in *khā-pā*, living, resident.

Other past participles are formed by adding *khā* or *khāi* to the past base ending in *n*; thus, *khāi-khā*, dead; *khāi-khāi*, lost.

Khānāi-khāi-nai, being, is probably the ablative of the verbal noun. Compare *khānāi-khāi-khāi-nai*, servants-in-them-from, from among the servants. Compare *khāi-khāi-nai*, coming-after, on coming.

Conjunctive participles are formed by adding *an* or *nai* to the base, with or without the suffixes *n* and *ai*; thus, *khāi-nai*, bringing; *pa-khā-nai*, asking; *khāi-nai*, running; *khāi-nai*, going. The past tense alone is also used in the same way; thus, *khāi-khā*, having come; *khāi-khāi-khāi-pāi*, why? that having said, because. *Pāi-khā*, on saying, is formed from a verbal noun ending in *pa*, i.e. *n* by adding the postposition *khā*, with.

Causatives are formed by adding *an*, *an* or *nai*; thus, *pa-khā-nai*, cause to be, keep; *pa-khā-nai*, want; *khāi-khāi-khāi*, cause him to put on. A causal verb is also *khāi*, kill; compare *ai*, die.

Negative verb.—A negative verb is formed by prefixing *nai*, the final nasal of which is maintained in a following consonant. A suffix *apā* is sometimes added; thus, *khāi-nai*, did not pass; *khāi-khāi-khāi-nai*, I did not go; *khāi-nai*, did not give; *khāi-nai*, did not give; *khāi-nai-nai*, I did not do.

Another negative particle is a suffixed *an*; thus, *khāi-khā-nai*, I did not become, I am not; *khāi-khā-nai*, I do not know.

Order of words.—The usual order of words is subject, object, verb.

For further details the student is referred to the specimens which follow and to the list of Standard Words and Phrases on pp. 309 and II.

[No. 32.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

KHAMBU.

(DISTRICT DALUENING.)

SPECIMEN I.

pli	mañ	ngchi	am-chhi	tsu	Khikhi	khachhi	pih,	'a
One	man(-of)	too	Am-son	were.	Thenfrom	small	said,	'O
pli,	rong-chin	o-mi	o-lai	long	piyo,'	Ongi	khos	khach
father,	property	son-of	my-ahare	me	give.' Then	Am-by	them-to	
rong-chhi	hiyapani	Orotto	nam	min-ti,	khachhi	o-chhi	khachhi	
property	divided.	Many	days	not-passed,	small	Am-son	all	
hi-to-ma	chhakul	thimpo	khaleti.	Khikhi	hiy	hiypan-ko		
pathered	for	country	went.	That-after	there	delancher-in		
maring	nim	toh-ti,	o-mi	rong-chhi	maring	min-dim.	Jals	
spending	days	passed.	He	property	spending	wanted.	If-then	
khanko	khachong	min-dim,	tsu	khungki	thimpu-ko	orotto	shewi	siyo.
he	all	wanted,	then	that	country-in	big	famine	arose.
Tala	khungki	chhakul-chhakul	khikhi.	Khikhi	khungki	khikhi-son		
Then	As	disturb-to-be	went.	And	he	going		
khungki	thimpu-ko	tsu-ko	siyo-mi	siyo-tawa,	tsu	khungki		
that	country-in	residents-in	one-of	around-hereto,	who	him		
o-mi	am-khet	he	chhakul-pi	pok-ma.	Khikhi	khungki-ki	khungki	
his	his-field	piyo	praying-for	went.	And	Am-by	there	
unsiyph-ka	khungki	tsu	cha-ya,	o-mi	o-to	khak-maka.	Khikhi	
hence-from	there	piyo-by	etc.	his	his-belly	fill-did.	And	
tsu-ma-ko	khungki	o-mi	min-pi.	khungki-khikhi		tsu-mi		
my-son-son	him	anything	not-pass.	Then	him-to			
anith,	Khikhi	khikhi	pih,	'o-mi	o-pi-mi	orotto	khak-khi-m	
thought-came,	then	him-by	said,	'me-of	my-father-of	many	labourers-of	
orotto	atthet	chhakul.	khikhi	longi	went	siyo.	Kongsi	poko-ki
much	breed	is,	and	I	longer	dis.	I	arriving
thim-mi	o-pi-pi	khikhi	khak	khungki-ko	khikhi-pi-pi,			
son	my-father-to	will-go	and	him-with	him-to-will-arg.			
pli,	longi	min-to-ko	khak-khi	khak	Am-mi	sin-mi	piyo	ma.
father,	I	Am-son-to	against	and	there-of	before	Am	did.
khungki	Am-mi	Am-chhi	longi	khikhi-to-ma.	Kongsi	Am-mi	khak-to-pi	
again	there-of	Am-son	Am	hence-mat.	I	there-of	arriving-in	

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1-2

khəuŋ ŋpə təŋk yək-əu. "Then he arose his father-ear went.
from one like keep." Then he arose his father-ear went.
 Khəuŋ khəuŋkə cihəŋtəŋ tərɿ, khə-əu ŋə-pə khəuŋkə təkɿ, kəkɿkə
Then he far was his My father him son, and
 ŋə-əu təkɿ, khəuŋ tək-əu khə-ŋə ŋə-ŋəŋ-pə khəp-pə khə
only came, and running went his-ear-ear embracing him
 məŋt-dəŋŋ-əu. O-əŋtə khə-ŋə-pəkɿ, 'ə pəkɿ, təŋk əŋtə-ŋə khəuŋkə
bleed. Then-son him-to-said, 'O father, I Heaven-to again
 khə-ŋə khəuŋkə pəp ŋə Khəŋkə khəuŋkə khə-ŋə khə-ŋəŋ təŋkə
there-of before she did. I again there-of thy-son like
 khə-ŋə-əu. Khəŋkə(əŋ) ə-pə khəŋkə(əŋ) əŋtə-ŋə khə-ŋə-pəkɿ, khə-ŋə-pəkɿ,
became-not. But the father son servants-to them-to-said,
 'khəuŋkə-pə khəŋkə ŋə-pə təkɿ təkɿ, khə khəuŋkə-ŋə-ŋə; Khəŋkə khə-ŋə
'all-in-from most good rule bring, him to-get-in-ear; and him-of
 ŋə-ŋəŋ-pə ŋə-ŋəŋ, khəuŋ khə-ŋəŋ-pə təkɿ wək-ŋə-ŋə. Khə-ŋə-ŋə-ko
his-hand-on ring, and his feet-on shoe put. Then
 pəkɿ-pə khəŋkə tək-ŋə ŋə-ŋə. Khə-ŋə-ŋə-ko kək-pə khəŋkə təkɿ
feet only bringing kill. Then we will-not worry
 khə-ŋə. Uŋtəŋ-khəuŋkə-pəkɿ, ŋəŋkə ə-ŋəŋ əŋtə-ŋə təkɿ, khəuŋkə khə-ŋə;
should-become. My I-they-said, this my-son dead was, again lived;
 wəkɿ khəŋkə, khəuŋkə təkɿ. Khə-ŋə-ŋə-ko khə-ŋəŋ təkɿ khə-ŋə.
but we, again was-found. Then they marry became,
 Uŋtəŋkə təkɿ khəŋkə təkɿ təkɿ. Khə-ŋə-ŋə-ko khəŋkə khəuŋkə təkɿ
Then-son eldest father-in was. Then he coming was
 khə-ŋə ŋəŋk-pəŋkə tək-ŋə-ŋə, khəuŋkə khəŋkə ŋə khəŋkə khə-ŋə
house-of near arriving, then music heard dance sound
 ŋə. Khəuŋkə khə-ŋə khə-ŋə khə-ŋə khə-ŋə khə-ŋə khə-ŋə
heard. Then him-by was servants-in-from was
 khəŋkəŋ təkɿ, 'ŋəŋkə ŋə?' Khə-ŋə khə-ŋə-pəkɿ, 'ŋə-ŋə-ŋə
said, asked, 'him what?' Him-by him-said, 'thy-son-ear-ear'
 təkɿ, khə-ŋə-ŋə khə-ŋə khəŋkə khəŋkə ŋə-ŋə, khəŋkə pəkɿ-ŋə, khə
came, and thy father feet only killed, only saying, him
 ŋə-ŋəŋ təkɿ. Khəŋkə khəŋkə khəŋkəŋ, khə-ŋə-ŋə-ko gək khə-ŋə-ŋə.
was found. But he was-angry, and inside went-not.
 Uŋtəŋ ŋə-ŋə-ŋə pəkɿ khə-ŋə-ŋə khə-ŋə khə-ŋə khə-ŋə
Therefore his father-by outside-coming him entered. Him-by
 pəkɿ khəŋkə pəkɿ, 'khəŋkə, khəŋkə ŋə khə-ŋə khə-ŋə khə-ŋə
father-to answer gave, 'he, I so-many papers-from there-of serving
 ŋəŋkə; khə-ŋə-ŋə-ko khə-ŋəŋ khə-ŋəŋ khəŋkə khəŋkə khə-ŋə khə-ŋə khə-ŋə
did; and was thy-order transcribing not-did, and
 khə khəŋkə khə-ŋəŋ khəŋkə khəŋkə khəŋkə khəŋkə khəŋkə
then we over was kill was not-gave; me-of my.

chí-kh jui kkh-in. Khá-loo ím-mí angko ím-chhà, khohng
friends-with merry night-make. But then-of the day-on, is
 beshyo-si-kh ím-mí rong chh-khu-sih, khalla tá, khohng ím-s
surprise-with then-of property deceived, is come, then then-by
 khe-m íngt shyoop beshhà set-ta.¹ Pí-kh khe-si-kh pí-kh. 'o
him-of take-for fed self killed-out. Father-by him-to said. 'O
 o-chhíngk, ím-kh khang-ko síkong too. Khah-doko jyi o-m too, khohng
my-on, then me-with always art. And what what is, all
 ím-ming ím. Khá-loo jian kh-ma khohng kh-mim khá-má
time is. But merry is-become and glad is-become
 khhing-ná-ang; udshoo píyá-lo, angko ím-necho dyáko twá,
was-proper; my saying-on, this day-younger-brother dead was,
 phed ím-ta; míshhà twá, phed twá.¹
again dead; but was, again found.

[No. 22.]

TIBETO-BURMAN FAMILY, TIBETO-HIMALAYAN GROUP.

KHAMBU.

(DISTRICT DARDJILING.)

SPECIMEN II.

Kongh Khambuwa. O-thampu ka Mahikulang; ah thampu-ka
 I. Khambu. My-country is Mahikulang; the country from
 pa-wéi kongh na lakk Kirik chinghi. O-thari bikkhad, kongh
 west towards also lakk Kirik are. My-cousin bikkhad, and
 kop-mé thari khokang kongh chho-to-na. Kong Darjiling khat-ka
 other cousin all I know-not. I Darjiling came
 kikkhi bakka chawwi. Kong a-id ming khokang. O-thampu-pá
 twenty years were. I my-home not west. My-country-in
 o-pá o-má o-ba-chi ngippa. O-ba-chi-m ngippongi
 my-father my-mother my-older-brothers two. My-older-brothers-of both
 hiya chawwi. Am-chhi-ohi town. O-thampu-pá oh-oh-chi a
 marriage became. Children are. My-country-in stable paddy
 lint mabbi baka paí longkupa ngkha yekokha khawo hi-ta.
 millet maize buckwheat millet longkupa potatoes yekokha time-oh found-are.
 Angka-pá khawpa sangh taw. Angka-chi-m nging chho-to-na.
 Therefrom - others also are. There-of some know-not.

FREE TRANSLATION OF THE FOREGOING.

I am a Khambu. My country is Mahikulang, in the west of this country in the country called Nô lakk Kirik.¹ My cousin is Bikkhad. I do not know our other cousin. I came to Darjiling twenty years ago, and I have not been home since that time. My father, my mother, and my two older brothers live in my country. My brothers are both married and have children. There are several valuable plants in my country, such as paddy, maize, millet, buckwheat, millet, longkupa, potatoes, yekokha, and also others, but I do not know their names.

¹ An old name of the Kuki-country in Eastern Nepal. The phrase is interpreted all to mean that a house-lot, all to a name for family, yielded also hundred thousand names. — *Myapa*. See, however, above p. 225.

DĀHING.

The Dāhings are one of the sub-tribes of the Khembus, who live in the Central Himalayas between the Likhu and Arun rivers in Nepal. We have no information about their numbers.

AUTHORITY.—

Hodgson, B. H.,—*Comparative Vocabulary of the Languages of the broken tribes of Nepal*. *Journal of the Asiatic Society of Bengal*, Vol. xiv, 1857, pp. 317 and 8. (contains a Dāhing vocabulary on pp. 320 and 8.) ; pp. 478 and 8. (a full Dāhing vocabulary) ; Vol. xviii, 1858, pp. 100 and 8. (Dāhing grammar). Reprinted in *Miscellaneous Essays relating to Indian Languages*. London 1858, Vol. I, pp. 151 and 8. The short Dāhing vocabulary on pp. 154 and 8 ; the full vocabulary and the grammar on pp. 320 and 8. The title of the latter part of the reprint is *A sketch of the Dāhing Dialect of the Eastern Languages*. A.—*Dāhing Vocabulary* (pp. 320 and 8.). B.—*Dāhing Grammar* (pp. 321 and 8.).

Hodgson's essay contains a full sketch of Dāhing grammar and also a short specimen of the dialect. The latter will be reproduced below, together with an interlinear translation, which has been added by me. It is not quite certain in one or two places.

No new materials have been forwarded for the purposes of this Survey, and the remarks on Dāhing grammar which follow are entirely based on Hodgson's paper.

Pronunciation.—Dāhing possesses what Hodgson calls the pausing tone. It occurs in words such as the plural *da*, in which the double *a* denotes an *a* pronounced with that tone.

I am not able to decide the precise value of the sound which Hodgson marks *au*. In some cases he states that *au* is the French *au* ; thus in words such as *shauwa*, neck ; *aua*, nose ; *paau*, red. Writings such as *thauwa* and *thia*, white ; *aua*, at and *au*, who? and so forth, however, seem to show that the pronunciation is rather that of a in French "aux" or of *ä* in German "Güte."

Tu and *pe* are sometimes interchangeable ; thus, *paau* and *peu*, this ; *auwa* *diya* and *mau* *diya*, what saying? *tu* *ui*, that is to say.

There are several cases of interchange between different consonants : thus, *ip-pa*, sleep ; *im-pa*, wake him sleep ; *luung-aga*, I am ; *luung-pe*, thou art ; *houk-aa*, they two are ; *houk-aa*, they are. Numerous instances of such interchange will be found in Hodgson's grammar, to which the student is referred for further details.

Prefixes and suffixes. There are numerous prefixes and suffixes. The meaning of the prefix *ma*, in most cases, is uncertain. They have commonly been reduced to only containing a single consonant ; thus, *houka*, a head ; *diya-pa*, finger ; *di*, taste ; *yaung*, born ; *pa*, rope. The prefix *di* in words such as *di-ri*, credit ; *di-pe*, father ; *di-ma*, mother, &c., is originally a demonstrative pronoun or a possessive pronoun of the third person ; compare *houa* *di-dia*, not thy young, and so on.

Numerous suffixes are used in order to form participles and nouns from verbal bases.

A common verbal noun is formed by adding the suffix *da* ; thus, *shauk-da*, wish ; *ma-da*, light ; *di-da*, silence. The same or a different suffix occurs in words such as *raik-da*, up ; *lu-da*, door ; *sh-da*, bamboo ; *sh-da*, cheek ; *lu-p-da*, finger.

The suffix *da* forms nouns of agency ; thus, *di-da*, bowman ; *diya-da*, houseman, householder ; *ma-da*, companion. It often has the same meaning as the suffix

to which is used to form relative participles; thus, *gii-ta*, born, child; *siag-shi-ta*, carpenter; *siang-wi-shi-ta*, cultivator; *shu-ta*, a drunkard, etc. It is probably related to *su* in words such as *gi-su*, older brother; *ti-su*, boy; *yii-su*, rain; *yii-su*, oil, etc.

The suffixes *go* and *gaa* form masculine nouns of agency; thus, *spaan-wi-go*, an adulterer; *shai-gaa*, a village. Corresponding feminines are formed by adding suffixes such as *ni*, *ni-ta*, and *ni*; thus, *shai-ni*, widow; *ti-ni-ta*, a female bowman; *spaan-ni*, an adulteress.

One of the most common suffixes is *ni* or *n*. It is added to other words in order to form adjectives, relative participles, and nouns. Thus, *siang-ni*, the one; *shu-ni*, my one, mine; *siag-ta-ni*, the striking one, the striker; *siaghe-ni*, *siag-ta-ni*, the wooden one; *ti-ta-ni*, the here one, he who is here; *shu-ni*, the handsome one; *shu-ti-ni*, mouth-in-the, belonging to the mouth; *gi-ni*, this; *yii-ni*, that; *yii-ta-ni*, *yii-ni*, garden-in-the vegetable, the vegetable of the garden; *gi-ta-ni*, cup-in-the water, water of the cup; *shai-ni*, different; *shu-ni*, white; *shu-ni*, red; *shu-ni*, the white one; *gi-ta-ni*, eating-of, edible; *shu-ta-ni*, desirable, and so forth.

Other common suffixes are *chi*, *so*, *so*, *si*, *ni*, etc. Thus, *shu-chi*, front; *shu-chi*, groin; *shu-chi*, eye; *shu-chi*, joint; *shu-chi*, knee, and other nouns denoting parts of the body; *gi-chi*, thing; *shu-chi*, anger; *shu-chi*, priest; *shu-chi*, front; *shu-chi*, lightning; *shu-chi*, snake; *shu-chi*, tiger; *shu-chi*, bear; *shu-chi*, blood; *shu-chi*, tree; *shu-chi*, pleasure; *shu-chi*, all; *shu-chi*, thief; *shu-chi*, wickedness, wickedness, and so forth.

Nouns.—Gender.—There is no grammatical gender. The natural gender is distinguished by using different words or by adding suffixes or qualifying words, such as *gi*, father, male; *shu*, mother, female; *ni*, female, etc. Thus, *shu*, child, grandfather; *gi*, grandfather; *shu*, man; *shu*, woman; *ti*, boy; *ti*, girl; *shu*, bowman; *ti*, female bowman; *shu*, grandson; *shu*, granddaughter; *gi*, dog, bull; *shu*, cow, etc.

Number.—There are three numbers, the singular, the dual, and the plural. The suffix of the plural is *da*, and that of the dual *da-ni*; thus, *ti-da*, children; *ti-da-ni*, two children.

Case.—The subject of intransitive verbs and the direct and indirect object are not distinguished by adding any suffix; thus, *spaan-wi* *gi-ta*, the adulterer went; *shu-ni* *shu* *shu* *gi-ta*, king-by him one phial gave. The word *shu-ni*, king-by, shows that the subject of transitive verbs is put in the case of the agent, which is formed by adding the suffix *ni*. The case of the agent is properly an instrumental; thus, *shu-ni*, with force; *shu-ni*, with force, and so forth.

The genitive is expressed by putting the governed before the governing noun, and usually also by repeating it by means of a possessive pronoun prefixed to the governing noun; thus, *shu-ni* *shu* *shu* *gi-ta*, goat his-horn, goat's horn; *shu-ni* *shu* *shu* *gi-ta*, man their-wife, man's wives. A genitive is also formed by means of the suffix *ni*, or *ni*; thus, *shu-ni* *shu* *shu* *gi-ta*, the vegetable of the garden. If the governing noun is understood, the common suffix is *ni*; thus, *shu-ni*, the man's. We also find forms such as *shu-ni* *shu* *shu* *gi-ta*, man's his-name, a man's name.

A locative is formed by adding *ti*, and a terminative by adding *ti*; thus, *shu-ni* *shu* *shu* *gi-ta*, in a house; *shu-ni* *shu* *shu* *gi-ta*, towards, or at, the house. An ablative can be formed by adding

up to either of these forms; thus, *apete a hieko ding*, bill its middle from; *lapete laog*, from the door.

Other relations are indicated by means of prepositions such as *goteo*, within; *teore*, towards; *uog*, with; *uonohi*, without; *hoteo-to*, above; *lapete-to*, below; *gotepea*, under; *gotepeang*, from under, and so forth. They are often added to the genitive; thus, *uog a-gotepea*, under the table.

Adjectives.—The most common suffixes used to form adjectives are *la*, *wa*, *eia*, *ue* or *u*, *ua*, and *he*; thus, *ua-la*, good; *api-ua*, old; *gi-eia*, alone; *hotea-ua*, edible; *uog-ua*, different; *hote-ua*, black; *pe-ua*, manufactured; *te-ua*, cooked; *uoa-la*, badly; *siap-la*, wooden. It will be seen that most of them can be considered as participles.

Comparison is effected by putting the compared noun in the ablative; thus, *pea ding apete*, him from great, greater than he; *laepe ding hieko*, all from small, smallest.

Numerals.—The first numerals are:—

1 *hony*; 2 *uhoi*; 3 *uon*; 4 *hi*; 5 *api*; 6 *uaha*; 7 *chani*; 8 *pi*; 9 *pihi*; 10 *hoochipsu*; 20 *daia*; 30 *hony daia hony dyaia* (one score one its half); 40 *uoi daia*; 50 *uoi daia dyaia*; 60 *uon daia*; 100 *api daia*.

It will be seen that higher numbers are counted in twentys, and that multiplication is indicated by prefixing the multiplier. Addition is indicated by adding the smaller after the higher number; thus, *uoi daia dyaia uoi*, two scores its half two, two and fifty.

Genitive participles are very seldom added. *Es* is used with reference to various beings and things; *siap* denotes timber trees; *apiua* soft trees, grasses, vegetables, etc.; *api* weapons and implements; *hotea* fruits; *hi* days, and so forth; thus, *hoo-hoon uoi siap*, one chestnut fruit; *uoa-hi uonhi*, three days.

Pronouns.—Pronouns are in most respects indicated like nouns. The pronouns of the first person have double sets of the dual and the plural, one including and the other excluding the person or persons addressed.

The table which follows registers the principal forms of the personal pronouns.

	First person.	Second person.	Third person.
Sing. Fern.	<i>gi</i>	<i>gi</i>	<i>hotea</i>
Gen.	<i>uoi</i> (my), <i>uoihi</i> (mine)	<i>a</i> , <i>hi</i>	<i>a</i> , <i>a-hi</i> , <i>hotea-hi</i>
Dual.	<i>goteo</i>	<i>gi-uoi</i>	<i>hotea-uoi</i>
Lat.	<i>ua-la-hi</i>	<i>a-hi-hi</i>	<i>a-hi-hi</i> , <i>hotea-hi</i>
Plur.	<i>uoi-hotea</i>	<i>a-hi-hi</i>	<i>a-hi-hi</i> , <i>hotea-hi-hi</i>
A.M.	<i>uoi-hotea-gi</i> , <i>uoi-hi-hony</i>	<i>a-hi-hi-gi</i> , <i>hony</i>	<i>a-hi-hi-gi</i> , <i>hotea-hi-gi</i> , etc.

	First person.	Second person.	Third person.
Decl. Nom.	<i>gi-ai</i> (incl.), <i>gi-ai-hi</i> (excl.)	<i>gi-ai</i>	<i>hi-roon dā-ai</i>
Gen.	<i>i-ai, i-ai-hi</i> (incl.) <i>ai-hi, ai-hi-hi</i> (excl.)	<i>i-ai, i-ai-hi</i>	<i>i-ai, i-ai-hi, hi-roon dā-ai-hi</i>
Dat.	<i>gi-ai-ai</i> (incl.) <i>gi-ai-hi-ai</i> (excl.)	<i>gi-ai-ai</i>	<i>hi-roon dā-ai-ai</i>
Plur. Nom.	<i>gi-i</i> (incl.) <i>gi-i-hi</i> (excl.)	<i>gi-i</i>	<i>hi-roon dā-i</i>
Gen.	<i>ai, ai-hi</i> (incl.) <i>ai-hi, ai-hi-hi</i> (excl.)	<i>i-ai, i-ai-hi</i>	<i>i-ai, i-ai-hi, hi-roon dā-i-hi</i>
Dat.	<i>gi-i-ai</i> (incl.) <i>gi-i-hi-ai</i> (excl.)	<i>gi-i-ai</i>	<i>hi-roon dā-i-ai</i>

It has already been noted that *i* is also used as a common prefix before nouns governing a genitive. The words *pa*, father, and *ma*, mother, become *gi-pa*, *ma*, respectively, when governing a personal pronoun of the first person. In that case *i* is used instead of *ai*; thus, *i-pa*, my father; *i-pa*, his father; *i-ma*, my mother; *i-ma*, his mother.

Hi-roon, he, she, it, is also used as a demonstrative pronoun meaning 'that.' Other demonstratives are *pa-i* or *pa-i*, this; *ma-i* or *ma-i*, that. They are inflected in the same way as *hi-roon*.

Interrogative pronouns are *ai*, *ai-hi*, or *ai-hi*, i.e. probably *ai*, who? *ai-hi*, what? *gi-pa*, which? *Gi-pa* takes the prefix *i* if it is used in the meaning 'which of these'; thus, *i-gi-pa-ma* *hi-i*, which of these will you take?

There are no relative pronouns. Relative participles are used instead; thus, *gi-roon dā-i-pa-i-ma* *ai*, all filled *ai-hi*, a *ai-hi* which had been filled with *ai*; *gi-roon dā-i-ma* *ai-pa*, all smiling-one that to-bring, to bring him who smile of *ai*.

Verbs. It has already been remarked that there are no cases to denote the direct and indirect objects. Both are, however, marked in the verb by means of personal suffixes. The same is the case with the subject, and *hi-i* conjugation therefore presents a rather complicated appearance; thus, *gi-ai-hi*, he does it; *gi-i*, he does it for him.

Each tense can be turned into a kind of noun by adding the suffix *ma*; thus, *gi-ai-pa*, I eat him; *gi-ai-pa-ma*, he whom I eat; *gi-ai-pa-ai*, I eat them two; *gi-ai-pa-ma*, those two whom I eat; *gi-ai*, he eats me; *gi-ai-ma*, I who am eaten by him.

Voice.—*Hi-i* verbs can be said to possess an active, a passive, and a middle. The difference between the active and the passive is, however, only apparent, it being

affected by adding different personal suffixes denoting the subject or the object. Thus, *ji-apt, eat-I, I eat him; ji-p-i, eat-me, I am eaten.* The middle is formed by adding a suffix *s* or *si* and conjugating as usual.

In order to conjugate a Biking verb it is therefore necessary to know the personal suffixes indicating the subject and the object. If more than one suffix is added to one and the same form, the suffix of the first person comes before that of the second, that of the second before that of the third. The suffixes of the subject and the object are sometimes different, and sometimes also identical. It will therefore be most convenient to deal with them together.

Subject and Object.—A subject of the first person singular is indicated by means of different suffixes. In the present tense of intransitive and reflexive verbs *apt* is added to the base; thus, *gi-apt, I come; vi-apt, I am satisfied; kag-apt, I get up; faw-si-apt, I beat myself.* The same is the case in some intransitive verbs ending in a vowel, and which insert a suffix *u* or *p* in order to denote an object of the third person; thus, *ti-apt, I find him; pi-apt, I do it; si-apt, I seize him.* The common suffix with transitive verbs is, however, *si*; thus, *tsi-si, I summon him; det-si, I seize him.* The same suffix is also used with some intransitive verbs ending in *s* and *t*; thus, *upsi-si, I am sleepy; tsit-si, I flower; tsiti-si, I blow, etc.*

The suffix in the past tense of transitive verbs is *dag*; thus, *ji-t-dag, I ate him.*

In the past tense of intransitive and reflexive verbs and in the whole passive the suffix of the first person is *s*, or, after vowels, *nasik, s* and *i, si*; thus, *gi-t-si, I came; ji-s-t-si, I ate myself; ji-p-si, I am eaten; ji-t-si, I was eaten.*

A subject of the first person singular is not separately marked if the object is of the second person.

An object of the dual and plural of the third person is indicated by adding *si, si,* respectively, to the forms given above; thus, *ji-t-si-ap-si, I ate them.* The same suffixes are also used to denote the subject in the passive; thus, *ji-t-t-si, I was eaten by them two.* A subject of the second and third persons singular is not, in that case, separately marked. *Si* also denotes an agent of the second person dual, and *si* of the second person plural in the first person passive; thus, *ji-p-t-si, I am eaten by you.*

A subject of the first person dual excluding the person addressed is marked by adding the suffix *siti*, or, after *s*, *sitiis*, in the active, and *siti* in the passive; thus, *gi-siti, I and he come; ji-s-sitiis, I and he eat ourselves; ji-t-si-siti, we two were eaten.* It will be seen that *siti* is the same suffix as is added in the present, *gi-siti, I and he.* *Siti* is the corresponding suffix of the object. The interchange between *siti* and *siti* is parallel to that between *s* and *i* in the singular.

Forms such as *tsiti-si, we two summon thee; tsiti-si-si, we two summon you two; tsiti-si-si, we two summon you; tsiti-si, we summoned thee, and so forth,* apparently contain a suffix *si* denoting an agent of the exclusive first person dual. The same forms are, however, also used if the subject is of the third person dual. The suffix *si* being the regular suffix of that person, or rather a simple dual suffix without reference to person, there can be no doubt that forms such as those just mentioned do not contain a suffix of the first person dual, but are common dual forms without any restriction as to the person of the subject.

If the person addressed is included the suffix of the first person dual is *aa*, after *a*, *cha*, passive *aa*; thus, *ja-aa*, we sat; *ji-aa*, we came; *ni-a-cha*, we sit down; *britti-aa*, we are summoned; *britti-aa*, we were summoned.

The suffix of the first person plural including the person or persons addressed is *hi*, past *hi*, passive *hi*; thus, *ji-hi*, we came; *ni-hi*, we sit down; *ja-h-hi-aa*, we ate; *ji-h-hi-aa*, we came; *ni-h-hi-aa*, we sat down; *britti-hi*, we are summoned; *ja-h-hi-hi*, we were eaten. It will be seen that the *h* of this suffix is also inserted before the *hi* of the past tense if *hi* is not preceded by a consonant.

The suffix of the first person plural is replaced by that of the third if the object is of the second person; thus, *britti-ai*, we, or they, called thee; *h-britti-ai-ai*, we or they called you.

The suffix of the first person plural including the person or persons addressed is *ga*, past *ga*, passive *aa*. In verbs ending in a vowel an *a* is inserted before the *hi* of the past in the active, and a *h* in the passive. Thus, *ji-ga*, we came; *ni-ai-ga*, we sit down; *ja-a-hi-ga*, we ate; *ji-h-hi-ga*, we were eaten; *britti-ga*, we were summoned.

It will be seen that a subject of the first person is not separately marked if the object is of the second person. An object of the third person singular is underlined in the forms mentioned above. If it is of the dual or plural, the suffixes *ai*, *ai*, respectively, are added to the suffix of the first person. The same suffixes are also added to the passive suffixes of the first person in order to indicate the agent. Thus, *ji-agi-ai*, I eat them two; *britti-hi-ai*, we were summoned by them.

If the subject is of the second person singular the suffixes added to transitive verbs are *i*, past *aa*. The corresponding suffix with intransitive verbs and in the passive is *o*; thus, *ja-p-i*, eaten; *ja-p-i-aa*, slept; *ni-o-i*, sited; *ji-p-i*, came; *ji-p-i*, sat down; *ja-i-i*, was eaten, *ni-o-i-i*, was sitting. Forms such as *ni-o-i-i*, was killed; *agi-o-i*, sat afraid, show that the original suffix was perhaps *ai*.

The *p* preceding the *i* of the past tense in *ja-p-i-aa*, *slept*, probably denotes an object of the third person. An object and a subject of the third persons dual and plural are indicated in the same way as with a subject of the first person; thus, *ja-p-ai*, *eaten them*; *britti-ai*, *were summoned by them two*, etc.

If the object is of the first person the corresponding passive forms of the first person are used; thus, *h-britti-hi*, *summoned us*.

If the subject is of the first person singular, an object of the second person is indicated by adding *aa*; thus, *britti-aa*, *was summoned by aa*. In the past tense of verbs ending in a vowel, *a* is also inserted before the suffix *hi* of the past; thus, *ja-a-aa-aa*, *was found by aa*. Such forms are properly passives, and the restriction in their use to such cases in which the subject is of the first person singular, is apparently a secondary departure of the dialect.

The suffix of the second person dual is *ai*, or, after *a*, *chi*; thus, *ja-ai*, you two find him, are found by him; *ni-ai-ai*, you two find them, are found by them; *ni-a-ai*, you two sit; *ja-i-ai-ai*, you two ate, were eaten, etc. Such forms are used as active and passive forms.

If the object is of the first person, *ai* is added to the passive forms used with a subject of the first person; thus, *ja-p-i-ai*, you two find me; *britti-ai-hi-ai*, we two were summoned by you two. The suffix *ai* is added to the *aa* used when the object is of the

second person singular, if the subject is of the first person singular; thus, *id-a-dé-a-a-i*, you two were found by me.

The suffix of the second person plural is *ai*. Its use is parallel to that of *ai*; thus, *id-ai*, you find him, are found by him; *ai-a-a-i*, you sit down; *é-wid-ai-dé-a*, we two were summoned by you; *é-wid-a-a-i*, you were summoned by me.

The suffixes of the second person dual and plural are *ae*, *ai*, respectively, in the imperative; thus, *id-ae*, eat you two; *id-ai*, eat ye. It seems probable that the forms ending in *e* are the real active forms, and that *ai*, *ai*, are properly suffixes of the object, or passive suffixes.

A subject of the third person singular is only distinguished in the verb if it is intransitive, or if the object is of the third person. In other cases the passive forms mentioned above under the head of the first two persons are used.

If the object is of the third person, and in intransitive verbs, a subject of the third person singular is commonly distinguished by the absence of any suffix; thus, *id*, he places him; *id*, he comes. Transitive bases ending in vowels and end consonants add an *a* in the present; thus, *id-a-i*, he finds him; *aid-i*, he kills him. The same is the case in intransitives ending in *a* and *e*; thus, *é-wid-a*, he is sleepy. The termination in reflexive bases is *ai*, thus, *ai-ai*, he sits down. The termination of the third person of the past is *é*; thus, *id-p-é*, he ate him. The *p* preceding the *é* in such forms only occurs in verbs ending in a vowel. It is perhaps a suffix denoting an object of the third person, and connected with the *a* inserted between the base and the suffix *a* of the third person singular of verbs ending in vowels; thus, *id-a-i*, he sits. This *a*, and also the suffix *a*, is dropped before suffixes denoting an agent of the third person dual and plural; thus, *ai-a-a-i*, he finds them; but *id-a-a*, he is found by them.

The suffix of the third person dual is *ae*, or, after *a*, *ake*, in the active, and *ai* in the passive. *ai* is also used in the active if the object is of the first or second persons. Thus, *id-ae*, they two come; *ai-a-ake*, they two sleep; *id-ai-ae-i*, they two were eaten by them two; *id-a-i-ai*, they two found me; *ai-dé-ai-ai*, they two found you two, and so forth. The suffix *ai* is always used to denote the object. If there are two suffixes of the third person dual or plural, one denoting the subject and the other the object, the former precedes. Thus, *é-wid-ai*, I summoned them two; *é-wid-a-a-i*, they two summoned them two.

The suffixes of the third person plural are *ae* and *ai* which are distinguished in the same way as *ae* and *ai*; thus, *id-ae*, they come; *ai-a-dé-ae*, they eat; *id-p-dé-ai*, he found them, they were found; *é-wid-ai*, they summoned me; *é-wid-a-a-i*, they were summoned by them two. In verbs ending in vowels an *a* is also inserted before the suffix of the past; thus, *id-a-é-ae*, they came; *id-a-é-ai*, they ate.

The preceding remarks will have shown how the various persons are indicated by means of suffixes added to the verb, and how these suffixes sometimes denote the subject and sometimes the object. If the object is indirect, a *t* is added to the base; thus, *é-wid-t*, he strikes him; *é-wid-t-ai*, he strikes for him. Such verbs as end in *i* do not distinguish between the direct and indirect objects.

TENSES.—The Fikling verb only has two tenses, a present and a past. The present is also used as a future. The past is formed by adding a suffix *é*, or, before suffixes beginning with vowels, *é*, to the base. A preceding sound is changed in various ways.

The table which follows registers the singular of the present and past of the active and passive of the verbs *šānu*, take; *qānu*, come; *šānuqā*, see; *qānu*, raise; *šānu*, get up; *qānu*, see; *qānu*, place; *šānu*, beat; *qānu*, stand up; *šānu*, summon; *šānu*, kill; *qānu*, be afraid; *qānu*, hate; *qānu*, be sleepy; *šānu*, sit down.

	ACTIVE.		PASSIVE.	
	Present.	Past.	Present.	Past.
1.	šānuqā	šānuqā	šānuqā	šānuqā
2.	šānuqā	šānuqā	šānuqā	šānuqā
3.	šānuqā	šānuqā	šānuqā	šānuqā
1.	qānu	qānu		
2.	qānu	qānu		
3.	qānu	qānu		
1.	šānuqā	šānuqā	šānuqā	šānuqā
2.	šānuqā	šānuqā	šānuqā	šānuqā
3.	šānuqā	šānuqā	šānuqā	šānuqā
1.	šānuqā	šānuqā		
2.	šānuqā	šānuqā		
3.	šānuqā	šānuqā		
1.	šānuqā	šānuqā	šānuqā	šānuqā
2.	šānuqā	šānuqā	šānuqā	šānuqā
3.	šānuqā	šānuqā	šānuqā	šānuqā
1.	šānuqā	šānuqā		
2.	šānuqā	šānuqā		
3.	šānuqā	šānuqā		
1.	šānuqā	šānuqā	šānuqā	šānuqā
2.	šānuqā	šānuqā	šānuqā	šānuqā
3.	šānuqā	šānuqā	šānuqā	šānuqā
1.	šānuqā	šānuqā		
2.	šānuqā	šānuqā		
3.	šānuqā	šānuqā		
1.	šānuqā	šānuqā	šānuqā	šānuqā
2.	šānuqā	šānuqā	šānuqā	šānuqā
3.	šānuqā	šānuqā	šānuqā	šānuqā

Active.			Passive.	
	Present.	Past.	Present.	Past.
1.	ram- <i>ngl</i>	<i>ngl</i> - <i>l</i>		
2.	ram- <i>l</i>	<i>ngl</i> - <i>l</i>		
3.	ram	<i>ngl</i> - <i>l</i>		
1.	<i>l</i> et- <i>u</i>	<i>l</i> et- <i>l</i> - <i>ng</i>	<i>l</i> et- <i>l</i>	<i>l</i> et- <i>l</i> - <i>l</i>
2.	<i>l</i> et- <i>l</i>	<i>l</i> et- <i>l</i> - <i>u</i>	<i>l</i> et- <i>l</i>	<i>l</i> et- <i>l</i> - <i>l</i>
3.	<i>l</i> et- <i>u</i>	<i>l</i> et- <i>l</i>	<i>l</i> et- <i>l</i>	<i>l</i> et- <i>l</i>
1.	<i>at</i> - <i>u</i>	<i>at</i> - <i>l</i> - <i>ng</i>	<i>at</i> - <i>gl</i>	<i>at</i> - <i>l</i>
2.	<i>at</i> - <i>l</i>	<i>at</i> - <i>l</i> - <i>u</i>	<i>at</i> - <i>l</i>	<i>at</i> - <i>l</i> - <i>l</i>
3.	<i>at</i> - <i>l</i>	<i>at</i> - <i>l</i>	<i>at</i> - <i>l</i>	<i>at</i> - <i>l</i>
1.	<i>ngl</i> - <i>ngl</i>	<i>ngl</i> - <i>l</i>		
2.	<i>ngl</i> - <i>l</i>	<i>ngl</i> - <i>l</i>		
3.	<i>ngl</i>	<i>ngl</i> - <i>l</i>		
1.	<i>gram</i> - <i>l</i>	<i>gram</i> - <i>l</i> - <i>ng</i>	<i>gram</i> - <i>l</i>	<i>gram</i> - <i>l</i>
2.	<i>gram</i> - <i>l</i>	<i>gram</i> - <i>l</i> - <i>u</i>	<i>gram</i> - <i>l</i>	<i>gram</i> - <i>l</i> - <i>l</i>
3.	<i>gram</i> - <i>l</i>	<i>gram</i> - <i>l</i>	<i>gram</i> - <i>l</i>	<i>gram</i> - <i>l</i>
1.	<i>ngl</i> - <i>l</i> - <i>u</i>	<i>ngl</i> - <i>l</i> - <i>l</i>		
2.	<i>ngl</i> - <i>l</i> - <i>l</i>	<i>ngl</i> - <i>l</i> - <i>l</i>		
3.	<i>ngl</i> - <i>l</i> - <i>u</i>	<i>ngl</i> - <i>l</i> - <i>l</i>		
1.	<i>at</i> - <i>l</i> - <i>ngl</i>	<i>at</i> - <i>l</i> - <i>l</i>		
2.	<i>at</i> - <i>l</i> - <i>l</i>	<i>at</i> - <i>l</i> - <i>l</i>		
3.	<i>at</i> - <i>l</i> - <i>l</i>	<i>at</i> - <i>l</i> - <i>l</i>		

Other tenses are formed by adding the verb substantive to a participle. The bases of the verb substantive are *la*, *lil*, *ngl*, and *lud*, but only the last one is used as an auxiliary. It is added to a participle ending in *stage*, which denotes continuity, in order to form a present definite and imperfect; thus, *lud-stage la-*ngl*-ngl*, I am commencing; *gl-stage l-*l*-l*, I was coming.

The table which follows shows how the personal suffixes are added to the present and past of the verb *ju-cia*, to eat.

	Active.		Passive.		Impersonal.	
	French.	Ind.	French.	Ind.	French.	Ind.
Sing. I.	<i>ju-agi</i>	<i>ju-i-ka-p</i>	<i>ju-agi</i>	<i>ju-i-i</i>	<i>ju-i-agi</i>	<i>ju-i-i</i>
2.	<i>ju-p-e</i>	<i>ju-p-i-ka</i>	<i>ju-agi</i>	<i>ju-i-i</i>	<i>ju-i-i</i>	<i>ju-i-i-i</i>
3.	<i>ju-ant</i>	<i>ju-p-i</i>	<i>ju-i-i</i>	<i>ju-p-i</i>	<i>ju-i-i</i>	<i>ju-i-i</i>
Dual I. and 2.	<i>ju-cia</i>	<i>ju-i-cia-i</i>	<i>ju-cia</i>	<i>ju-i-cia-i</i>	<i>ju-i-cia</i>	<i>ju-i-cia-i</i>
I. Ind.	<i>ju-i</i>	<i>ju-i-cia-i</i>	<i>ju-i</i>	<i>ju-i-cia-i</i>	<i>ju-cia-i</i>	<i>ju-i-cia-i</i>
2.	<i>ju-i</i>	<i>ju-i-cia-i</i>	<i>ju-i</i>	<i>ju-i-cia-i</i>	<i>ju-cia-i</i>	<i>ju-i-cia-i</i>
3.	<i>ju-i</i>	<i>ju-i-cia-i</i>	<i>ju-i-cia-i</i>	<i>ju-p-i-cia-i</i>	<i>ju-i-cia</i>	<i>ju-i-cia-i</i>
Plural I. and 2.	<i>ju-i</i>	<i>ju-i-cia-i</i>	<i>ju-i</i>	<i>ju-i-cia-i</i>	<i>ju-i-cia</i>	<i>ju-i-cia-i</i>
I. Ind.	<i>ju-pa</i>	<i>ju-i-cia-pa</i>	<i>ju-i</i>	<i>ju-i-cia-i</i>	<i>ju-i-cia</i>	<i>ju-i-cia-i</i>
2.	<i>ju-i</i>	<i>ju-i-cia-i</i>	<i>ju-i</i>	<i>ju-i-cia-i</i>	<i>ju-i-cia</i>	<i>ju-i-cia-i</i>
3.	<i>ju-i</i>	<i>ju-i-cia-i</i>	<i>ju-i-cia-i</i>	<i>ju-p-i-cia-i</i>	<i>ju-i-cia</i>	<i>ju-i-cia-i</i>

Imperative.—The second person singular ends in *a* before which a preceding single consonant is doubled. The forms *ia-cia*, take; *pa-cia*, come, etc., given above on p. 234, are only imperatives. An object of the third person dual and plural is expressed in the usual way; thus, *ju-ia-ia-i*, eat them. If the object is of the first person, the corresponding passive forms of the first person present are used; thus, *ia-i-ji*, find me; *ia-i-ia-i*, find us two; *ia-i-i*, find us.

The suffix of the second person dual of the imperative is *ia*, reflexive etc., and then of the second person plural *ia*; thus, *ju-ia-ia*, ye two—eat them two; *ia-i-ia*, all down ye two; *ju-ia*, eat ye. If the object is of the first person, passive forms are used; thus, *ia-i-ji-i*, find me ye.

Verbal Nouns.—The usual verbal noun is formed by adding the suffix *cia*; thus, *ju-cia*, to eat. Another suffix *ia* is common in connection with verbs meaning 'to begin,' 'to end,' 'to wish,' and so forth; thus, *ju-ia-pa-cia-agi*, I shall begin to eat; *ju-ia-ia-cia-i*, I shall have done eating; *ju-ia-dia-cia-agi*, I wished to eat. In forms such as *ju-pa-cia*, release give; *ia-pa-cia*, moist given-having, having assisted, the base *cia* is used as a verbal noun. Purpose is expressed by adding the suffix *cia*; thus, *ju-i-ia*, to eat I want.

Participles.—The common suffixes of relative participles are *ka* and *ma*; thus, *ju-ka*, born; *ju-ka*, begetting; *ju-ia-ka*, eating oneself; *ju-ia*, eaten; *ju-i-ia*, self-eaten. Verbal nouns and nouns can be turned into relative participles by adding the suffix *ma*; thus, *ju-ia-ia-ka*, outside; *ju-agi-ia-ka*, those whom I eat, and so forth.

An adverbial participle is formed by adding *ia* or *ia-ma*; thus, *ia-ia* or *ia-ma*, wisely; *ia-ia* or *ia-ma*, good doing, well, etc.

Conjunctive participles are formed by adding *na* and *he* to the tense; thus, *ji-gi-na* *he-ga*, being eaten I shall cry out; *ji-t-he-ga* *na* *ge-t-i*, eating & I came; *he-t-ga* *na* *na*, having summoned him he said to him.

Causals.—Causals are often formed from intransitive bases by hardening the initial consonant; thus, *da**tho*, fall; *le**tho*, cause to fall; *gi**tho*, be born; *ji**tho*, begin; *le**tho*, get up; *po**tho*, raise.

Other causals are formed by adding *t* or *d* to the base. Thus, *gi**na*, come; *gi**ta*, bring; *ra**na*, come; *ra**ta*, bring; *da**nga*, drink; *da**nda*, cause to drink; *na**na*, sit; *na**ta*, set.

Every verb can be made causative by adding *pa**na*, do; thus, *ji-pa**na*, cause him to eat.

Negative particle.—The negative particle is a prefixed *na*; thus, *na* *ji-na-na*, don't go out there; *na* *ji-ga*, I do not eat.

For further details the student is referred to Hodgson's grammar and to the specimen which follows. A list of words will be found on pp. 339 and 3.

[No. 34.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

KHAMEU.

BAMER DIALECT.

(R. H. Hodgson, 1837.)

Kweng	maryou	hōp-ko-di	brōtha	lōa.	Gyēhō-pōo	brōtha
Our	man	refu-to	to-complain	went.	Don-dang	to-complain
diyu-na?	'Wā	khyin-di	kwing	maryou	ri-nōgo	hōh-to-ko
saying?	'My	house-to	one	man	coming-continually	been-coming
wā	ming	nang	dwang-mōn.	Gē	kōm	gyānōyo
my	wife	with	last-each-other-day-two.	I	am	now
ytā	ytā.	I-ko	ayau	iam	jāho	nyem
mō	mō.	There-of	justice	confidence	putting	that
dōo	hiti	pāpā.	Hōhō-ding	hōp-mi	hāren	kwing
saying	vapant	māo.	Therapen	ding-by	him	one
gyān	dyau-pōti-mā	dōi	gip	tā-ko	chyan-tā.	'yau
oil	filled	boile	place-having	acid.	'this	hostile
gip-tā-ko.	'ytā-yo	mā	gyāu.'	dōo	kō-pō-wo	gyāu.
place-having.	'suppose	not	give."	saying	talking	give."
maryou-mi	nyem	khyāgo	pāp-tā.	Hōp-mi	yo	chirwa-cha
man by	that	manner	did.	Ring-by	also	spoke
hōhō-mi-ko	chyan-tā-mā.	ayū-ko	di	ri	nyāha	gyāu
called-them-having	said-to-them.	show-of	is	small	good	oil
nyem	ri-cho.					ri-nām
him	bring-to					smelling-the

Mān-ding Therapen	ryau-ri-pō admirer	lōla fine	hōnō-māni saying	ming-ko-di wife-to	dō-tā. went.	Myem That			
ming mi wife-by	wi-di cloth-in	ri small	nyāha good	gyāu oil	khyāki smelling	gip-tā-ko place-having	mā-cho say-to		
pōn-tā begin	mān-dōyā-nā. what-saying.	'wā 'my	wa-cha-mi husband-by	ytā suppose	mā not	gyāu give	māh-ya said-to-me-also		
lōa. is	Nihā But	gi then	wā my	mā-khōm body-as	kwing. not.	I thy	kām-di sake-for	mā not	m-khōa cause-if
ytā-ko where	kām-di sake-for	mā? comes?	dō-tā said	(or mā-tā). (said).	hōhō-ding Therapen	nyam-yo admirer			
khyān-ding have-from	gītā-tā coming	chirwa-cha-dōo-mi spoke-by	I he	ri small	kām-tā-mō-ko found-having-day	nyem him			
dō-tā-mō-ko called-having-day	hōp-ko-di long-of-to	chō-thā bring-to	dō-tā-mā. went-day.						

Mike-ding	hōpō-mi	' I	wanda	hōtli-ho	mōli,	' you	i
Therengon	king-ty	her	husband	called-hering	said,	' this	thy
ryam-m-go;	dwik-ti	khadda,	chryso;	dwik-ti	khadda,	plynti	giwo,'
wj's-lover;	without-for-him	q/	kill;	without	q/	release	give,'
(or plyntakko)	also	diti.					
	saying	said.					

FREE TRANSLATION OF THE FOREGOING.

A certain man went to his prince to complain saying, 'a certain man is in the habit of coming to my house to make love to my wife, and I can never contrive to identify him. I rely on your justice to have that man arrested.' The Raja then gave him a phial filled with scented oil and said to him, 'give this phial to your wife and caution her not to give it to anyone.' The man did so, and the Raja instructed his spies to seize any person whose clothes had the scent of otto.

By and by the lover, finding an opportunity, went to his mistress. She rubbed the otto on his clothes and said, 'my husband desired me to give this otto to no one, but you are my life; to whom should I give it if not to you?' Then the lover left the house, and the spies, smelling the otto, seized him and brought him to the king. The king sent for the husband and said, 'this is your wife's lover. If you please, kill him, if you please, let him go.'

MINOR KHAMBU DIALECTS.

It has already been remarked that Hodgson has published vocabularies of several minor Khamka dialects, and it will be of interest to insert short notes on them in this place. One of them, the so-called Kätung, mainly agrees with the dialect described above on pp. 517 and 8, and another, the so-called Dzüi, is essentially identical with the dialect described in what follows under the head of Rai.

The information collected in the existing pages is very unsatisfactory, and numerous points connected with the grammar of the various dialects remain unsettled.

The materials are not sufficient for describing the phonetic system of the various dialects. The so-called abrupt tone occurs in all of them. It has been indicated by means of an ' after the syllable so pronounced; thus, Bülül pät', cow. The marking of this tone, and the spelling generally, is, however, inconsistent, and I have not been able to introduce consistency.

The various sounds are, on the whole, marked as elsewhere in this Survey. I have, however, retained the writing *se* because I am not certain about its proper pronunciation. Hodgson sometimes describes it as the French *se* or 'jen.' It seems, however, often to be a way of writing the *si* in German. 'Üöie.' I have therefore preferred to retain Hodgson's spelling.

Hodgson also mentions the passing tone. It has been indicated by doubling the vowel so pronounced; thus, Bülül ää, this.

A short note on each dialect will be given in the existing pages. In this place it will be convenient to print a short comparative vocabulary of all of them.

COMPARATIVE VOCABULARY OF MINOR KHAMBU DIALECTS.

1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 26

[illegible]

[illegible]

Phonograph	Initials	Transliteration	Initials	Transliteration	Orthography	Initials	Transliteration
da'us	ma'us	da'us	da'us	ma'us	g'us'us	ma'us	ma'us
da'us	da'us	da'us	da'us	da'us	g'us'us	g'us'us	g'us
da'us	da'us g'us'us	da'us	da'us	da'us	g'us'us	da'us	da'us
da'us	da'us	da'us	da'us	da'us	g'us'us	g'us'us	g'us
g'us'us	da'us	g'us'us	g'us'us	g'us'us	g'us'us	da'us	da'us
g'us'us	da'us	g'us'us	g'us'us	g'us'us	g'us'us	da'us	da'us
da'us	da'us g'us'us	da'us	da'us	da'us	g'us'us	da'us	da'us
da'us	da'us	da'us	da'us	da'us	g'us'us	da'us	da'us

BALALI.

The Balali Khambur lies in the so-called Mîjâ, or Middle Kirint, i.e. the hills between the Likha and Arua Rivers.

AUTHORITY.—

HARRISON, R. H.,—*Dictionary of the Comparative Vocabulary of the several Dialects of the Kirintu Language*. *Journal of the Asiatic Society of Bengal*, Vol. xxi, 1847, pp. 300 and F. Reprinted in *Miscellaneous Essays relating to Indian Subjects*. Vol. I, London, 1855, pp. 354 and B.

BALALI is most closely related to Loharîng and the Southern Dialects.

Nouns.—The prefix *â*, as in forms such as *â-pâ*, father; *am'-am*, mother, etc., is identical with the pronoun *â*, his, her, he.

Gender is distinguished by using different terms or by adding suffixes or words denoting the sex. Thus, *â-pâ*, father; *am'-am*, mother; *am'-âkpa* and *am'-âkpa*, man; *am'-âkhi*, woman; *am'-pâ*, cock; *am'-am* and *am'-am*, hen; *am'-dâp'-am*, husband; *am'-am*, wife; *am'-âkhi*, young man; *âkpa-am*, young woman; *âkhiâkhi*, boy; *âkhi-âkhi* *am'-âkhi*, girl; *am'-âkhi-âkhi* and *am'-âkhi-âkhi*, son; *am'-âkhi-âkhi*, daughter; *â-pâ* *âkhiâkhi*, dog; *am'-am* *âkhiâkhi*, bitch.

There are three numbers, the singular, the dual, and the plural. The suffix of the dual is *-âkhi*, and that of the plural *-am*; thus, *am'-âkhi*, two men; *am'-am*, men.

The possessive can be expressed by simply putting the governed before the governing word without any suffix; thus, *pâ' pakhiâ*, cow's young calf; *am' dâ*, hen's egg. A possessive suffix *-am*, *-am*, is also used, and the governed word can be repeated by means of a pronominal prefix before the governing one; thus, *am'-âkhi-am* *pakhiâ*, goat-of young, and *am'-âkhi-am* *â-pâ-âkhi*, goat-of the-young, kid.

Other relations are indicated by adding postpositions. Such are *pâ*, to; *pâg*, from; *âpâ*, by; *âkhi*, with; *am'-am*, without, and so on.

Numerals.—The first ten numerals are found in the table on p. 343. The forms *âkhi-âkhi*, two, etc., cannot be used when human beings are counted, the final *-âkhi*, *pâ*, being in that case replaced by *pâg*, or *âkhi*; thus, *âkhi-pâg*, two.

Pronouns.—The following are the personal pronouns:

<i>âkhi</i> , I.	<i>am'</i> , thou.	<i>am'</i> , he, she, it.
<i>âpâ</i> , we, my.	<i>â</i> , <i>â</i> , <i>âpâ</i> , thy.	<i>â</i> , <i>â</i> , <i>âpâ</i> , <i>am'-am</i> , his, her, its.
<i>âkhi-am</i> , mine.	<i>am'-am</i> , thine.	<i>am'-am</i> , <i>âkhi-am</i> , his, hers, its.
<i>âkhi-âkhi</i> , I and thou.	<i>am'-âkhi</i> , you two.	<i>âkhi-âkhi</i> } <i>âkhi-pâg</i> , thy two.
<i>âkhi-âkhi-am</i> , my and thy.	<i>am'-âkhi-am</i> , your two.	<i>am'-âkhi</i> } <i>âkhi-pâg</i> , thy two.
<i>âkhi-âkhi-am</i> , mine and thine.	<i>am'-âkhi-am-am</i> , yours two.	<i>âkhi-âkhi-am</i> , <i>am'-âkhi-am</i> , <i>am'-âkhi</i> , <i>âkhi-pâg</i> , their two.
<i>âkhi-âkhi-âkhi</i> , I and he.		<i>am'-âkhi-am</i> , <i>âkhi-âkhi-am</i> , etc., their two.
<i>âkhi-âkhi-pâg</i> , my and his.		

<p> <i>ai-tāi-pā-m-mi</i>, mine and his. <i>āi-tā</i>, I and you. <i>āi-tāi</i>, my and your. <i>āi-tāi-m-mi</i>, mine and yours. <i>tā-tā</i>, I and they. <i>āi-tā-tā</i>, my and their. <i>āi-tāi-m-mi</i>, mine and theirs. </p>	<p> <i>āi-tā</i>, you. <i>āi-tāi</i>, mine, you. <i>āi-tāi-m-mi</i>, yours. </p>	<p> <i>āi-tāi</i>, me-oh, they. <i>āi-tāi-tāi</i>, me-oh-m, their. <i>āi-tāi-m-mi</i>, me-oh-m-mi, theirs. </p>
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It will be seen that the plural forms of the third person are dual by origin.

The pronouns of the third person are also used as demonstratives; thus, *āi-tā*, this; *āi-tāi*, that, etc.

Interrogative pronouns are *āi-tā* and *āi-tā-tā*, who? *āi-tāi*, what? The same forms occur in the indefinite pronouns *āi-tā-tā*, anybody; *āi-tāi-tāi*, anything.

Verbs.—We are very unsatisfactorily informed about the use of personal suffixes in order to denote the person and number of the subject and object and about the formation of tenses.

A dual and a plural subject of the second person with an imperative are indicated by adding *āi-tā*, *āi-tāi*, respectively; thus, *āi-tā*, eat; *āi-tāi*, eat ye two; *āi-tāi-tāi*, eat ye.

An object of the first person singular is indicated by adding the suffix *āi-tā* to *gi-tāi*, give me. The *tā* in *gi-tā-tā*, give him, is perhaps a corresponding suffix of the third person.

The form *āi-tāi*, it is, you, seems to show that a suffix *tā* is used to form a present.

The base alone can be used as an imperative; thus, *āi-tā*, take; *gi-tāi*, stand up. Other imperatives end in *a* and *u* or *u*; thus, *āi-tāi*, drink; *āi-tāi*, strike; *āi-tāi*, come. The suffix *a* or *u* is changed to *a* before the suffixes *āi-tā* and *āi-tāi* of the dual and plural; thus, *āi-tāi*, drink; *āi-tāi-tāi*, drink ye.

There is apparently a negative suffix *āi*; thus, *āi-tāi-āi*, it is not, no. An infix *āi* occurs in words such as *āi-tāi-āi*, good not, bad. In *āi-tāi-āi*, not ripe, raw, we apparently have a prefix *āi*. The negative with imperatives is a prefixed *āi*.

SANGPANG.

The Sangpangs are one of the Khamti septa of Mīpā, or Middle, Khamti, i.e. the country between the Lika and Arun rivers.

AUTHORITY—

HARRIS, E. H.,—*Continuation of the Comparative Vocabulary of the several Dialects of the Khamti Language*. *Journal of the Asiatic Society of Bengal*, Vol. xlvii, 1900, pp. 590 and f. Reprinted in *Siamese Language relating to Indian Subjects*. Vol. I, London, 1900, pp. 174 and f.

Sangpang is closely connected with Dāngmāi, Hāiāi, the Rongwa dialects, etc.

Nouns.—The prefix *āi* in *āi-tāi*, father; *āi-tāi-tāi*, husband; *āi-tāi*, day, and so on, is by origin a demonstrative pronoun; compare *āi*, his, her, its.

Gender is distinguished by using different terms, or also by adding suffixes or words indicating the sex. Thus, *āi-tāi*, father; *āi-tāi* and *āi-tāi*, mother; *āi-tāi-tāi*, man;

maui-chit, woman; *pi-seng* and *pi-syeng*, old man; *ma-seng* and *ma-syeng*, old woman; *aiid*, young man; *aiid-ma*, young woman; (*in*)-*hiid-ma*, husband; *pi*, wife; *mai-pi*, work; *mai-ma*, hen; *ma-pa* *hda*, or *hpa*, dog; *ma-ma* *hda*, or *hpa*, bitch; *ma-ha-ha-chit*, son; *ma-ma-ha-chit*, daughter.

There are three numbers, the singular, the dual, and the plural. The suffix *chit*, which appears to be a dual suffix, is also added in the plural; thus, *maui-mai-chit*, female cat.

The possessive is expressed by putting the governed before the governing word without any suffix; thus, *piid-chit*, cow's young calf. The suffix *ma*, *ma*, *ma* be added; thus, *hi-ma* *ma*, head-of hair. It is by origin a demonstrative pronoun; compare *liking ma*.

Other relations are indicated by means of postpositions. Such are *pa*, in, with; *pi-ha*, from; *a*, by; *maui* and *maui*, without, etc.

NUMERALS.—The first numerals are given in the table on p. 342. The forms ending in *paung* are used with reference to human beings; those ending in *h* with reference to animals; thus, *maui-paung* *maui*, one man; *ma-ha-ha-paung* *maui*, three men; *maui pi*, one cow; *hiid pi*, two cows; *ma-ha-ha pi*, three cows.

PRONOUNS.—The following are the personal pronouns:—

<i>hi</i> , I.	<i>hiid</i> , then.	<i>ma-ha</i> , me-he, he, she, it.
<i>hi</i> , my.	<i>hi</i> , thy.	<i>hi</i> , me/ma, his, her, its.
<i>hi-ma</i> , mine.	<i>hi-ma</i> , thine.	<i>ma-ha-ma</i> , his, hers, its.
<i>hi-chit</i> , I and thou.	<i>hiid-chit</i> , you two.	<i>maui-chit</i> , me-ha-chit <i>hi-paung</i> , they two.
<i>a-chit</i> , my and thy.	<i>hi-ma-chit</i> , your two.	<i>maui-hi-paung-chit-ma</i> , me-ha-chit <i>hi-paung-ma</i> , their two.
<i>hi-maui-ha</i> , I and he.		
<i>hi-chit</i> , my and his.		
<i>hiyi</i> , I and you.	<i>maui-ma</i> , you.	<i>maui-ma</i> , me-ha-chit, they.
<i>pi</i> , my and your.	<i>maui-ma</i> , your.	<i>maui-chit-ma</i> , their.
<i>hi-ma</i> , he-hi-ha, I and they.		
<i>maui-ha</i> , my and theirs.		

The form *maui-chit*, they, is by origin a dual. The suffix *ma* can be added to the genitive of all pronouns; thus, *maui-chit-ma*, mine and theirs.

The pronouns of the third person are also used as demonstrative pronouns; thus, *maui* and *maui-ma*, that. The nearer demonstrative is *maui* or *maui-ma*, this.

Interrogative pronouns are *hiid* and *hiid*, who? you, what? *pi-pi*, why? *hi-pi*, when? and so on. The indefinite particle is *maui*, also; thus, *hiid-maui*, anybody; *pi-maui*, anything.

VERBS.—We are very unsatisfactorily informed about the use of pronominal suffixes in order to denote the person and number of the subject and object, and about the formation of tenses.

The suffixes *chit*, or *chit*, *maui* or *maui*, respectively, are added to an imperative in order to denote a subject of the second person dual and plural, respectively. Thus, *chit*, eat; *chit-chit*, eat ye two; *maui-maui*, eat ye; *hiid*, drink; *hiid-chit*, drink ye two; *hiid-maui*,

see, drink ye: *pəpə*, give him; *pəpə-əi*, give ye two; *pəpə-əi*, give ye: *lənd*, come; *lənd-əi*, come ye two; *lənd-əi*, come ye.

The suffix *əi*, i.e. probably *ə*, is used to indicate an object of the first person singular in *pə-əi*, give me.

The forms *pə*, in *in-əpə* and *in-əpə*, it is, you, seem to show that the base *əpə*, and with one of the suffixes *əi* and *əpə*, can be used as a present.

The same base is also used as an imperative: thus, *əi*, take; *əi*, do. Other imperatives are formed by adding a *ə*, and a; thus, *əiə*, eat; *əiəp-ə*, drink; *pəpə*, sleep; *əpə*, sleep; *lənd*, come, etc. We do not know anything about the meaning of the consonants preceding the final vowel of such imperatives.

The negative particle is a prefix *ənd* or *mə*: thus, *mə-əi*, not-in, no; *mə-məndəpə*, not ripe, raw. Hodgson also mentions a negative suffix *ləi*. *Pəi* also means 'bad.' The negative with imperatives is *əə*.

LÖHÖRONG.

The home of the Löhöring Khamboi is the so-called Walle, or Hühner, Kriedel, i.e. the hills between the Bunked and the Lökha.

AUTHORITIES.—

HODGSON, R. E.,—*Continuation of the Comparative Vocabulary of the several Dialects of the Khamboi Language*. Journal of the Asiatic Society of Bengal, Vol. xvii, 1857, pp. 320 and 3. Reprinted in *Miscellaneous Essays relating to Indian Languages*. Vol. i, London, 1859, pp. 194 and 5.

HODGSON, W. W.,—*A Comparative Dictionary of the Languages of India and Adj. Asia*. London, 1853.

Löhöring is most closely related to Bilili and connected dialects.

Nouns.—The prefix *əm* in *əm'pə*, father; *əm'mə*, mother, etc., is identical with the pronoun *əm*, his, her, its.

Gender is distinguished by using different words or by adding suffixes or words such as *əi'pə*, *əm'pəpə*, male; *əi'nd*, *əm'məndəpə*, female. Thus, *əi'pə*, father; *əi'nd*, mother; *əpə*, husband; *əi'nd*, wife; *əi'əpəpə* and *əi'əməndəpə*, man; *əməndənd*, woman; *əməndə*, young man; *əi'pənd*, young woman; *əi'əpəpə pənd*, son; *əməndənd pənd*, daughter; *əi'pə*, or *əm'pəpə*, *ləi'nd*, a dog; *əi'nd*, or *əm'məndəpə*, *ləi'nd*, a bitch; *əm'pəpə əi*, cock; *əi'əm'məndəpə*, hen; *pə'pənd*, male calf; *pə'mənd*, female calf.

There are three numbers, the singular, the dual, and the plural. The suffix *əi* is said to be used both in the dual and in the plural; thus, *mə'p*, eye, dual and plural *mə'əi*. In the case of adjectives we find a dual suffix *əiə* and a separate plural suffix *məiə*; thus, *əpə*, good, dual *mə'əiə*, plural *mə'iə*.

The genitive is expressed by putting the governed before the governing word without any suffix; thus, *pə'pənd*, cow's young, calf. If the governing word is understood, the suffix *əi* is added; thus, *ləpə'nd-əi*, mine.

Other relations are indicated by adding postpositions, such as *lə*, to, in; *ləpə*, *pəpə*, from; *ə*, *pə*, by; *əpə*, with, and so on.

Numerals.—The first numerals are given in the table on p. 343. The forms ending in *pəpə*, *ləpə*, are used when the qualified noun denotes male or female

individuals, those ending in *chi* are number. It will be seen that higher numbers are counted in tens.

Pronouns.—The following are the personal pronouns:—

<i>Ángá, hi, I.</i>	<i>Ándá, ded, then.</i>	<i>me-me, mi, við, he, she, it.</i>
<i>áng, my.</i>	<i>da, thy.</i>	<i>me, his, her, its.</i>
<i>Ángá-mi, mine.</i>	<i>Ándá-mi, thine.</i>	<i>me-mi, me-yen-mi, his.</i>
<i>Ái-chi, I and thou.</i>	<i>Ándá-chi, ded-chi, hi-chi-a, you two.</i>	<i>me-chi, við-chi, they two.</i>
<i>Ái-chi-a, ai'-chi, my and thy.</i>		
<i>Ái-chi-mi, ai'-chí-mi, mine and thine.</i>	<i>me-chi, ded-chi-a, da-chi-me-a, your.</i>	<i>me-chi, við-chi-a, their.</i>
<i>Ái-chi-da, I and he.</i>		
<i>Ái-chi-dá-a, ay-chi, my and he.</i>	<i>me-chi-mi, da-chi-mi-mi, yours.</i>	<i>me-chi-mi, við-chi-mi, theirs.</i>
<i>Ái-chi-dá-mi, ay-chi-mi, mine and he.</i>		
<i>Ái-mi, I and you.</i>	<i>Ái-mi-mi, ai'-mi-mi, áng-mi, you.</i>	<i>við-mi, við-chi, they.</i>
<i>Ái-mi-a, ai-mi, my and your.</i>	<i>me-mi, hi-mi-a, hi-mi-mi-a, your.</i>	<i>me-chi, við-chi-a, their.</i>
<i>Ái-mi-mi, mine and yours.</i>		
<i>Ái-áng-dá, I and thy.</i>	<i>Ái-mi-mi-mi, Ái-mi-mi-mi, yours.</i>	<i>me-chi-mi, me-chi-chi-mi, theirs.</i>
<i>Ái-áng-dá-a, ai-mi, my and thine.</i>		
<i>Ái-áng-dá-mi, mine and thine.</i>		

It will be seen that the dual and the plural are confounded in the third person, as in the case of nouns. It looks as if the dual were gradually giving way to the plural. Our materials are, however, insufficient for arriving at a definite result.

Ái, he, is also used as a demonstrative pronoun, meaning 'that.' The corresponding neuter demonstrative is *yo, this*. The root here is *i*, and the suffix *yo* can also be added to *mi*; thus, *ai-yo-chi, they*. The dual of *yo* is given as *yo-chi, these two*.

Interrogative pronouns are *á-a, who?* *áng, what?* They can be changed to indefinite pronouns by adding *áng*; thus, *á-a-áng, anyone*; *áng-áng, anything*.

Verbs.—The subject of the verb is probably indicated by adding pronominal suffixes; thus, *Ángá-á-a, I am sweet*; *hi-chi-á-a* and *hi-chi-chi-á-a, I am bitter*; *ding-á, drink thou*; *ding-a-chi, drink ye two*; *ding-a-a, drink ye*. Our information about the matter is not sufficient. There seems to be a suffix *á-a* denoting a subject of the first person singular. In the imperative, a dual or plural subject is indicated by adding *chi, we, respectively*. These forms are identical with the dual and plural suffix of personal pronouns. An *a* is sometimes inserted before the *a* of the plural; thus, *á-a-a, kill*; *á-a-a-chi, kill ye two*; *á-a-a-a-a, kill ye*.

A suffix *ag* is also used to denote an object of the first person; thus, *gi-ag-d*, give me. The *t* in *gi-t-d*, give him, is perhaps a corresponding suffix of the third person.

Forms such as *uot ut*, that is good; *igo ut*, this is good; *uodding*, it is not, show that the base alone can be used as a present. We have no other information about the formation of the various tenses.

The suffix of the imperative is *a*, dual *a-ah*, plural *a-ut* or *am-ut*; *iga, dihe*, come; *dih-a-ah*, come ye two; *dih-a-ut*, come ye; *hama, strike*; *hama-ah*, strike ye two; *hama-ut*, strike ye.

Causals are formed by suffixing *metto*; thus, *daap-metto*, cause him to drink; *tu-metto*, cause him to sleep.

The negative particle is apparently a prefixed *no*; thus, *uodding*, not-is, without. A suffixed *ai* is used in words such as *uot-ai*, good-not, bad. A negative imperative is formed by prefixing *o'*; thus, *o'-dih* and *o'-daap*, do not make.

LAMBICHHONG.

The Lambichhong Khammŭ are a sept of the Waling Bantwana. They are found in the so-called *Miŭ*, or Middle, Kintat, i.e. the hills between the Likha and Javan rivers.

ETYMOLOGY.—

BROWN, R. H.,—*Continuities of the Comparative Linguistics of the several Diets of the Kintat Empire*. *Journal of the Asiatic Society of Bengal*, Vol. xvi, 1907, pp. 193 and 2. Reprinted in *Lambichhong Khammŭ* relating to Indian Subjects. Vol. 1, London, 1910, pp. 194 and 2.

Nouns.—The prefix *i* and *in* in words such as *i-ahh* and *ahh*, child; *i-dih* and *dih*, egg; *i-hu-ah*, day; *in-pa*, father; *in-ma*, mother, etc. is by origin a pronoun; compare *he, his, her, its*. The same is the case with *o* in words such as *o-pa* *o-paht* and *o-paht* *o-paht*, a hour; compare *so-ha*, *so-ha*, etc., they.

Gender is distinguished by using different terms, or also by adding suffixes or words indicating the sex. Thus, *pa* and *paht*, man; *maht*, woman; *pa-ha*, husband; *maht-ahh*, wife; *pa-pa*, father; *ma-ma*, mother; *pa-hi-ha*, an old man; *ma-hi-ha*, an old woman; *ma-paht*, a young man; *ma-ma-ha*, a young woman; *pa-ha-ahh*, son; *ma-ha-ahh*, daughter; *o-pa* *o-paht* and *o-paht* *o-paht*, a male bird; *o-ma* *o-ma* and *o-ma* *o-ma*, a female bird; *o-pa* *o-pa* and *o-pa* *o-pa*, bull; *o-ma* *o-pa*, cow.

We have no information about the suffixes added in the dual and the plural. The suffix *ahh* in *ahh-ahh*, child; *pa-ahh*, man; *ma-ahh*, woman, is perhaps a dual suffix.

The possessive is expressed by putting the governed before the governing word and inserting the possessive pronoun corresponding to the former before the latter; thus, *pa-i-ahh*, cow his-young, calf; *ma-i-paht*, wood his-plant, tree. The possessive pronoun can be dropped; thus, *ma-paht*, head hair, the hair of the head; *ma-dih*, him's egg. The suffix *ahh*, of, is probably identical with the dual *ahh* in numerous adjectives, such as *uot-ahh*, good; *hama-ahh*, hot, etc. It seems to be used when the governing word is understood; thus, *he-ahh*, mine. *Apahh*, of, is perhaps identical with *apahh*, and contains the suffix *ap*, by. Compare *ahh-ap-ahh*, his, tree, his.

Other relations are indicated by adding postpositions such as *apd*, by : *āi*, in : *āshang*, from : *āi*, with : *āshāngkūi*, without, and so on.

Numerals.—The first three numerals are found in the table on p. 242. The forms ending in *-ang* and *-ang* are only used when rational beings are counted. The suffixes *āi* and *āi* are used with reference to other nouns. 'Ten' is *āpang* as in Lühüang and Hailü.

Pronouns.—The following are the personal pronouns :—

<i>āpāp</i> , I, I.	<i>āāāā</i> , thou.	<i>āāā</i> , good, must, dead, he, she, it.
<i>āp</i> , <i>āp</i> , we, my.	<i>ā</i> , we, we, thy.	<i>ā</i> .
<i>āi-āā</i> , mine.	<i>āāāi-āāā</i> , thine.	<i>ā</i> , he, his, here, its.
<i>āāi-āāi</i> , I and thou, my and thy.	<i>āāāi-āāi</i> , you two, your two.	<i>pāāi-āpāi-āāi</i> , etc., his, here, it.
<i>āāi-āāi-āpāi</i> , I and he, my and his.		<i>āā</i> .
<i>āi-āi</i> , I and you, my and yours.	<i>āāāi-āi</i> , you, yours.	<i>pāāi-āāi</i> , etc., they two, their two.
<i>āi-āi-āpāi</i> , I and they, my and their.		<i>pā-āāi</i> , etc., they, their.

The pronouns of the third person are originally demonstrative pronouns. Each are also *āi* and *āāāi*, this ; *pāāi* and *pāāi-āāi*, that ; *āāāi* and *āāāi*, that, etc.

The use of the possessive pronouns with nouns has already been mentioned. Compare also *āāi* *āi-āpāi-āāāi* *āpāi-āāi-āāi*, *āi-āāi-āpāi-āāi* *āpāi-āāi-āāi*, *āi-āāi-āpāi-āāi* *āpāi-āāi-āāi*, *āi-āāi-āpāi-āāi* *āpāi-āāi-āāi*, *āi-āāi-āpāi-āāi* *āpāi-āāi-āāi*, *āi-āāi-āpāi-āāi* *āpāi-āāi-āāi*, *āi-āāi-āpāi-āāi* *āpāi-āāi-āāi*, of them two, etc.

Interrogative pronouns are *āi-āpāi*, who ? *āāi-āpāi*, what ? Indefinite pronouns are formed by adding *āāi* to the interrogative base. Thus, *āi-āāi*, anyone ; *āāi-āāi*, anything.

Verbs.—We do not know how the various tenses are formed. Forms such as *āpāi-āāi-āāi*, not-good, it is not good, show that the base *āāi* can be used as a present.

We have not sufficient information about the use of pronominal suffixes to indicate the person and number of the subject and the object. A dual and a plural subject with imperatives is indicated by adding *āāi* or *āāi*, we (men) or we, respectively ; thus, *āāi-āāi*, drink ye two ; *āāi-āāi*, drink ye ; *āāi-āāi*, give ye two ; *āāi-āāi*, give ye ; *āāi-āāi*, come ye two ; *āāi-āāi*, come ye. We do not know how the forms containing an *i* are distinguished from those containing an *a*. The latter are perhaps the transitive forms.

A suffix *āp* is used to denote an object of the first person singular in *pā-āp-āp*, give me ; *pā-āp-āp-āp*, give me ye two ; *pā-āp-āp-āp*, give me ye.

The suffix of the imperative is apparently *ā* ; thus, *āāi*, drink ; *pāi*, give ; *āāi*, bring. The suffixes of the dual and plural have already been mentioned. Note *āāi-āāi*, we ; dual *āāi-āāi*, plural *āāi-āāi*.

The negative particle is a prefixed *na*; thus, *na-lá, na-fa, na-lá, na*. A negative suffix *na* is used in adjectives such as *ayá-lá-na-lá, good-not, bad*. The negative imperative is formed by prefixing *ayá* and suffixing *na*.

WALING.

The Waling sept of the Bontheva Khambus live in what Halgeon calls Mígh Kímbi or Míghle Kímbi, i.e. the hills between the Likha and Ára rivers.

AUTHORITIES.—

HARRISON, E. H.,—*Comparative Phonology of the several Languages (Dialects) of the celebrated people called Kiráts, now occupying the mountainous provinces of the kingdom of Népal, or the hills of the whole Ára, which province is named after them, Kirámt. Journal of the Asiatic Society of Bengal.* Vol. xxvii, 1845, pp. 323 and 3. Reprinted in *Miscellaneous Essays relating to Indian Subjects.* Vol. i, London, 1850, pp. 179 and 2.

HARRIS, W. W.,—*A Comparative Dictionary of the Languages of India and High Asia.* London, 1866.

Nouns.—The prefix *á* in words such as *á-pá, father; á-dáwa, man*, and so on, is probably a demonstrative pronoun.

Gender is distinguished by using different words or by means of additions meaning 'male,' 'female,' respectively. Thus, *á-pá, father; á-má, mother; á-dáwa and dáwa, man; á-dá-má, woman; pá-wang, old man; má-wang, old woman; á-pá-wang, husband; á-má-wang, wife; dáwa-cháá, son; má-cháá, daughter; páng'ra, young man; á-má-cháá, young woman; má-pá, cock; má-má, hen; á-pa husband, dog; á-ma husband, bitch; á-pa chhángpá, a male bird; á-ma chhángpá, a female bird.*

We have no information about the use of suffixes for marking the dual and the plural.

The genitive is apparently formed by prefixing the governed to the governing word without any suffix; thus, *áng máwa, head hair, the hair of the head; ákára ákáká, god's young, kid*. Other relations are indicated by means of postpositions. Such are *á, by; pá, with, and áwa, with; áá, áá, here, and pá, in; pángpá, from; ángpá, towards; mákáká, without, and so on.*

The first six numerals are found in the table on p. 342. They are apparently most closely connected with the forms in use in Bāngghābāng.

Pronouns.—The following are the personal pronouns:—

<i>ayá-lá, ayá-lá, I.</i>	<i>á-lá, á-lá, thou.</i>	<i>ayá, áya-lá, ná-lá, he, she, it.</i>
<i>á, my.</i>	<i>ayá, thy.</i>	
<i>áya-pá, mine.</i>	<i>ayá-pá, thine.</i>	<i>áya-pá, his, her, its.</i>
<i>á-lá, á-lá, ayá-lá, ayá-lá, I and you.</i>	<i>á-lá-lá, you.</i>	<i>áya-lá, má-lá-lá, áya-lá, thy.</i>
<i>áya-lá-lá, I and they.</i>		
<i>áya-lá-pá, our.</i>	<i>áya-lá-pá, your.</i>	<i>áya-lá-pá, their.</i>

Some of these forms are rather suspicious. None of them appear to be dual forms, though there cannot be any doubt that such forms exist.

áya-lá, áya-lá, I, correspond to the forms in use in Bāngghābāng and Dāngmā. The dual *pá* in *áya-pá, ayá-lá, &c.*, corresponds to it in the latter dialect. The plural

suffix is *nd*, corresponding to *nd* in *Itangchikhang* and *Tsangshil*, cf. *It* *Itchikhang*, etc.

Demonstrative pronouns are *t-ma*, *t-ha*, and *t-pi-ma*, this; *hō-ma*, *hō-ha*, and *hō-ma*, that.

Interrogative pronouns are *doi*, who? *ti-ma*, what? *hōi*, which? *ten* and *den*, how much? *doi-ma*, why? The indefinite particle *doika* makes interrogative pronouns indefinite. It occurs in forms such as *ti-doikā*, anything; *ten-doikā*, anybody.

Verbs.—We have no materials for judging about the formation of tenses or the marking of the person and number of the subject by means of pronominal suffixes. Forms such as *t* and *ti*, you, literally 'it-is,' show that the base alone is used as a present. The bases *t* and *ti*, to be, are probably identical with the bases of the demonstrative pronouns *t-ha*, this; *ti-ma*, it. Other bases of the copula are *to* and *may* in *nd-to* and *nd-may*, I is not, we.

The form *pi-may*, give me, shows that the suffix *may* can be used to indicate an object of the first person singular.

Imperatives end in *a* or *o*, and *a*; thus, *t-tōa*, take; *stōa*, kill; *pi-ma*, put down; *pi-ma*, hear; *dā-ma*, drink; *chō*, eat; *doika*, sleep; *hō-ma*, go; *pi-ma*, sit; *ti-ma*, wake; *chō-ma*, speak; *hō-ma*, come, and so on. The base alone is also used as an imperative; thus, *pi*, give; *nd*, take.

The negative particle is a prefixed *nd*; thus, *nd-to* and *nd-may*, I is not, we. *Nōi* or *nd* is used instead with an imperative. Walgren also mentions a negative suffix *a*, but he does not give any instance of its use.

CHHINGTANG.

The Chhingtang sept of the Southern Khambas are found in the tract called *Wallo Kiriat*, between the Sutkud and the Likha rivers.

AUTHORITY.—

HARISON, E. H.,—*Comparative Phonology of the several Languages (dialects) of the civilized people called Kiriatia, now occupying the Easternmost province of the kingdom of Nepal, or the basin of the river Jura, which province is named after them, Kiriat. Journal of the Asiatic Society of Bengal*, Vol. xvi, 1857, pp. 313 and 31. Reprinted in *Researches Relating to Indian Subjects*. Vol. 4, London, 1859, pp. 179 and 8.

Our information about Chhingtang grammar is very unsatisfactory, and it is only possible to judge about some few points.

GENDS.—The natural gender is distinguished in the usual way, by means of separate words or of qualifying additions; thus, *pi*, man; *ndōi*, woman; *t-pa*, father; *t-ma*, mother; *chōi*, son; *ndōi-chōi* *chōi*, daughter; *t-pi-hō-chōi*, dry; *t-ma-hō-chōi*, high; *hōi-ma*, old man; *hōi-ma*, old woman; *ndōi-ma*, young man; *hōi-ma*, young woman.

The prefix *t* in words such as *t-pa*, father; *t-ma*, mother, etc., is by origin a demonstrative particle.

We have no information about the formation of the higher numbers.

Cases are formed by adding suffixes such as *ng* for the instrumental and ablative, *de* and *ge* for the locative. Instances of the locative are *shên-de*, above; *shên-shên*, between; *shên-shên*, in the interior, within.

The genitive is expressed by putting the governed before the governing word, and sometimes repeating the former by means of a pronominal prefix before the latter; thus, *shên-de* *hái-de*, god's young, kid; *shên-de* *hái-de*, hair of the head; *shên-de* *shên-de*, sheep his-own-young, a male lamb.

The first three numerals will be found in the comparative vocabulary on p. 342. It will be seen that they closely agree with the forms occurring in Lámichhóng.

Pronouns.—The following are the personal pronouns:—

<i>shên</i> , I.	<i>shên</i> , thou.	<i>shên</i> , he, she, it.
<i>shên</i> , my.	<i>shên</i> , <i>shên-yí-de</i> , thy,	<i>shên</i> , his, her, its.
	<i>shên</i> .	
<i>shên</i> , <i>shên</i> , mine.		<i>shên-shên</i> , his, her, its.
<i>shên</i> , <i>shên</i> , we.	<i>shên</i> , <i>shên</i> , you.	<i>shên</i> , <i>shên</i> , they.
<i>shên</i> , <i>shên</i> , our.	<i>shên</i> , <i>shên</i> , your.	<i>shên</i> , <i>shên</i> , their.

It will be seen that the suffix of the plural is *shên*. The form *shên-shên*, their, is perhaps a dual; compare the dual suffix *shên* in Lámichhóng and several dialects.

The forms *shên-shên* and *shên-shên*, we, are apparently formed from singulars corresponding to Lámichhóng *shên* and *shên*, I. The plural suffix is *shên*, and the final *shên* in *shên-shên*, we, perhaps corresponds to Lámichhóng *shên* which is added to the dual and plural of the first person if the person addressed is excluded; thus, *shên-shên*, I and you; *shên-shên*, I and they.

The form *shên-yí-de*, your, shows that the plural suffix also has the form *shên*. *Shên-shên*, you, is perhaps a misprint for *shên-shên*, *shên*, I. *Shên-shên*, *shên*, we. Compare the forms *shên-shên* and *shên-shên*, you, in Lámichhóng.

Demonstrative pronouns are *shên*, *shên*, and *shên*, this; *shên* and *shên*, that.

Interrogative pronouns are *shên*, who? *shên*, which? *shên*, what? They can be changed to indefinite by adding *shên*, also; thus, *shên-shên*, anybody; *shên-shên*, anything.

Verbs.—We do not know if the person and number of the subject is indicated by adding pronominal suffixes to the verb. The object is sometimes marked in this way, for we find the suffix *shên*, me, added in *shên-shên*, give me.

The base alone is apparently used as a present; thus, *shên*, *shên*, or *shên*, it is, you. We have not, however, any information about the formation of the various tenses.

The base alone is used as an imperative; thus, *shên*, *shên*, give. Usually, however, the imperative ends in *shên*, commonly preceded by some consonant; thus, *shên*, *shên*, eat; *shên*, *shên*, drink; *shên*, *shên*, sleep; *shên*, *shên*, laugh; *shên*, *shên*, strike; *shên*, *shên*, come; *shên*, *shên*, go; *shên*, *shên*, run; *shên*, *shên*, take. The first of two connected imperatives is changed to a conjunctive participle, which is formed by substituting a *shên* for the final *shên*; thus, *shên*, *shên*, taking *shên*, take away.

The negative particle is a prefixed *shên*; thus, *shên-shên*, not, no. Before imperatives *shên* is interchangeable with *shên*. Another negative is said to be formed by means of an infix *shên*.

RONGCHHENBONG.

The Rongchhenbong sub-tribe of the Bodawa Khambui is stated to dwell in Middle Kirok, i.e. in the Himalayas between the Lohit and Arun rivers.

APPENDICES.—

HARRIS, S. H.,—*Comparative Vocabulary of the several languages (dialects) of the celebrated people called Kikis, now occupying the Eastern-most province of the kingdom of Nepal, or the basin of the river Arun, which province is named after them, Kikina. Journal of the Asiatic Society of Bengal, Vol. xvi, 1857, pp. 353 and 5. Reprinted in Miscellaneous Essays relating to Indian Subjects. Vol. 1, London, 1860, pp. 170 and 5.*

HARRIS, W. W.,—*A Comparative Dictionary of the Languages of India and High Asia. London, 1860.*

NOUNS.—Many nouns contain a prefix which occurs in the forms *ā*, *ā* and *an*. *ā* is said to be pronounced as the *an* in French 'jan.' It seems, however, probable that it should rather be written *a* and pronounced as *a* in French 'jane.' Instances of the use of this prefix are *ā-chho*, arm; *an-tāng*, head; *ā-pā*, *ā-pā*, and *an-pā*, father; *ā-dīng*, egg; *ā-tā*, arrow. This prefix is originally a demonstrative pronoun.

Another common prefix is *ai*, which originally means 'flesh'; thus, *ai-khwa*, skin; *ai-pā*, bone.

There is no grammatical gender. The natural gender is distinguished by using different terms or *ā* or *an* by adding words meaning 'male' and 'female,' respectively; thus, *deu-chāi*, man; *ai-chāi-chāi*, woman; *ā-pā*, father; *ā-mā*, mother; *ā-pā* *khāi-chāi*, dog; *ā-mā* *khāi-chāi*, bitch; *ai-chāi-chāi*, son; *ai-chāi-chāi-chāi*, daughter; *khāi-chāi* *khāi-pā*, old man; *khāi-chāi* *khāi-mā*, old woman.

There are no instances available of the marking of number in the case of nouns. Adjectives have three numbers, the singular, the dual, and the plural. The dual is formed by suffixing *chā* and the plural by prefixing *an*; thus, *āwa*, good, dual *an-āwa-chā*, plural *an-āwa*. Such forms probably only occur if the adjective is used as a noun, and we can therefore describe the suffix *chā* as that of the dual, and the prefix *an* as forming a plural of nouns.

The case of the agent and the instrumental is formed by adding *ā* and *pa*; the suffix of the locative is *ā*, and that of the ablative *āngā*. The qualitative is formed by simply prefixing the governed to governing noun; thus, *pa pāwa*, cow's bone; *ai chā*, fowl's egg. The governed noun can be repeated by means of a pronominal prefix; thus, *khāi an-chāi*, sheep like-young, lamb.

Other relations are indicated by adding postpositions. Such are *chāi-āi*, side-to, near; *chāi-āi*, deep-āi, on, upon; *ā'wa*, with; *ai-tāng*, round-āng, without, and so on.

Adjectives.—Adjectives precede the word they qualify; thus, *an-chāi-an-āwa*, a good man; *an-pā* *an-āwa*, a good knife. Some adjectives are, however, stated to be sometimes also put after the qualified noun.

Numerals.—The first numerals will be found in the table on p. 343. They precede the noun they qualify; thus, *an-chāi an-āwa*, one good man. It will be seen from the table that the numerals have more than one form, different suffixes being added. These suffixes are probably all generic particles. Thus, *chāi*, and probably also *an-āwa*, denote human beings, and *pā* denotes things. Forms such as *an-āwa*, one; *an-āwa*, two; *an-pā*, three, are unchangeable.

PRONOUNS.—The following are the personal pronouns:—

<i>ang-ka, ang-ka, ang, I.</i>	<i>khān, thou.</i>	<i>oh, male, oshpa, oshpa, he, she, it.</i>
<i>ang, my.</i>	<i>an, thy.</i>	<i>a, a, an, his, her, its.</i>
<i>ang-ka, mine.</i>	<i>an-ka, thine.</i>	<i>an-an, your, his, her, its.</i>
<i>ang-khān-an, I and he.</i>		<i>oh-oh, male-oh, oshpa-oh, they two.</i>
<i>ang-ka-oh, I and thou.</i>	<i>khān-oh, you two.</i>	
<i>ang-kān-ka, I and they.</i>		
<i>ang-kān, I and you.</i>	<i>khān-an, khān-an, you.</i>	<i>ma, they.</i>
<i>ānān, our.</i>	<i>an-an, your.</i>	<i>oshpa, their.</i>

Oh, this; ma, that are also demonstrative pronouns. When used as adjectives, they have the form *ā, m*, respectively. Another demonstrative is *khān*, that person, non-present.

Interrogative pronouns are *ang, who? ang-yā, which? khān, which? dya, what? dān, why?* Indefinite pronouns are formed by adding *ohān* to interrogatives; thus, *ang-ohān, anybody; dā-ohān, anything.*

Verbs.—The number of the subject is said to be indicated in the verb, but we are not told how. Nor have we any information as to whether the person of the subject is marked by means of suffixes added to the verb.

The object is apparently sometimes indicated by means of a suffix. The only instances in the materials available is *pā-oh, give me; pā-oh-ang, give me you two; pā-a-ang, give me ye*, which contain a suffix *ang, me*.

The final *ang* in *ang-ang, you*, is probably a copula, and the literal meaning of *ang-ang* is perhaps 'being-in,' 'it is so.' The copula *ang* is only used in such sentences as state that some action really takes place. It is therefore dropped in negative clauses; thus, *an-dān, not-in, no*.

We are not informed about the suffixes of the different tenses.

The suffix of the imperative is *ā* or *a*, or *ā* in the singular; thus, *oh, eat; ān, kill; ān, sleep; ān, come*. The suffixes *oh* and *ān* are added if the subject is of the dual and plural, respectively. Thus, *pā-oh, give ye two; pā-ān, give ye*. If the suffix *a, ā* is added in the singular, the corresponding dual and plural are formed by changing *ā, a* to *ā* and adding *oh* (i.e. perhaps *oh*) and *an* respectively; thus, *dān-ā, drink, dual dān-oh-ā, plural dān-an-an*.

Forms such as *pā, give; an, take*, do not contain any suffix in the singular, and consequently add *oh, ān*, respectively.

Forms such as *khān-ā khān, take and come, bring; khān-ā khān, take and go, take off, show* that the first of two connected imperatives is changed to a kind of conjunctive participle by adding *ā*.

Gerunds are formed by adding *ma*; thus, *ān-ma, come to see, show*.

The negative particle is a prefixed *an*; thus, *an-dān, not-in, no*. The negative imperative is formed by adding *an*. Another negative is formed by prefixing *an* and suffixing *ān*; thus, *an-ka, white; an-an-ān-ka, not white*.

DÜNGMÄL.

The Düngmäl Khamtis live in the so-called Mäjä, or Mäjä, Kham, i.e. in the hills between the Laka and Aran rivers.

AUTHORITIES.—

HARRIS, E. H.,—*Continuation of the Comparative Vocabulary of the several Dialects of the Khamti Language. Journal of the Asiatic Society of Bengal.* Vol. xxvi, 1857, pp. 354 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects.* Vol. 4, London, 1860, pp. 134 and ff.

HARRIS, W. W.,—*A Comparative Dictionary of the Languages of India and High Asia.* London, 1866.

Düngmäl is most closely connected with Wäling, Lachoring, and the Bonikwa dialects.

NOTES.—The prefix *äw* in *äw-mä*, mother, (*äw*)-*hewäl*, dog; *äw-täng*, head, etc., is by origin a demonstrative pronoun.

Gender is indicated by using different terms, or also by adding suffixes or words denoting the sex. Thus, *äw-pä*, father; *ä-wäl* and *äw-mäl*, mother; *wäl-wäl* and *pä*, men; *wäl-wäl* and probably also *wäl-wäl*, women; *pä-däm*, husband; *wäl-däm*, wife; *wäl-päl*, young man; *wäl-wäl-päl*, young woman; *dip-pä*, old man; *dip-wäl*, old woman; *hewäl hewäl*, dog; *äw-wäl hewäl*, bitch.

There are three numbers, the singular, the dual, and the plural. The dual is formed by suffixing *chä* or *chä* and the plural by prefixing *mä*; thus, *ä*, but, dual *hewäl*, plural *mä-pä*. Compare *Kängkätchäng*. The plural can also be formed by suffixing *mä*; thus, *wängwäng*, row, dual *wängwäng-chä*, plural *wängwäng-mä*. Sometimes also *mä* is prefixed and *chä* suffixed; thus, *däw-pä*, great, dual *däw-chä*, plural *mä-däw-chä*. There are apparently also other, slightly different, ways of forming the dual and the plural; thus, *wäl-wäl-chä*, black, dual *wäl-wäl-pä-chä*, plural *wäl-wäl-chä-chä*; *wäl*, white, dual *wäl-chä*, plural *mä-wäl-chä*; *käwäwäw-chä*, red, dual *käwäwäw-chä-kä-chä*, plural *käwäwäw-chä-mä-käwäwäw-chä*, etc.

The genitive is apparently expressed by putting the governed before the governing word, and inserting a personal prefix referring to the former before the latter; thus, *pä'äw'-chä*, cow its young, calf. The suffix *chä* is added if the governed word is understood; thus, *wäng-chä*, mine.

Other relations are indicated by means of postpositions. Such are *pä*, to and *pä*, in; *käng* and *käng-pä*, from; *ä*, by; *kä'-pä* and *wäng*, with; *wäl-wäl*, without, etc.

Numerals.—The first six numerals are given in the table on p. 343. The suffix *pä* in *ä'-pä*, one, is a generic particle referring to human beings.

Pronouns.—The following are the personal pronouns:—

<i>wäng'-hä</i> , <i>hög'-hä</i> , I.	<i>hewäl</i> , there.	<i>äw-pä</i> , he, she, it.
<i>wäng</i> , thy.	<i>äw</i> , thy.	(<i>äw</i>), <i>äw-mä</i> , <i>wäng-mä</i> , his, her, its.
<i>wäng-hä</i> , mine.	<i>äw-hä</i> , thine.	<i>äw-mä-hä</i> , <i>wäng-mä-hä</i> , his, hers, its.
<i>wäl-wäl-chä</i> , I and thou.	<i>hewäl-chä</i> , you two.	<i>mä</i> , <i>mäw-chä</i> , <i>mäw-chä</i> , they two.
<i>wäng-chä</i> , <i>hewäl</i> , my and thy.	<i>wäng-chä</i> , your two.	<i>wäng-mä</i> , <i>wäl-wäl-chä-chä</i> , their two.

ang, deaké-ti, mine and thine.	au, lau-ohé-ti, you two.	malla-ohé-ti, thine too.
de-ké-ohé-ga, I and he.		
ang, de-ohé-ga, my and his.		
ang, de-ohé-ga-ti, mine and his.		
de-ti, malla, I and you.	de-ti-ma, you.	malla, malla, they.
de-ga, my and your.	de-ga, your.	mang-ga, malla-de-ohé, thine.
de-ti, mine and yours.	ké-ti, yours.	malla-ti, theirs.
malla-ga, I and they.		
de-ga, my and their.		
de-ga-ti, mine and theirs.		

I am far from being certain that all the forms in the above table are correct.

I-ga, this; *agá-a*, that, are given as demonstrative pronouns. *Má-ti-a* is probably a misprint for *ma-ga*.

Interrogative pronouns are *ai-ga* and *de-ga*, who? *de-ga*, what? *ten*, how much? The indefinite particle *ohé-ga*, also, is added to interrogative bases in order to form indefinite pronouns; thus, *ai-ohé-ga*, anybody; *ti-ohé-ga*, anything.

VERBS.—We are very unsatisfactorily informed about the use of pronominal suffixes for indicating the person and number of the subject and object, and about the formation of tenses.

A dual and a plural subject of an imperative is indicated by adding *ohé*, *man'-ga*, respectively. The preceding sound can be modified in different ways. Thus, *ai-ohé-ga*, do; *ai-ohé-ga*, do you two; *ai-man'-ga*, do ye: *de-ga*, *ti-ohé*, *ti-man'-ga*, tell: *ai-a*, *ai-ohé*, *ai-man'-ga*, strike: *ai-a*, *ai-ohé*, *ai-man'-ga*, kill: *de-ohé*, *de-man'-ga*, lift up: *de-ga*, *de-ohé*, *de-man'-ga*, bring: *ga*, *ga-ohé*, *ga-man'-ga*, bear: *ti-ohé*, *ti-man'-ga*, *ti-man'-ga*, make: *ga-ga*, *ga-ga-ohé*, *ga-ga-man'-ga*, put down, &c.

The suffix *de-ga* is added to denote an object of the first person singular in *ti-de-ga*, give me.

The suffix of the imperative is *a* or *ga*; see the examples just given.

The negative particle is perhaps a prefixed *ai*; thus, *ai-a*, is not, no. 'No' is also translated *ai*, and *ai'*. There is said to be a negative suffix *-a*, and the negative imperative is formed by adding *man'-ti-a*.

RÜDÖNG OR CHÄMLING.

Our information about the Rüdöng or Chämling tribe of the Khamti is very scanty. They are found between the Likha and Arun rivers.

AUTHORITY.—

REYNOLDS, R. H.—Comparative Vocabulary of the several Languages (Dialects) of the celebrated people called Khamti, now occupying the Eastern-most portion of the Kingdom of Nepal, or the basin of the river Arun, which province is named after them, Khamti. *Journal of the Asiatic Society of*

Republ. Vol. viii. 1877, pp. 231 and 2. Reprinted in *Miscellaneous Essays relating to Indian Subjects*. Vol. I, London, 1880, pp. 159 and 2.

Notes.—The prefix *di*, *da*, which occurs in forms such as *di-sap-pi*, *face*; *di-m-pi*, *father*; *di-mi*, *mother*, etc., is by origin a protochambered prefix of the third person.

Gender is distinguished by using different words or by adding qualifying words; thus, *da-pi*, father; *di-mi*, mother; *soo-ŋ-child*, man; *soo-ŋ-child*, woman; *soo-ŋ-child*, child, son; *soo-ŋ-child*, daughter; *po-ti-ŋ*, old man; *soo-ŋ-ŋ*, old woman; *soo-pi*, dog; *ŋi-ŋ-ŋ*, bitch; *soo-ŋ* *ŋpi*, male bird; *soo-ŋ* *ŋso*, female bird; *soo-pi* *ŋa-ŋi*, male elephant; *soo-ŋ* *ŋa-ŋi*, female elephant; *pi* *soo-pi*, bull; *pi* *soo-ŋ*, cow.

We have no information about the use of suffixes denoting number. It will be seen in what follows that such suffixes are used with pronouns, and there is no reason for supposing that the same is not the case with nouns.

The various cases are formed by adding suffixes. Thus we find *ni* for the agent; *di* for the locative; *da-da* and *di-di*, for the ablative, and so on. Other locative suffixes are probably *da*, *da* and *pa*; thus, *ŋa-ŋa-da*, there; *ŋa-da* and *ŋa-da*, above; *ni-pa*, now; *ŋa-pa*, then, etc.

The suffix of the genitive is said to be *ni* or *na*¹. The genitive suffix can be dropped, and the governed word can be indicated by means of a protochambered prefix before the governed one; thus, *pi* *da-child*, *now* its young, a calf.

Other relations are indicated by means of postpositions. Such are *ŋa-di*, top-of, on; *ŋa-di-di*, side-of, close to; *pi-di*, together with; *ni-da-ŋ*, without, and so on.

Adjectives often end in *da*; thus, *ŋa-da*, hot; *ŋa* and *ni-da*, bad. This *da* is probably a demonstrative pronoun which adds definiteness, so that *ni-da* should properly be translated 'the bad one.'

The first numerals will be found in the table on p. 263. The meaning of the final *na* cannot be ascertained.

Pronouns.—The following are the personal pronouns:—

<i>ŋa-pi</i> , <i>ŋa</i> , <i>ŋa-ŋa</i> , I.	<i>ŋa-ŋa</i> , thou.	<i>ŋa-ŋa</i> , he, she, it.
<i>di</i> , <i>ni-pi</i> , <i>ni-ŋ</i> .	<i>ŋa-ŋ</i> , thy.	<i>di</i> , <i>ŋ</i> , <i>ni</i> , <i>ni-pi</i> , <i>ni-ŋ</i> , <i>ni-ŋa</i> , <i>ni-ŋa</i> .
<i>ni-pa-na</i> , <i>ni-na</i> .	<i>ŋa-na</i> , <i>ni-na</i> , thine.	<i>ŋa-na</i> , his, hers, its.
<i>ŋa-i</i> , <i>ŋa-i</i> , we.	<i>ŋa-i-i</i> , <i>ŋa-i-i-i</i> , you.	<i>ŋa-na-na</i> , <i>ni-i-i</i> , they.
<i>i-na</i> , <i>ni-na</i> , our.	<i>ŋa-i-na</i> , your.	<i>ŋa-i-na</i> , their.

There are no certain traces of a separate dual in the materials. It is possible that *ŋa-na-na*, they, is a dual, but the question must be left undecided.

ŋa-i, we, is said to be used in all cases, whether the person addressed is included or not. It corresponds to *ŋa-i* in the dialect of Khamti described above on pp. 217 and 2, and to *ŋa-i* in Nickerburg, *ŋa-i* in Biliang and Thabang, and so on. The final *i* is probably a plural suffix; compare *ŋa-i-i*, they. The suffix *na* in *ŋa-na-na*, they, is another plural suffix, or else it is a dual termination. The final *na* in *ŋa-na-na*, you, is perhaps also a plural suffix; compare Limbu *ŋa-na*, *ŋa-i-na* you, and so on. The pronoun *ŋa-na*, thou, is identical with *ŋa-na* and *da-na* in other Khamti dialects.

Other pronouns are *ŋa-ŋa*, this; *ŋa-ŋa-da* and *ŋa-ŋa-da*, this one; *ŋa-i*, that, *ŋa-i-da*, that one; *ŋa*, which? *ni*, who? *ŋa-da*, what? *ŋa-na-na*, why? *ni-i*, anybody; *i-na-na*, anybody; *di-i*, *ŋa-na*, and *ni-i*, anything, and so on.

Verbs.—We have no information about the use of pronominal suffixes to distinguish the person of the subject. The suffix *ng* is used to denote an object of the first person in *tsé-ng*, give me; compare *tsé*, give.

The usual suffix of the imperative is *-er* = *tsen*, *chā*, eat; *chéng*, drink. Other imperatives end in *ā*: *tsen*, *chā*, laugh; *chéng*, weep; *tsān*, swim; *tséu*, run. The dual as in *tsé-tsé-na*, sleep, is perhaps a suffix of the second person plural, while *tsé' na*, sleep, seems to be the ordinary singular; compare *Hāngchīkūhāng* *tsé' na*, sleep thou; *tsen-tsé*, sleep ye two; *tsen-tsé*, sleep ye.

The negative particle is said to be a suffix or infix *ī*. It is probably contained in *tsé-ī-na*, no. A prefix *tsé* apparently occurs in *tsé-dāng*, without, *tsé*, probably 'not-being.' The negative with imperatives is *tsé*, eat, or *chā*.

NĀOHHERĒNG.

The Nāohherēng Khambas are found in what Hodgson calls Mēth Khint or Middle Khint, i.e. the country between the Lāha and Aru rivers.

AUTHORITIES.—

HODGSON, B. H.,—*Comparative Vocabulary of the several Languages (Dialects) of the celebrated people called Kachis, now occupying the Eastern-most province of the Kingdom of Szech, or the basin of the river Aru, which province is usual after them, Khint. Journal of the Asiatic Society of Bengal*, Vol. xiv, 1847, pp. 313 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. I, London, 1860, pp. 176 and ff.

HODGSON, B. H.,—*A Comparative Dictionary of the Languages of India and High Asia*. London, 1869.

NUMERALS.—The natural gender is distinguished in the usual way by means of separate terms or by adding qualifying words. Thus, *tséu'chā*, man; *tséu'-chā*, woman; *tséng*, husband; *gā'ā*, wife; *tsé*, young man; *tsé-na*, young woman; *tsé-pa*, and *tsé-pa*, father; *tsé-na* and *tsé-na*, mother; *tséna*, old man; *tséna*, young woman; *tsé-pā*, cook; *tsé-tsé*, hen; *tsé-pā* children, a male bird; *tsé-na* children, a female bird; *tsé-pa* mōl, a ho-buffalo; *tsé'na* mōl, a tsé-buffalo; *tséu'chā* child, a son; *tséu'chā* child, a daughter, and so on.

We have no information about the formation of the dual and plural.

The genitive is formed by prefixing the governed to the governing word, the former being often at the same time repeated by means of a demonstrative pronoun prefixed to the latter; thus, *tsé tsé*, head's hair, the hair of the head; *tsé-tsé tsé-tsé*, cow the young, calf.

Other relations are indicated by adding postpositions, such as *ā*, by; *tsé*, from; *tsé*, in; *tséng* and *tséng*, with; *tséngā*, without.

The first five numerals are given in the table on p. 348. They are apparently most closely connected with the forms occurring in Shānging.

PRONOUNS.—The following are the personal pronouns:—

<i>tséng</i> , I, I.	<i>tsé</i> , thou.	<i>tséna</i> , gāh, I, she, it.
	<i>tsé</i> , thy.	<i>tsé na</i> , his, her, its.
<i>tsé-tsé</i> , mine.	<i>tsé-tsé</i> , ours, thine.	<i>tsé-tsé</i> , <i>tséna-tsé</i> , his, hers, its.
<i>tsé-tsé</i> , I and you.	<i>tsé-tsé</i> , <i>tsé-tsé-na</i> , you.	<i>tsé-tsé-tsé</i> , <i>tsé-tsé</i> , <i>tséna-tsé</i> , they.
<i>tsé-tsé</i> , our.		
<i>tsé-tsé-tsé</i> , ours.	<i>tsé-tsé-tsé-na</i> , your.	<i>tsé-tsé-tsé</i> , theirs.

Ángap, áá, I, is identical with the forms used in *Hókang, Sóngpang, Lókhang, etc.* We have no information as to whether the dialect possesses separate dual forms.

The plural suffix *i* in *á-á-i, we*; *á-á-i, you, etc.*, also occurs in *Hókang, Sóngpang, Kálung, Háking, etc.*

Another plural suffix is *ai* in *ai-ai-mo, you*. *Mo* is perhaps also a plural suffix; compare *pai-moai, they*.

Demonstrative pronouns are *á-á, an-á-á, this*; *á-á-á-á and pái-á-á, that*.

Interrogative pronouns are *á-á, who?* *á-á-á-á, which?* *á-á, what?* The final *á* in the two latter forms is probably the verb substantive, compare *á, you*. Literally 'is it?' An interrogative base *ái* occurs in *ái, how much?* By adding *ai* to the interrogative bases indefinite pronouns are formed; thus, *á-ai, anybody*; *á-ai, anything*.

Verba.—We have no information about the use of pronominal suffixes in order to indicate the person and number of the subject. *á* in *pí-á-mo, give me*, is probably a pronominal suffix of the first person denoting the object. The imperative of the base *pí*, to give, with an object of the third person is *pí-y-á*.

Forms such as *á* and *áá, you*, literally 'it is,' seem to show that the base *ai-ai* is used as a present. We have no other information about the formation of the various tenses.

The imperative ends in *u* or *a*, or else in *á*; thus, *á-á-u, eat*; *á-á-p-u, drink*; *pá-p-u, strike*; *á-á, kill*; *á-á-u, sleep*; *á-á-u, laugh*; *á-á-u, wrap*; *á-á-u, speak*; *á-á-u, come*; *á-á-u, go*. We cannot decide if the consonant preceding the *a* forms part of the suffix or belongs to the base.

The negative particle is a prefixed *ai*, thus, *ai-á, not-is, no*. *Nó* is used instead of the verb *is* in the imperative. Hodgson mentions a negative index *ai-a*, but he does not give any instance of its use.

KÜLUNG.

The home of the *Kálung* sept of the *Khamtse* is the so-called *Müñ*, or *Middle, Kiriut*, i.e. the hills between the *Likie* and *Arun* rivers.

AUTHORITY.—

Hodgson, B. H.,—*Comparative Phonology of the several Languages (Dialects) of the celebrated people called Kiriutse, now occupying the Eastern-most provinces of the Kingdom of Nepal, or the banks of the river Arun, which province is named after them, Kiriut. Journal of the Asiatic Society of Bengal, Vol. xvi, 1855, pp. 103 and 111. Reprinted in Hodgson's *Scenes relating to Indian Subjects, Vol. 1, London, 1855, pp. 170 and 11.**

The *Kálung* dialect is most closely connected with *Níshéhéng*. It is essentially identical with the dialect described above on pp. 317 and 11.

Nouns.—The prefix *ai* in words such as *ai-á, egg*; *ai-pá-á, horn*; *ai-tá-pá, husband*; *ai-pá, father, etc.*, is probably a demonstrative pronoun and connected with *ai, this, here, etc.*

Gender is distinguished by using different terms or else by adding words meaning 'male,' 'female,' respectively. Thus, *ai-pá, father*; *ai-má, mother*; *ai-á-á-á, man*; *ai-á-á-á, woman*; *tá-pá, husband*; *pá-á, wife*; *ai-á, young man*; *ai-á-má, young woman*; *ai-á-á-á-á, son*; *ai-á-á-á-á, daughter*; *ai-pá, cock*; *ai-má, hen*; *ai-á-á-á, a male bird*; *ai-á-á-á, a female bird*; *ai-á-á-á and ai-pá ai-á, a he-buffalo*; *ai-á*

me-mi and *dee-mi* *mi*, a she-buffalo. The initial *h* of *dee-pi*, *dee-mi*, is dropped when these words are added to words ending in a vowel; thus, *pi-m'pi*, bull; *pi-m'ee-mi*, cow.

There are no instances in the materials of a dual or a plural.

The genitive is apparently formed by prefixing the governing word without any suffix; thus, *mi-di*, bird's egg. In *pi-m'ehhi*, cow's young, calf, an *m'* has apparently been inserted. It is probably the possessive pronoun of the third person.

Other relations are indicated by means of postpositions. Such are *aga*, *h* and *pihi*, from; *h*, by; *pihi-pi*, to, with; *ee-hi*, without; *pi*, *pi*, *pi-pi*, *pi-hi*, and *thun-hi*, in, and so on.

The first ten numerals are given in the table on p. 348. They most closely correspond to the forms in use in Nishkoting, Likhoting, etc.

PRONOUNS.—The following are the personal pronouns:—

<i>ka-pi</i> , I.	<i>dee</i> , them.	<i>ee-hi</i> , mine, <i>ee-hi</i> , he, she, it.
	<i>dee-mi</i> , thine.	<i>ee</i> , his, her, its.
<i>ka-hi</i> , he-i, head, we.	<i>dee</i> , <i>dee-hi</i> , you.	<i>ee-hi-mi</i> , his, hers, etc.
<i>ee-hi-mi</i> , our.	<i>dee-mi-mi</i> , your.	<i>ee-hi-mi</i> , they.
		<i>ka-pi-mi</i> , we-his-mi,
		<i>tee-hi</i> .

The forms *ee-hi-mi* and *ee-hi-mi-mi*, *their*, are perhaps dual forms. *Ke-i* and *ka-mi*, we, are perhaps the inclusive, and *ka-hi-hi*, the exclusive form; compare Nishkoting *hai*, I and you; *hai-ha*, I and they. Hodgson, however, registers all the three forms as inclusive.

Demonstrative pronouns are *ka-pi*, this; *ee-hi-pi*, this; *ee-hi-pi-pi*, *ee-hi-pi* and *ee-hi-pi*, that.

Interrogative pronouns are *dee*, who? *ee* and *ee-hi-mi*, which? *ee* and *ee*, what? *dee* and *dee-hi-mi*, why? *ee*, and, also, is used as an indefinite particle; thus, *ee* and *ee-hi*, anybody; *ee-hi*, anything.

Verbs.—We have no information about the use of pronominal suffixes for indicating the person and number of the subject and the object, or about the formation of tenses.

The final *h* in *pi-pi-hi*, give me, is perhaps a pronominal suffix indicating an object of the first person.

Pa, *h* is, you, is probably the present tense of a verb substantive *pi*, and apparently shows that the mere base can be used as a present.

The mere base can also be used as an imperative; thus, *mi*, take. In most cases, however, an *u*, *a*, or an *h* is added; thus, *ka-mi*, strike; *ka-pi-pi*, drink; *ee*, eat; *pi-hi*, tell; *ee-hi*, speak; *ka-mi*, come; *ka-pi-pi*, sweep; *ka-pi-pi*, stand; *ka-pi*, go; *ka-mi*, sleep; *pi-hi*, laugh; *ka-mi*, run, and so on.

The negative particle is a prefixed *mi* or *me*; thus, *me-mi*, good. Hodgson also mentions a negative infix *h*, but does not give any example. The negative with imperatives is *ee*.

THOLUNG.

The habitat of the Tholung sept of the Khamti is in the hills between the Liku and Arun rivers, in the so-called Mijh, or Middle, Khamti.

LITERATURE.—

BROOKS, R. H.,—*Comparative Phonology of the several Languages (Dialects) of the celebrated people called Kirikals, now occupying the Easternmost portion of the Kingdom of Sikkim, or the basis of the river Arun, which province is named after them, Kirikot. Journal of the Asiatic Society of Bengal, Vol. xiv. 1857, pp. 132 and 5. Reprinted in Monographs Europe relating to Indian Subjects. Vol. I. London, 1880, pp. 374 and 5.*

HARRIS, W. W.,—*A Comparative Dictionary of the Languages of India and High Asia.* London, 1860.

Tholung is most closely related with Kaling on one side, and Gnomdya, Khatling, and Dami on the other.

PRONOUNS.—The prefix *ā* in *ā-pāp*, father; *ā-mān*, mother, etc., is identical with *ā*, his, her, its.

Gender is distinguished by using different words or by means of qualifying additions; thus, *pāp* and *ā-pāp*, father; *mān* and *ā-mān*, mother; *adānān*, man; *močigā*, woman; *mačānān-čhān*, son; *mā'chā-čhān-čhān* and *adānān-čhān*, daughter; *gānā'gānā*, cock; *ā-ānā-pānā-pā* and *ā-mān-pā*, hen; *ā-pāp mān*, a he-buffalo; *ā-mān mān*, a she-buffalo; *ā-pā mā*, a bear; *ā-mān mān*, a cow; *āpā-ā*, an old man; *āpā-mā*, an old woman, and so on.

There are no instances in the materials of a dual or a plural of nouns.

The possessive is sometimes expressed by simply putting the governand before the governing noun; thus, *Mānā chān*, sheep's young, lamb. A possessive suffix *ān-m* can be added and the governing word is, at the same time, occasionally repeated before the governing one by means of a pronominal prefix; thus, *pān-ān-m ān-m*, cow-of its-young, calf. The suffix *ān-m* is a compound consisting of the suffix *ān*, which also occurs in the meaning 'by,' 'by means of,' and 'which must have the meaning 'in,' 'with,' and a second suffix *m*, which is originally a demonstrative pronoun or verb substantive, and which is used to form adjectives and nouns of agency in the same way as Sikkim *ni*. The literal meaning of *pān-ān-m* is accordingly 'cow-with-being.'

Other relations are indicated by means of postpositions. Such are *ān*, by; *ān-up* and *ān-up*, from; *ān, ān, ān*, in; *mān*, with; *mānān*, without, and so on. A postposition *ān*, in, with, must be inferred from *ān-up*, from.

NUMERALS.—The first numerals are given in the table on p. 544. The forms ending in *ā* are used if the qualified word denotes an animal, those ending in *ng*, *chā*, etc., when human beings are counted. Higher numbers are counted in tens.

PRONOUNS.—The following are the personal pronouns:—

<i>pā</i> , I.	<i>pān</i> , thou.	<i>ānān</i> , he, she, it.
<i>ā</i> , my.	<i>ā</i> , thy.	<i>ā</i> , his, her, its.
<i>ā-mā</i> , mine.	<i>pā-mā</i> , thine.	<i>ā-ān</i> , <i>ānān-ān</i> , his, hers, its.
<i>pā</i> , I and you.	<i>pā-ān</i> , you.	<i>ānān-mān</i> , <i>ānān-mā</i> , they.
<i>pān</i> , I and thy.		
<i>ān-mā</i> , mine and yours.	<i>ān-mā</i> , yours.	<i>ānān-mā-ān</i> , their.
<i>ān-mā</i> , mine and thine.		

Hodgson gives *gət* as the exclusive and *pəh* as the inclusive form. I have distinguished between them after the analogy of Kikang *gət* and *pəh*. I have also supposed *ətə*(-mə) and *ətə*(-mə), our, to correspond to Kikang *ətə*, make, our, respectively.

There are certainly also dual forms in addition to the above, for Hodgson gives *mə-ətə*, these two, as the dual of *ətə*, this.

Demonstrative pronouns are *ətə* and *ətə-mə*, this; *mə-ətə*, these two; *mə-mə-mə*, these; *əpət*, upstairs, and *hə-mə-mə*, that.

Interrogative pronouns are *əpə* and *ətə-mə*, who? *hə-mə*, what? Indefinite pronouns are formed by adding *hə-mə*, also, to the interrogative bases; thus, *əpə hə-mə*, anyone; *hə-mə-mə*, everything.

Verbs.—We have no information about the use of pronominal suffixes for indicating the person and number of the subject and object, or about the formation of the various tenses. The suffix *əpə* in *pə-mə-əpə*, give me, denotes that the object is of the first person singular.

Bə, you, is probably the base of a word meaning 'to be,' used as a present. *Bə-ət*, 'yes, literally 'it-is,' perhaps contains a suffix *ət*.

The base *əpə* can be used as an imperative; thus, *pə*, eat; *ət*, take. Other imperatives end in *ə*; thus, *bəhə*, wake; *ətə*, come; *pə-mə-əpə*, give; *dəpə*, drink; *ətə*, be silent; *ətə-mə*, run; *pə-mə*, speak; *dəh-mə*, go, and so on.

The negative particle is a prefixed *mə*, as in *mə*; thus, *mə-mə*, not-*is*, no; *mə-əpətə*, not good, bad; *mə-məh*, without. Another negative prefix is *dəh-də*, which corresponds to Kikang *dəh-də*; thus, *dəh-də dəpə*, not long, short; *dəh-də pəpə*, not tall, short.

CHOURASYA.

The Chourasya Khumbus live in what Hodgson calls *Paik*, or *Parther* Kiriot, i.e. the hills from the Arun to the Mochi and the Singfela Range.

AUTHORITY.

Hodgson, B. H.,—*Comparative Vocabulary of the several Languages (Dialects) of the aboriginal people called Kirintsis, now occupying the Eastern-most province of the Kingdom of Nepal, or the hills of the river Arun, which province is named after their Kirant. Journal of the Asiatic Society of Bengal*, Vol. xvi, 1867, pp. 288 and 8. Reprinted in *Khasakum Range relating to Indian Subjects*, Vol. 4, London, 1880, pp. 176 and 8.

Our information about the Chourasya dialect is even more unsatisfactory than in the case with other forms of Khumbu. It seems to occupy a somewhat independent position, and often differs from connected forms of speech in grammar and vocabulary. Dami and Kikang are apparently most closely connected.

B and *m*, *d* and *n*, respectively, are apparently interchangeable; thus, *ətə-mə*, young woman; *ət-də*, daughter; *ət-də*, Dami *məhət*, eye; *dəh-də*, Kikang *ətə*, nose; *də*, Kikang *məp*, name; *də-mə*, Dami *ətə*, am, etc. It will be seen that *d* in the last instance corresponds to *n* in connected forms of speech.

Nouns.—Gender is distinguished in the usual way, by means of different words or of qualifying additions. Thus, *d-pə*, father; *d-mə*, mother; *əpət-mə*, old man; *əpət-ət*, old woman; *ət-mə*, son; *ət-də*, daughter; *ətə* and *məhə*, man, husband; *ətə*, wife; vol. III, PART I.

deh-kih, boy; *si-ke-kih*, girl; *si-kih-ke*, young man; *si-ke-si*, young woman; *ape-kih* and *kih-ape*, dog; *kih-ke-si* and *si-ke-kih*, bitch; *ape-si*, bull; *si-ke-si*, cow.

There are no instances of a dual or a plural in the materials available.

The genitive is apparently formed by simply putting the governed before the governing word without any suffix; thus, *deh-ke-ke*, bird's egg; *si-ke-si*, cow's young, calf.

Other relations are indicated by means of postpositions, such as *de-ke*, with; *deh*, by; *ke*, in; *ke-ke*, from; *si-ke*, without, and so on.

The first four numerals are given in the table on p. 243. They are apparently more closely related to the numerals in Thakung than to those in other Khambo dialects.

PRONOUNS.—The following are the personal pronouns:—

<i>ing-gi</i> , I.	<i>ape-mi</i> , thou, thou.	<i>si-ke</i> , you, you-mi, he, she, it.
<i>si</i> , my.		
<i>si-ke</i> , mine.	<i>si-ke</i> , thine.	<i>ape-mi-si-ke</i> , his, hers, its.
<i>ing-gi-ke</i> , we.	<i>ape-mi-ke</i> , you.	<i>si-ke-si-ke</i> , they.
<i>de-ke</i> , our.	<i>ape-mi-ke</i> , your.	<i>ape-mi-si-ke-si-ke</i> , their.

The above table probably contains some relations. Corresponding forms are *Dini* and *Khaling* *deh*, I; *Khaling* *si*, my; *si*, thy; *Dini* *deh*, our; *si-ke*, thou; *si-ke* and *si-ke*, this, etc.

Interrogative pronouns are *deh*, who? which? *si-ke*, which? *deh*, what? Indefinite pronouns are formed by adding *pe*, also, to interrogatives; thus *deh-pe*, anybody; *deh-pe*, anything.

Verbs. We have no information about the use of pronominal suffixes to denote the person and number of the subject and object, or of the formation of tenses.

There is apparently a verb substantive *si*; thus, *si-ke*, it is, you. The final *ke* of this form is probably a copula, which is used as an assertive particle, and is probably connected with the final *we* in many pronouns.

Forms ending in *si*, *deh*, *deh*, *deh*, etc., are given as imperatives; thus *deh*, be silent; *pe-deh*, give; *deh*, walk; *pe-deh*, bring; *deh*, speak; *deh*, go; *pe-deh*, eat; *pe-deh*, come, etc. The form *si-ke* is used as an imperative in *si-ke*, take.

The negative particle is a prefixed *si*; thus *si-deh*, it is not, no; *si-deh*, not-good, bad. Before imperatives *si* can be used instead.

KHALING.

The Khaling Khambo are found in the so-called *Mi*h, or Middle, Khambo, i.e. the hills between the Likh and Arun rivers.

AUTHORITIES.—

HUTTON, R. H.,—*Contributions to the Comparative Phonology of the several Dialects of the Khambo Languages*. *Journal of the Asiatic Society of Bengal*, Vol. xvi, 1855, pp. 263 and 8. Reprinted in *Monumenta Bangia* relating to India Subjects. Vol. I, London, 1860, pp. 194 and 8.

HUTTON, R. W.,—*A Comparative Dictionary of the Languages of India and High Asia*. London, 1868.

Khaling is most closely related to *Dini* and the so-called *Mi*.

Nouns.—The demonstrative *hau* *é*, *that*, *it*, is used as a prefix in words such as *é-étyé*, child; *é-étyéng*, head; *é-étyéti*, day; *é-pap*, father, etc.

Gender is distinguished by using different terms, or else by adding suffixes and words denoting the sex; thus, *é-pé*, father; *é-mine*, mother; *é-té-té*, husband; *é-mey*, wife; *é-té-té*, man; *é-meyé*, woman; *é-té-té*, old man; *é-meyé-té*, old woman; *é-té-étyé*, young man; *é-té-meyé*, young woman; *é-té-étyéng*, cock; *é-té-meyéng*, hen; *é-pé-é-té-té*, dog; *é-té-meyé-é-té-té*, bitch; *é-té-té-pé-étyé*, son; *é-meyé-té-étyé*, daughter; *é-té-étyéng* and *é-té-meyéng*, boy; *é-meyé-étyéng*, girl, etc.

There are three numbers, the singular, the dual, and the plural, but we do not know how the dual and the plural are formed.

The positive is formed by adding *pa* as in *Déti* or *é-té* as in *Té-téng* and repeating the governing word by means of a pronominal prefix before the governing one; thus, *é-pé-é-pé* *é-étyéng*, guest-of the-young, *é-té*; *é-té-té-é-té* *é-étyéng*, son-of the-young, *é-té*.

Other relations are indicated by adding postpositions. Such are *ti*, in; *ti-té*, from; *é*, by; *é-té-té* and *é-té*, with; *é*, on, upon; *é-meyé-té*, without, and so on.

Numerals.—The first numerals are given in the table on p. 343. It will be seen that higher numbers are counted in twenties.

Pronouns.—The following are the personal pronouns:—

<i>é-pé</i> , I.	<i>é-té</i> , thou.	<i>é-té</i> , mine, <i>é-té-té</i> , his, etc., <i>é</i> .
<i>é-meyé</i> , I.	<i>é-té</i> , thy.	<i>é-té</i> , <i>é-té-té</i> , his, her, its.
<i>é-pé</i> , mine.	<i>é-té-pé</i> , thine.	<i>é-té-té-pé</i> , his, hers, its.
<i>é-té-té</i> , in-é-té, I and thou.	<i>é-té-té</i> , in-é-té, you two.	<i>é-té-pé</i> , they two.
<i>é-té</i> , my and thy.	<i>é-té</i> , your two.	<i>é-té-té</i> , é, é-meyé, <i>é-té-té-té</i> , their two.
<i>é-té-té</i> , é-té, I and he.		
<i>é-té</i> , my and his.	<i>é-té</i> , you.	<i>é-té-té</i> , they.
<i>é-té</i> , I and you.	<i>é-té</i> , your.	<i>é-té-té</i> , é, <i>é-té-té</i> .
<i>é-té</i> , my and your.		
<i>é-té</i> , I and they.		
<i>é-té</i> , my and their.		

It will be seen that the dual and the plural are frequently left unmarked in the third person. Forms such as *é-té-té-pé*, mine and his; *é-té-pé*, mine and yours, etc., are of course used in addition to those just registered.

Demonstrative pronouns are *é-té-étyé*, this; *é-té-meyé*, that.

Interrogative and indefinite pronouns are *é-té-té*, who? *é-meyé-pé*, what? *é-té-té*, how much? *é-té-té*, where? *é-té-té*, why? *é-té-pé*, anybody; *é-meyé-pé*, anything.

Verbs.—We are very unsatisfactorily informed about the use of pronominal suffixes to indicate the person and number of the subject and object, and about the formation of tenses.

A dual subject with an imperative is indicated by adding *é-té* or sometimes *é* or by inserting it before the imperative suffix *é*. The corresponding plural suffix is *é-té-pé*, *é-té-pé*, or *é-meyé-pé*. Thus, *é-té*, *é-té*, kill; *é-té-té*, kill you two; *é-té-meyé-pé*, kill you; *é-té-pé*, *é-té-pé*, *é-té-meyé-pé*, bring; *é-té-té*, *é-té-té-té*, *é-té-meyé-pé*, take away; *é-té-té*, *é-té-té-té*, *é-té-meyé-pé*, put down; *é-té-pé*, *é-té-pé*, *é-té-té-pé*, do, etc.

The suffix *é-pé* is added in order to denote an object of the first person singular in *é-té-pé-pé*, give me.

It has already been remarked that the imperative ends in *e* or *pe*. That is not, however, always the case, and we also find imperatives such as *tohe*, be silent; *en'e*, sleep, etc.

The negative particles are a prefixed *no* and a prefixed *dehidi* (compare Thakung *dehidi*); thus, *no-i*, not is, no; *no-ni-pe*, not good, bad; *dehidi-ni-pe*, not long, short. The negative imperative is formed by adding *ni*.

DŌMI.

The Dōmi Khambas are found in the so-called Māñ, or Middle, Kiriś, i.e. the hills between the Likha and Arun rivers.

AUTHORITY.—

HARRISON, R. H.,—*Description of the Comparative Vocabulary of the several Dialects of the Khamti Language. Journal of the Asiatic Society of Bengal*, Vol. xxvi, 1855, pp. 330 and 3. Reprinted in *Miscellaneous Essays relating to Indian Subjects*. Vol. 4, London, 1869, pp. 294 and 5.

Dōmi is most closely connected with Kiding and with the dialect described below under the head of Rai.

Prefixes.—The prefix *i* in words such as *i-pā*, father; *i-mpein*, mother; *idā*, egg, etc., is by origin a demonstrative pronoun.

Gender is indicated by using different terms or else by adding suffixes and words indicating the sex. Thus, *i-pā*, *i-pyāp* and *i-pyāp*, father; *i-mpein*, mother; *ho'ho*, man; *mo'ho*, woman; *ai'ho*, husband; *i-moi*, wife; *pa'ho*, old man; *mo'ho*, old woman; *ai'ho-ni-pe*, young man; *mo'ho-ni-pe*, young woman; *i-pā*, or *i-pyāp*, *idā*, dog; *i-moi*, or *i-mpein*, *idā*, bitch; *gyai-pā-i-ni-pe* *i-pyāp*, male calf; *gyai-pā-i-ni-pe* *i-mpein*, female calf; *ho'ho-ni-pe*, son; *mo'ho-ni-pe*, daughter, and so on.

There are three numbers, the singular, the dual, and the plural. We do not know how the dual and the plural are expressed.

The suffix of the genitive is *pā*, and the governed word is repeated by means of a prepositional prefix before the governing one; thus, *ho-pā* *i-nā*, cow-of the-young, calf.

Other relations are indicated by means of postpositions. Such are *hi*, *pā*, in; *ho*, to, with; *hi'ho*, from; *i*, *epā*, by, etc.

Numerals.—The first numerals are given in the table on p. 243. They are closely related to the forms in the so-called Rai.

Pronouns.—The following are the personal pronouns:—

<i>ang</i> , <i>ang-pe</i> , I.	<i>in</i> , <i>inn</i> , thou.	<i>ann</i> , <i>gāinn</i> , <i>mann</i> , he, she, it.
<i>i</i> , my.	<i>i</i> , thy.	<i>i</i> , <i>mann</i> , his, her, its.
<i>i-pe</i> , mine.	<i>i-pe</i> , thine.	<i>ann-pe</i> , his, hers, its.
<i>idā</i> , I and thou, my and thy.	<i>ye-nā</i> , you two.	<i>gāinn-nā</i> , <i>mann</i> , they two.
<i>idā</i> , I and he.	<i>ye-nā</i> <i>in-nā</i> , your two.	<i>gāinn-nā</i> , <i>ann-nā</i> , <i>mann-nā</i> , their two.
<i>idā</i> , <i>idā</i> , my and his.	<i>idā</i> , you.	<i>gāinn-nā</i> , <i>ann-nā</i> , <i>mann-nā</i> , they, their.
<i>idā</i> , <i>idā</i> , I and you, my and thy.	<i>idā</i> , your.	
<i>ang</i> , <i>ang-nā</i> , I and thy.		
<i>ang-nā</i> , oh, my and thine.		

Demonstrative pronouns are *tseni*, *tsen*, and *tsen-apsi*, this; *tseni*, *yishin*, and *yishin-apsi*, that.

Interrogative and indefinite pronouns are *apsi* and *apsi-po*, who? *tsing* and *tsing-apsi*, what? *tsi-po-tsar*, why? *apsi-po*, anybody; *tsing-yo*, anything, and so on.

Verbs.—The use of prepositional suffixes and prefixes in order to indicate the person and number of the subject and the object, and the formation of the tenses are probably the same as in the so-called RAI. A suffix *apsi* is used in order to indicate an object of the first person singular in *tsi-apsi*, give me.

The base alone, and with suffixes such as *tsi* and *tsi*, is used as an imperative; thus, *tsi*, speak; *yo*, come; *tsing-ts*, drink; *tsi-ts*, kill; *tsi-ts*, stand up, etc.

The negative particle is a prefixed *tsi*, *tsi*, or *tsi*; thus, *tsi-ts*, not to, no; *tsi-tsing-po*, not-headstrong, ugly. The negative imperative is formed by adding *tsi*.

RAI.

The country between the Bad Kosi and Tambar rivers in Nepal is inhabited by the tribes known as Jindira and Yakkha. They claim that their country alone is properly called *Kirati dui*. They call themselves RAI.

The Jindiras have often been considered to be identical with the Khambas. According to information collected for the purpose of the last Census of 1901, however, the two tribes are quite distinct. 'The Khambar of Darjeeling often assumes the title of RAI and claim to be the same as Jindira, but their pretensions are not admitted in Nepal.' In this place, where we are only concerned with language, the difference between Jindira and Khambar is of no importance.

Hodgson does not use the designation Jindira, but includes the tribes in question in the Kirati group. The name 'Jindira' is said to be a corruption of the Hindustani 'Jangirah' used in the sense of 'crofter.' 'RAI' is the well-known Indian honorific title.

No information has been forthcoming about the number of Jindira in and outside Nepal. At the various Censuses and during the preparatory operations of this Survey they have been confounded with the Khambar.

A version of the Parable of the Prodigal Son and a list of Standard Words and Phrases in a dialect called RAI have been forwarded from the Nepal Bazar. The Parable is written in a dialect which corresponds to what Hodgson called Dimal. The same is the case with the bulk of the list. Some four forms, however, belong to a dialect which more closely corresponds to Hodgson's Bikhing. These forms have been printed within parentheses.

According to Mr. Galt, the Jindira speak more than one dialect. It is probable that the Dimal and Bikhing are sub-tribes of the Jindira. We have not, however, sufficient information about the various Nepalese tribes and their habitat, and I therefore give the RAI texts below under the head of RAI, as I have received them.

AUTHORITIES—

BROWN, R. H.,—*Contribution of the Comparative Phonology of the several Dialects of the Kiratis Languages. Journal of the Asiatic Society of Bengal*, Vol. xvi, 1857, pp. 255 and 6; Reprinted in *Miscellaneous Essays relating to Indian Subjects*. Vol. I, London, 1869, pp. 194 and 5. Contains Bikhing and Dimal vocabularies.

ROBERTS, R. H.—*Rising Vocabulary*. *Journal of the Asiatic Society of Bengal*, Vol. xvi. 1857, pp. 486 and 47; Vol. xviii, 1858, pp. 393 and 47. Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. I. London, 1858, pp. 555 and 47. Contains a Rising vocabulary, grammar, and a synopsis of the dialect.

ROBERTS, R. H.—*A Comparative Dictionary of the Languages of India and High Asia*. London, 1858.

The remarks on Bai grammar which follow are based on the *Parable of the Prodigal Son* reproduced on pp. 335 and 47, and on such forms in the list of words as belong to the same dialect. A full analysis of the Rising dialect has been given above on pp. 377 and 47.

Pronunciation.—Short and long vowels are sometimes interchanged. Thus, the ablative suffix *hi* also occurs as *hi*. The final vowel is sometimes dropped altogether; thus, *hastak*, going; but *piu ohi-ha*, arriving.

i and *a*, *e* and *o*, respectively, are sometimes interchanged; thus, *agere*, finished; *agere*, finishing; *me*, were; *meere*, being. Instead of *e* we often find *me*; thus, *e* and *me*, my.

i is sometimes interchangeable with *a*; thus, *hai-ha*, and *hai-hi*, before. The final *hi*, *hi* in this word is the nasal suffix of the locative, which is commonly written *hi*. The actual pronunciation is perhaps *hi*.

h or *h* is sometimes also interchangeable with *o*; thus, *meo* and *meo*, that; *pa-ha* and *pa-hi*, belated.

The dialect has four gutturals, four palatals, four dentals, and four labials. The cerebrals *j* and *g* occur in some few words. It is not certain if their pronunciation differs from that of the corresponding dentals.

D and *t* are interchanged in words such as *hi-ha* and *hi-ha*, milk.

Instead of *ad*, names, Hodgson gives *may* under the head of Dāni.

Prefixed.—The prefixes used in the formation of words are mostly pronominal. The prefix *a*, which is originally an abbreviated form of the personal pronoun of the third person, is often used as a mere formative; thus, *a-me*, nose; *a-ha*, mouth; *a-hi*, son. If such words are qualified by a possessive pronoun of the first or second persons, the prefix *a* is replaced by *e* or *me*, my; *i*, thy, respectively. The prefix does not necessarily belong to the word, but such titles as 'nose,' 'mouth,' 'son,' etc., are not conceived in the abstract but put into relation with somebody, so that, instead of saying 'nose,' etc., we say 'my nose,' 'thy nose,' 'his nose,' etc., according to circumstances.

Articles.—There are no articles. The numeral *hi-pa*, one, is often used as an indefinite article. If the qualified noun denotes a human being, the Aryan *fa*, person, is sometimes substituted for the final *pa* of *hi-pa*; thus, *hi-fa* or *hi-fa*, one-person, man, a man.

Nouns—Gender.—The natural gender is distinguished by using different words or by adding words denoting the gender; thus, *pa*, father; *me*, mother; *ah-pi*, bull; *hi*, cow; *hi-hi*, dog; *hi-hi-me*, bitch; *ah-ha* or *hi-hi*, he goat; *ah-ha* or *hi-hi*, she goat; *ah-ha* or *hi-hi*, a male deer; *ah-ha* or *hi-hi*, a female deer; *me-ha* or *hi-hi*, brother; *me-ha* or *hi-hi*, sister.

Number.—There are two numbers, the singular and the plural. The nasal suffixes of the plural are *me* and *hi*; thus, *pa-me*, fathers; *ah-ha-hi*, women.

Case.—The subject of intransitive verbs and the object are not distinguished by means of any suffix. The base alone is also used as a dative; thus, *ah-ha-hi* or *hi-hi*,

servants said, he said to the servants. Sometimes, however, the Arpan suffix *hi*, for, is used instead; thus, *pa-hi*, to the father.

The subject of transitive verbs is usually put in the case of the agent, which is also used as an instrumental. It is formed by adding the suffix *i*; thus, *pa-i la-da*, the father-by said; *ohe-i paañ*, open-with blind.

The suffix of the ablative is *ka*, which is usually preceded by one of the suffixes *la* or *hi*; thus, *pa-la-ka*, from a father; *tan-hi-ka*, from here.

hi is the usual suffix of the locative and terminative. Thus, *hiu-hi*, in the house; *Atur-hi*, upon his neck. It has already been remarked that the final *i* of this postposition sometimes interchanges with *a*. Compare the compound postposition *pa-hi*, in the interior of, in, into. The suffix *la* which often precedes the *ka* of the ablative is probably another suffix of the locative. Compare *pa-lan*, after; *pa-pi*, behind.

The usual suffix of the genitive is *pa* or *po*; thus, *pa-pa*, of a father; *wa-po*, of a man. The governing noun is often repeated by means of a personal *po*ka before the governed noun; thus, *man-po a-po*, him-of his-father, his father.

Another genitive suffix is found in forms such as *de-hi-u hi-pa pañya*, village-of a shopkeeper, a shopkeeper of the village. It is not used as a genitive suffix in the proper sense of the word, but is added to other forms in order to transform them into adjectives or relative participles.

Other relations are indicated by means of postpositions, such as *de-hi*, near; *hi*, with; *hi-hi*, before; *po-hi*, behind; *hiu-hi*, under, etc.

Adjectives.—Adjectives precede the noun they qualify and are often put in the genitive; thus, *pañ-po aho*, great famine; *pañ-ka chacha*, a bad boy.

The particle of comparison is *hihanda*; thus, *man-po sot-wichan hihanda man-po sot-fancho rippa aho*, his sister than his brother tall is, his brother is taller than his sister.

Numerals.—The first numerals are given in the list of words. The numerals twelve to thirteen are formed by adding two, three, etc., to *hih*, i. e. *hih-ri*, ten. Thus, *hih-ach*, twelve; *hih-mach*, fourteen. Note *hih-raj*, seventeen. "Eleven" is *hihah*. Similarly are formed *ah-ah*, twenty-one; *ah-mach*, twenty-two; *ah-asp*, twenty-three; *ah-pak*, twenty-five; *ah-fak*, twenty-six; *asp-hi*, thirty-one; *asp-ah*, thirty-three; *asp-mach*, thirty-four; *asp-fak*, thirty-six; *asp-fancho (pa)*, thirty-nine; *hihah-hi*, forty-one; *hihah-mach*, forty-four, etc.

Note also *hihachi*, sixty; *rihachi*, seventy; *rohhachi*, eighty; *tambachi*, ninety.

Many of these forms are curious. The whole method of counting is, however, Indian.

The numerals precede the noun they qualify.

Pronouns.—The principal forms of the personal pronouns will be found in the table which follows. There are no traces of a dual in the specimens forwarded for the purposes of this Survey. Hodgson's Dairi vocabulary contains separate forms for the dual, and also double sets of the dual and the plural of the first person, one including and one excluding the person addressed. I have added several forms from Hodgson's

vocabulary within parentheses. I have also followed him in distinguishing between an exclusive and inclusive form of the dual and the plural of the first person.

<i>aga</i> , <i>aga</i> , I.	<i>daa</i> , <i>daa</i> , (he), then.	<i>aa</i> , <i>aaa</i> , <i>gááaa</i> , he.
<i>aga-a</i> , by me.	<i>daa-a</i> , by thee.	<i>aaa-a</i> , etc., by him.
<i>a-ga</i> , <i>aa-ga</i> , <i>a</i> , <i>aa</i> , <i>my</i> .	<i>a-ga</i> , <i>a</i> , thy.	<i>aa-ga</i> , <i>a</i> , etc., his.
(<i>a-chá</i> , I and thou.)	(<i>ga-chá</i> , you two.)	(<i>aaa-aa</i> , <i>gááaa-aa</i> , they two.)
(<i>a-chá</i> , I and he.)		
(<i>a-chá-ga</i> , mine and thine.)	(<i>ga-chá-ga</i> , <i>da-chá-ga</i> , of you two.)	(<i>aaa-chá-ga</i> , <i>aaa-aa-chá-ga</i> , <i>gááaa-chá-ga</i> , of them two.)
(<i>a-chá-ga</i> , <i>a-chá-ga</i> , my and his.)		
<i>a-chá</i> , <i>da-chá</i> , I and you.	<i>da-aa</i> , you.	<i>da-aaa</i> , <i>aaa-aaa</i> , etc., they.
<i>aga-da</i> , I and they.		

Hodgson further gives *aga*, I and they, genitive *chá-ga*, etc. *A-ga*, yours, has been influenced by Hindi.

The form *aaa*, he, looks like a noun of agency formed from the verb substantive *aa* by adding the pronominal *aaa*. A suffix *aa*, i. e. perhaps *aaa*, is not infrequently used to form nouns of agency and relative participles from other verbs. It corresponds to Hindi *aa*. Thus, *aaa daa-há* *daa-há* *daa-há*, that village-in-being one-person *aaa*, a man of that village; *aga daa-há* *daa-há* *aaa-há*, I got-shall-that share, the share which I shall get; *daa-há*, *daa-há*, the dead *aaa*, dead.

The forms *a*, *aa*, *my*; *a*, *thy*; *a*, *his*, are used as pronominal prefixes with nouns; thus, *a-aga-a*, *my* companion; *a-ga* *a-aa*, *your* brother; *aa-ga* *a-chá*, *his* son. It has already been remarked that the prefix *a* is sometimes used as a mere formative. Compare *a-chá*, *me*, in Hodgson's Hindi vocabulary.

The verb *aa*, as is also the case in other connected forms of speech, a noun, and the pronominal prefix should, therefore, be expected to be used with verbs. So far as we can judge from the specimens, this is, however, only the case with the prefix *a*, *thy*. Compare *daa* *daa* *a-aa*, that you-made; *daa* *daa* *aga* *daa* *a-aa*, you always me with you-are; *a-chá* *da*, then-boughtest. Compare Hindi.

The forms *aga* and *aga* are apparently used as suffixes of the first person. Compare *aa-a*, I did; *aaa-aga-a*, I am doing; *aa* *aga*, I was; *da-aga*, give me; *aaa-aga-a*, make me.

Demonstrative pronouns are *aaa*, *aaa*, *that*; *aaa*, *that*; *aaa*, *that*. Compare the personal pronouns of the third person.

The interrogative pronouns are *da* and *a-da*, who? and, what? *da-ga*, how many? etc. A form *da*, who? must be inferred from *da-a-ga*, by anyone. Compare *aa-ga*, anything, which word shows that indefinite pronouns are formed by adding *ga*, even, also, to the interrogatives.

An interrogative pronoun is sometimes also used as a kind of relative; thus, *a-ga* *da* *ga* *da* *ga-ga*, mine what is this thing, all that I have is this. Relative clauses are, however, usually expressed by means of relative participles.

Verbs.—It has already been remarked that the verb is still virtually a noun. The subject of transitive verbs is put in the case of the agent; there is no passive; and verbal

forms are freely used in connection with postpositions. It has also been remarked that prepositional prefixes and suffixes are, to a small extent, used in order to denote the subject and object. This tendency towards personalisation is, however, less pronounced than in other connected dialects such as Limbu.

Verb substantive.—The most common base of the verb substantive is *ma* or *ma*. It has, besides, the fuller meaning of sitting down, resting. In addition to *ma* we also find *ya*. Other bases which are used with the same meaning are *shu* and *wa*, and perhaps also *ag* in *ag-ya-ag*, it is thine. The final *ag* of this latter word is perhaps only a euphonic modification of the vowel.

Finite verb.—The materials available are not sufficient for giving a detailed sketch of Bili conjugation. The remarks which follow give a short survey of the principal forms contained in the specimens.

Present tense.—The base alone is used as a present; thus, *da-nd* and *ma*, thy name what is?

The most common suffix of the present tense is *ta* or *ta*; thus, *ang wa-ta*, I am; *ang-d pa-ma-ta*, I strike; *da-d pa-ma-ta*, you strike. In *wa-ma-ta*, I am doing, the suffix *ma* apparently denotes the subject.

Some verbs insert an *a* before *ta*; thus, *ma-ta*, I die; *ma-ta*, I go, then good.

In *ang-ma-ta*, we are, a suffix *h* has been added to the base before *ta*. *Ma-h* is formally a participle meaning 'being.' The suffix *ta* is, therefore, probably a form of the copula.

The suffix *ta* can also be preceded by other suffixes, such as *ya*, *tha*, *thing*; thus, *ma-fa-ta*, he is sitting; *wa-d pa-ma-tha-ta*, he strikes; *wa-tha-thing-da*, he goes. The last mentioned form shows that *ta* is sometimes replaced by *ta*. Instances only occur in the third person singular. Compare, however, past tense, below.

In *da-d pa-ma-tha-ta*, thou striketh, *fa* has been substituted for *ta*. Another suffix of the present is *ai*, which is usually preceded by other suffixes such as *hi* and *hi*; thus, *da-hi-ai*, they are getting; *ang-ma* (*ai*) *da-ma-hi-ai*, you are. An *o* has been added to *ang-ma-hi-ai pa-ma-hi-ai*, they strike. Compare the remarks on the formation of nouns of agency under the head of pronouns.

A suffix *ia* occurs in *da-d ma-ta*, you are. It is perhaps a clip for *ta*.

The forms *ga* *hi-hi*, we go; *ga* *hi-hi*, you go; *ga* *hi-hi* *hi-hi*, they go, in the list, have not been taken from the same dialect as that represented by the Parable and the bulk of the list. Compare Biliang.

Past tense.—The base alone is also used as a past tense; thus, *ma*, they were, he lived; *ang wa-ma*, I was; *fa-d pa*, answer he gave, he answered.

The suffix *ai*, which is sometimes preceded by *hi* or *hi*, is used in forms such as *ma-ai*, they made; *hi-hi-ai*, he told; *ga-ma-hi-ai*, he made him tread (*ya*).

A common suffix is *u*, which is usually preceded by consonants such as *t* or *d*, *ai*, and *u*. Thus, *hi-ma ag-u-u*, squandering finished, he wasted; *ta-ta* and *ta-ta*, he told; *ya-ma*, I have beaten; *da-hi-da*, thou broughtest; *ma-ma*, he has made.

U is probably connected with the suffix *go* in *ma-hi-go*, I have walked.

In *ma-ma-u*, I have done, the suffix *u* is preceded by *ag*, which is probably a suffix of the first person singular.

adding the suffix *sh*, *shu*, or *sh*, which is identical with the ablative suffix, to the various verbal bases; thus, *shu-shu*, together making, gathering; *shu-shu-shu*, having beaten; *shu-shu-shu*, going; *shu-shu-shu*, going; *shu-shu-shu*, arising; *shu-shu-shu*, bearing; *shu-shu-shu*, bringing, and so forth.

A suffix *an* is used in forms such as *shu-shu-an*, getting; *shu-shu-an*, receiving.

Note finally the isolated forms *shu-shu*, saying; *shu-shu*, saying; *shu-shu-shu*, saying.

Conjuncts are apparently formed by suffixing *shu* or *shu*; thus, *shu-shu-shu*, he is going; from *shu*, out; *shu-shu-shu-shu*, to land-came, from *shu*, land.

Negative particles. —The negative verb is formed by prefixing *shu* and suffixing *shu*; thus, *shu-shu-shu-shu*, he did not get; *shu-shu-shu-shu*, you did not give to me (*shu-shu*); *shu-shu-shu-shu*, I am not worthy. Note *shu-shu-shu-shu*, he did not give.

Order of Words. —The usual order of words is subject, object, verb. Qualifying words precede the qualified ones.

For further details the student is referred to the version of the *Panthea* of the *Prologia* Son which follows, and to the list of Standard Words and Phrases on pp. 400 and 41.

[No. 38.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

LAI

(NORAN DARMAN.)

Tit-pu mîn-po mîk-pu u-chu. na. Sak-pu malhe kiochhâ, 'pu-â.
One man-of two his-sons were. The among younger, 'father-O,
 ang dok-tam nam-bhig angu ho-ngh, kâh o-pu lo-tu. O-pu-â
I getting share me give, saying his-father said, His-father-by
 nam chhuâhâ nam-khachâ. Nam-po yo-lam nam kiochhâ pu-â jhâk
share division making-gave. That-of after that younger son-by all
 sampatî laja-lo-mu-ka thâ ' parâs kiochhâ. Ma-bi mûja
property together-making for foreign-country went. There in-dahachery
 mûmû 'am-po nam-bhig-bim sampatî jhâk kûam-epira. Khachâ
living his share-of property all to-remainder-finished. Expenditure
 mu-na agira-na pachhi nam thîn-bi gûah-pu sho chibhâhâ. Ma
making finishing after that place-to big former were. He
 dukh hûk-ha. Nam dâ-bim tik jhâk mûm kâi khachhâ
difficult became. That country-of one person was with going
 mû. Mam mûar-bi rak-pu nam mûm mûn-â mû-po khû-bi po
stayed. That city-to living that man-by his field-to some
 so-ma-dî-âl. Lâ-â-yo mû-yo mû-bim-in-na. Mam po-â jûna
to-graze-remained. Against-by anything not-past. There mine-by eaten
 bhach-â yo u-mûpa bûn-na mû dok-ta-nâ. U-nai hom pachhi
beach-â yo to-much to-fill not got. His-sons coming after
 â-cham, 'o-pu-po hit-po mûmû-khâm-â kûm mûm jû-nû dok-na
said, 'my-father-of how-many acre-lands much bread to-eat getting
 yam-mûyo dok-ti-âl. Angu mûkhâ mûta, Ang kûmâk o-pu phû-bi
to-spare-ones got. I hunger die. I arising my-father near
 ho-pâ-châ, 'yo pâ. laua mû-bi ang-â pûp mûngu; angu
coming, "O father, God you-to me-by die did; I
 ip-po â-chûpe hû-mû mû-dim-na. Angu ôp-po
your-Honour-of your-son say-to not-worship. Me your-Honour-of
 shûnto-hem mo ngi-âi, lû-mû kûta, kû phakhak nam-po mûpa
servant-like make-me, saying-will-say, saying rising his his-father
 dâ-bi khachhâ. Mam chû dhorâl yûthang mû-yo, u-pu-â dok-bim-to,
near went. That son very far was-then, his-father-by was,
 u-go ngi-cham-â khûl-phû-chûk, tochhâ-bi hûp-bim-to-ka chûk-mû-in
to-mind asking reviving-going, next-on embracing his-mind.

Chu-k u-pu ha-da, 'o a-pu, I-uen i-mu-khi-jhi-bi p'p
Son-by his-father' said, 'O my-father, God your-face-is ris
 mu-ye; a-ye i-bu ha-en nu-din-en, Mayo pu-a chu-kun-han
did; I thy-son to-ay not-wor-ty, But father-by servants
 ha-ti-ni, 'ji gi ha-chu-ni-hi tun hap-mu-ohi-ni; khar-bi chikun-ia
said, 'good cloth bringing him to-put-on-cloth; hand-on ring
 to-put-on-give, his-foot-on shoe also give Well, "in-khi ju-ye-ti
trug-bi ti wuj mak-ti," ha-en-ni; a-cha mit-han gon, Eke:
shall-drink merry shall-make," say; my-son 'dead war, lived;
 chimam gon, don-po, 'teal hi-mu-han-i anade mu-wi,
leaf was, was-found,' thou saying them-by merry made.

Mam dazhi o'u lhat-bi muu-gun, Ho-ye kin dat-bi hepi-ohu-ye
Fat older son field-in was. Coming home near serving
 hi-hi hauch-han-mu son ngath, tik jaa chikun ha-tu-ha, 'nu-wa?'
made dancing sound hearing, one person servant calling, 'what-is?'
 tek afu-bi, 'Ip-po i-wi hokun-a i-pu-a
saying called, 'Your-House-of' your-brother arriving-for your-father-by
 tik-pu wak mu-ma, chikun-a wa ha-du-ye, muu-pu a-chiti ha-chu-ha
you feast made,' servant-by so said-cloth, him-of his-anger arising
 kin-ghaba nu aye-na, Mam-po pu pakul ha-chu-mu muu bhoi
house-in-ut not used. His father outside coming him servant
 mu-wa, Mam-k a-pu jawth-bi, 'anah, toki barkha-bi i-tahel
made. Him-by his-father answer-give, 'is, those yours-in your-servant
 wa-ngali, Hiya-ye i-bachun nu-gay-ta-na, lhat-ye aye a ngui-han
doing-am. Her-son thy-word not-transgressed. Still I my-friends
 kil wuj mu-na tik-pu lhat-ye a-cha nu ha-ye-na.
with merry to-make one along-of the-young-one not parent to-me.
 Baya-han-kil muu anepati jak-pu tun i-cha hokun-i kha-j
Marika-with being properly eating this thy-son coming-on feast
 i-mu, Mayo u-pu-k lach, 'ye chu, mu khalag ag lai
then-made.' But his-father-by said, 'O son, you always me with
 i-ach. O-po nu gi tun jhak ip-gung, log-ti-k muja muu
you-are. Me-of what is this all yours. Or-by married making
 barkha-bhoj mukim khar-ke chikun-in, Mibak? toki tun i-mu
joy-feast to make proper will-be. Will? saying, the your-brother
 mit-han gon, lham; chimam gon, don-po,
dead was, lived; leaf was, was-found,'

Concurrent elements are changed in various ways. Thus *k* or *k'* often becomes *ng* before *u* and *a*, as in *thing-u*, shut ye; *ding-u-u* and *dak-u-u*, you desired; from *thik*, shut; *dek'*, desire, respectively. *k* moreover often becomes *p* after *lahle* and *t* after dentals; thus *pid-ti-kang-mi*, we came; *ding-pi-kang-mi*, we were full; *ke-ti-kang-mi*, we talked, from *pid*, come; *ding*, be full; *kef*, talk, respectively. There are, however, many exceptions, at least in the case of dentals preceding the *k*, when the change only takes place if the dental is dropped. Compare *kef'-doh-mi*, we talk. In *ding-pap-mi*, we are full, the suffix *kef* has been changed to *pap* under the influence of the preceding *m*.

A final *t* is often changed to *s*; thus *si-u-ek-pap*, an instrument to kill with, *si-u-ek-tah-mi*, we two kill him; *si-u-to*, kill him; *si-u-sung*, kill me, etc., from the base *si*, kill. Before *u* a *t* is apparently sometimes changed to *s*; thus, *don-mi*, talked, from *kef*, talk. Similarly *p* becomes *m* before *u*; thus *tsou-mi*, strike ye, from the base *tep*, to strike.

Ng apparently becomes *m* after *lahle*, and, sometimes, *s* after *t*; thus *don-mi-u*, I am full, *si-u-mi*, I kill him, from *don*, to be full; *si'*, to kill, respectively. In these instances *m* and *s*, respectively, are derived from the prepositional suffix *ng*, *ng*.

Such changes play a great rôle in the conjugation of verbs.

Suffixes and prefixes.—Several suffixes and prefixes used in the formation of words. The prefixes cannot, in most cases, be analysed. The prefix *ti* in *ti-pi*, father; *u-u*, mother, is originally a demonstrative pronoun. It has, however, become an inseparable part of the word. The meaning of many other prefixes cannot now be ascertained; thus, *cho-to*, Tibetan *cho-to*, moon; *t-ti* (-*tiang*), Tibetan *tsai*, four, etc.

A common suffix is *tiang*, which denotes place; thus, *tsi-tiang*, sleeping room, from *tsi*, to sleep. The suffix *tiang* is similarly added to verbal bases in order to form compounds with the meaning of time for an action; thus, *tsi-tiang*, bed time.

The suffix *ek-pap* denotes the instrument; thus, *tep-ek-pap*, a beating instrument, a hammer; *tsi-ek-pap*, a ploughing instrument, a plough.

Nouns of agency are formed by adding the suffix *si*; thus, *tsi'-si*, a hammer; *pi-si*, a maker; *chik'-tsi-si*, a grandfather. The suffix *uo* is sometimes used in a similar way; thus, *dak-uo*, a covetous man; *tsou-uo*, a how-moon, an archer. A corresponding feminine is formed by adding the suffix *mi*; thus, *dak-mi*, a covetous woman. The same suffix is also used to form neuter nouns; thus, *ke-tiang-mi*, the yellow thing, gold; *tsik-ek-tiang-mi*, the black thing, iron; *ding-mi*, the white thing, silver. It is connected with the suffix *uo* which is used in order to form adjectives and geritives, especially before neuter nouns; thus, *siap-mu*, wooden; *tsi-ti-mu*, right; *man-mu*, central, etc. *Mi* and *uo* are connected with the demonstrative pronoun *mi*, that, and the verb substantive *mi*, to, which is used as an assertive particle after verbs.

A suffix *u* occurs in words such as *ren-u*, fear; *tsang-u*, fever; *tsi'-u*, hunger; *tsi'-u*, wish; *si-dak-u*, water-wish, thirst, etc. It apparently forms abstract nouns from verbal bases.

Nouns.—There is no grammatical gender. The natural gender is distinguished by using different words or by adding suffixes such as *uo* and *cho*, male; *mi*, female. Thus, *tsai*, grandfather; *pi-pi*, grandmother; *tsi-cho* (or perhaps *tsi-cho*), man; *man-cho*, woman; *tsi-uo*, boy; *tsi-mi*, girl; *tsang-cho*, a young man; *tsang-mi*, a young woman;

Ngag-cho, a handsome man; *Ngag-mi*, a handsome woman. *Ngag-cho*, *WOMAN*, shows that *cho* cannot be a simple male suffix, and the male and female suffixes are sometimes added after *cho*; thus, *Ngag-cho-mu*, a mature man; *Ngag-cho-mi*, a mature woman.

Number.—There are three numbers, the singular, the dual, and the plural. Number is not separately indicated if it can be inferred from the context. In other cases numerals or the suffix *khäsa*, which probably means 'many,' are added; thus, *ngagag gog*, 'two hands'; *khäsa-khäsä*, *many*.

CASES.—The cases of the subject and the object are not indicated by means of any suffix. They are sufficiently marked in the verb. The subject of transitive verbs is, however, put in the case of the agent or the instrumental in such forms as are common to the active and the passive. Compare the remarks under the head of verbs, below.

The genitive is commonly expressed by putting the governed before the governing noun without adding any suffix; thus, *khäsa gog*, the man's hand; *chäkyä wädhäw-kä*, hill middle-in, in the mid-crest of the hill. If there is no qualified noun the suffix *-mu* or *-mi* is added; thus, *khäsa-mu*, the man's. The same is also sometimes the case before a qualified noun; thus *wädhäw-mu wädhäw-kä*, in the middle of the village. The suffix *-u* is very commonly added after suffixes of number and in some pronouns; thus, *khäsa-wä-gu-mu* of two men; *khäsa khäsa-mu*, men's.

The suffix of the oblique is *khäsa*, that of the instrumental *ka*, and those of the locative *kä*, *kä*, and *ä*; thus, *ngag-khäsä*, from the wood; *khäsa-kä*, by a man; *khäsa-kä*, in a man; *wäw-kä*, in the top; *kam-ä*, in the house.

Other relations are indicated by adding postpositions such as *ngag*, with; *ngag*, up to, so far as; *rek*, towards, and *so* forth.

Adjectives.—Most words used as adjectives are derived from verbal bases, and they are also used as participles; thus, *wäw'-mi*, dying; *wäw'-ka*, dead; *jä-ning*, satiable, wholesome, &c. When adjectives are used as nouns, they are often qualified by suffixes denoting the gender; thus, *anäsa-mu*, the hungry man; *anäsa-mi*, the hungry woman. The suffix *-u* is similarly used to denote irrational beings; thus, *wäw'-ka-mu*, the good cow.

Comparison is effected by putting the compared noun in the oblique; thus, *wädhäw-kä khäsa-cho'-mi*, him from small, smaller than he; *tsung-khäsä khäsa cho'-mi*, them from small, smallest among them; *anäsa khäsa khäsa*, all from cold, coldest.

Numerals. The first four numerals have separate forms for the masculine, the feminine, and the irrational gender. Compare the table which follows:—

	MALE.	FEMALE.	IRRATIONAL.
One	<i>ngag-mu</i> , <i>ngag-gu</i>	<i>ngag-mi</i> , <i>ngag-gi</i>	<i>ngag</i>
Two	<i>chä-gu</i>	<i>chä-mi</i>	<i>chä-gag</i>
Three	<i>chä-khäg-gu</i>	<i>chä-khäg-mi</i>	<i>chä-khäg-gag</i>
Four	<i>khä-gu</i>	<i>khä-mi</i>	<i>khä-gag</i>

There are further separate forms for the numerals 'five' and 'six'; thus, *ä-ning*, five; *chä-ning*, &c. *Chä-ning* seems to be a compound and to mean 'three times two.' The final *ning* is another form of *ngagag*, two. *Ü-ning*, five, probably has a similar origin.

The numerals above four are usually counted in hands, feet and scores; thus, *kata goi' khalap*, one hand entire, five; *adyang goi' khalap*, two hands entire, ten; *adyang goi' khalap-hi kata goi' khalap*, two hands entire with one hand entire, fifteen; *te goi' khalap*, feet hands all, twenty; *chahā* or *kata chahā*, one score, twenty; *ah-ang chahā*, four score, eighty; *ding chahā* or *kata goi' chahā*, five score, hundred.

PRONOUNS.—Pronouns are in most respects inflected like nouns. There are however separate genitive forms, which are also used before the inflexion *hi* of the adjective and *hi* of the locative, as also before postpositions such as *ang*, with. The dual is often indicated by adding the numeral *adi-pa*, two; thus, *gi adi-pa*, we two. There are, however, besides, separate dual suffixes in the two first persons, *ni* : *hi* in the first and *chā*, *chāh*, in the second. Similarly we find a plural suffix *hi* in the genitive of the first person and *ni*, *ni* in the second person. Compare *hi* *i-hi*, I and thou; *i-chāh*, I and he; *gi-chā*, you two; *hi-hi*, I and you; *ang-hi*, I and they; *ah-ni*, you.

There are, moreover, two sets of forms in the dual and plural of the first person, not however in the nominative, but only in the genitive. Compare the table which follows:—

	First person.	Second person.	Third person.
Sing. Nom. . .	<i>gi</i>	<i>gi</i>	<i>nahā</i> ; <i>ni</i> ; <i>i</i>
Dual. . .	<i>gi-chāh</i>	<i>gi-chāh</i>	<i>nahā-hi</i> ; <i>ni-chāh</i> ; <i>i-chāh</i>
Gen. . .	<i>ang</i>	<i>ang</i>	<i>i</i> , <i>ni-hi</i> or, <i>ni-ang</i> , <i>i-ang</i>
Plur. . .	<i>ang hi</i> or <i>ni</i>	<i>ang hi</i> or <i>ni</i>	<i>ni-hi</i> or <i>hi</i> or, <i>ni-ang-hi</i> or, <i>i-ang hi</i> or <i>ni</i>
Dual. Nom. . .	<i>gi-chāh</i>	<i>gi-chāh</i>	<i>nahā adi-pa</i> ; <i>ni-adi-pa</i> ; <i>i-adi-pa</i>
Gen. . .	<i>ang-hi</i> (or <i>hi</i> and <i>hi</i>), <i>ang-hi</i> (or <i>hi</i> and <i>hi</i>)	<i>ang-hi</i>	<i>ni-hi</i> or <i>ni-pa</i> or, <i>ni-ang-hi</i> or, <i>i-adi-pa</i> or <i>ni</i>
Dual. . .	<i>gi-chāh-adi</i> , <i>gi-chāh adi-gi-chāh</i>	<i>gi-chāh-adi</i>	<i>nahā adi-pa-hi</i> , <i>ni</i>
Plur. Nom. . .	<i>gi-chāh</i>	<i>gi</i>	<i>nahā hi</i> or, <i>ni-hi</i> or, <i>i hi</i>
Gen. . .	<i>ang-hi</i> (or <i>hi</i> and <i>hi</i>), <i>ang-hi</i> (or <i>hi</i> and <i>hi</i>)	<i>ang</i>	<i>ni-hi</i> or <i>hi</i> or, <i>ni-ang hi</i> or, <i>i-ang hi</i> or <i>ni</i>
Dual. . .	<i>gi-chāh-adi</i> , <i>gi-chāh adi-gi-chāh</i>	<i>gi-chāh</i>	<i>nahā hi</i> or, <i>ni</i>

The pronouns of the third person are also used as demonstrative pronouns; thus, *i*, this; *ni* and *nahā*, that.

The numeral *adyang*, two, is replaced by *adyang-ni* and *adyang* if the pronouns refer to women or irrational beings, respectively.

Interrogative pronouns are *gi* and *chāh*, who? *ni-chāh*, what? *hi-ang*, which? An interrogative pronoun is sometimes used as a kind of relative; thus, *hi-ang goi-hi te-gang-ni* *ni* *ah-ni*, which hand-by struck-him-I that palm me, the head with which I

struck him pain me. Usually, however, relative participles are used instead; thus, *je-ai sleeping the sick-ly, ailing man not kinder, don't kinder the man who ails*.

Verbs.—The verb is the most interesting feature in Vîya grammar. It is often a mere noun without different forms to denote the person of the subject. In such cases the subject of transitive verbs is put in the case of the agent. On the other hand, there is a long series of forms in which the person of the subject and the object are indicated by means of pronominal affixes inserted in the verb. We can therefore distinguish two different principles prevailing in Vîya conjugation. A comparison of the forms usual in Bâting and other dialects, in which pronominal affixes are used to a much greater extent than in the case of Vîya, points to the conclusion that an older system of indicating the subject and object by means of pronominal affixes is on the way towards being superseded by the much simpler Tibeto-Burman principle, according to which the verb is a kind of noun incapable of inflexion in person and number.

The number of tenses is limited to two, a present, which is also used as a future, and a past, and even these two are often identical in form. In narrative sentences, a suffix *ni* or *u* must be added to all verbal tenses in order to show that the action really takes place; thus the base *phi* means 'to come,' and *wañhi phi ñi ni* means he comes or not, does he come? If we want to indicate that he really comes, *ni* must be added; thus, *wañhi phi-ni*, he comes.

Subject.—The person of the subject is in many forms indicated by means of pronominal infixes which are inserted between the base and the copula *ni*, *u*. The details are as follows.

The affix of the first person singular is *ag* or *ag*; compare *ñhi ag*, I strike *ag*, etc.; thus, *phi-ag-ni*, I go; *ti-ag-ni*, I place. After labials *ag* is replaced by *u*: *ñhi u*, I am tired; *u-u*, I am tired; *u-u-ni*, I am tired. In *ñ-ni*, I strike, the *u* seems to represent both the pronominal suffix and the copula.

In *ni-ni*, I kill him; *ni-u-ni-ni*, I kill them two; *ni-u-ni-ni*, I kill them, the pronominal infix *ni* has apparently been contracted into one sound with the suffix indicating the object. Similarly the suffix *ag* is dropped or contracted before the suffix *ni*, *u*, which denotes an object of the second person; thus, *ñi-ni-ni*, I give thee; *ñi-u-ni-ni*, I give you.

A subject of the second person singular is not usually indicated by means of a pronominal infix. In the base *ni*, to be, however, the second person singular is *ni-u-ni*, 'art. The affix *ni* in this form is identical with the affix *ni*, *u* in forms such as *ñi-u-ni*, I give thee; *ñi-u-ni-ni*, I strike thee. They can just as well be translated 'thou art given by me,' 'thou art struck by me.' The suffix *ni*, *u* is identical with Kandi's *n*, *thani* *ni*, etc.

A subject of the third person singular is not indicated by means of any affix.

The first person dual is indicated by adding the affixes *chik*, past *chik-ag*, if the person addressed is excluded, and *chik*, past *chik-ñi* if he is included; thus, *phi-chik-ni*, *phi-chik-ni-ni*, we go; *phi-chik-ag-ni*, *phi-chik-ag-ni*, we went.

The affix *chik* is also used to denote the second and third persons dual in the present tense of intransitive verbs; thus, *phi-chik-ni*, you two, or, they two, come; *ñi-chik-ni*, you two, or, they two are killed. Forms such as *ñi-chik-ni* are also used as adverbs. In such cases, however, the subject is separately marked by being put in

the case of the agent. That the affix *chih* does not really denote an active subject of the second and third persons is shown by the fact that it is replaced by *chih* whenever a second affix indicating the object is added; thus, *ch-ago-chih-ne*, you two, or, they two, kill me. The affix *chih* is also used with intransitive verbs in the past tense; thus, *geh-chih-ne*, you two, or, they two, went.

In the first person plural the affixes *loh*, past *hi-hing*, are added if the person addressed is not included; thus, *hi-hi-loh-mi*, we give him; *geh-hi-hing-mi*, we went.

Loh is changed to *pep* after labials; thus, *dam-pep-mi*, we are lost. Similarly *hi-hing* becomes *pe-hing* after labials, and *hi-hing* after dentals; thus, *dam-pe-hing-mi*, we were lost; *hi-hi-hing-mi*, we talked, from *loh*, talk. *Ti-hing* is also used in such transitive verbs as indicate the object by means of a suffix beginning with *t*; thus, *hi-hi-hing-mi*, we gave him; but *hi-hi-hing-mi*, we were given. The corresponding reflexive form is *ch-hing*; thus, *hi-chi-hing-mi*, we sleep.

If the person addressed is included the affixes are *he* (after labials *pe*), past *hi-hing* (with the same parallel forms as in the case of *hi-hing*); thus, *geh-he-mi*, we came; *hi-chi-hing-mi*, we sleep.

The affixes of the second and third persons plural are *ne*, *me*, respectively; thus, *geh-ne-ne*, you come, you come; *geh-me-me*, they come, they come.

Object.—Reference has continually been made to affixes denoting the object in addition to those indicating the subject. The use of two affixes, one denoting the subject and another denoting the object, in one and the same form is not common. It is restricted to cases where the subject is in the plural and the object is in the singular, or vice versa.

An object of the first person singular is indicated by means of the same index as a subject of the same person; thus, *hi-ne-eg*, give me; *chi hi-ne-go*, don't give me. Such forms can of course also be considered as passives, and the affix as the affix of the subject. The affix *eg*, *ego* can be followed by the affixes *chih*, *ne*, and *me*, denoting an agent of the second or third person dual, the second person plural, and the third person plural, respectively; thus, *hi-ne-chih-ne*, you two (or they two) strike me; *hi-ne-go-me-ne*, you give me; *hi-ne-go-me-me*, they give me; *top-ne-eg-me-me*, they struck me, etc. In forms such as *gi geu-tu met-pang-tu-ne*, I three-by to-day gave, you made me stay, there is no affix to denote that the object is of the first person. The form *pang-tu-ne* usually means 'gave him.' If it is correctly used, the passage is an instance of Tibeto-Burman principles supplanting the old conjugation of the dialect.

The first person dual and plural are only indicated in the imperative; the affixes are the same as in the case of the subject; thus, *hi-ching*, give us two, *hi-hi-hing*, give us; *chi hi-chih*, don't give us two; *chi hi-chih*, don't give us. Forms such as *hi-chih-mi*, be given us, are passives and should properly be translated 'we are given,' etc.

An object of the second person is only indicated with a subject of the first person singular. The affixes are *ne* (*ne*), dual *se-chih*, plural *me-me*. It has already been remarked that there is no affix to denote the subject. Thus, *top-ne-ne*, I strike thee; *top-ne-chih-ne*, I strike you two; *top-me-me-me*, I strike you. It is possible that the affix *eg* of the first person singular has been fused into one word with the following *ne*. If that is not the case, the restriction of the use of such forms to those cases in which the subject is of the first person singular, can only be a secondary development. A form

such as *tap-m-m*, I strike thee, would then be passive and should properly be translated 'thou art struck.' Such verbs as distinguish the active from the passive by using different vowels in the base, add the object affixes of the second person to the passive form; thus, *to-m-m-m-m*, I place you; but *ti-m-m-m-m*, I place them.

An object of the third person singular is usually indicated by adding an affix to the base. In many cases there are different affixes to denote the direct and the indirect objects, *to* being used for the direct and *te* for the indirect one; thus, *gung-to*, see him; *gung-te*, see for him; *ji to*, eat it; *ji-te*, eat for him; *li-to-to*, steal it; *li-te-to*, steal for him; *pa'-pa*, lick it; *pa-te*, lick it for him. The last instance shows that *h* is changed to *p* in the usual way after labials.

In many cases the affix *to* is used for the direct as well as for the indirect object; thus, *chik-to*, hate him, and, for him; *sh-to*, kill him, and, for him, etc.

If the subject is of the first person singular the affix *ap*, ago, is inserted between *to* and the copula; thus, *ti-to-ap-m*, I give to him, I gave to him; *sh-to-ap-m*, I killed him; *ti-to-ap-m*, I placed him. Some verbs omit the affix of the object in the present. This is the case with such verbs as have different vowels in the active and the passive; thus, *ti-m-m*, I place him; compare *to-m-m*, I am placed. Verbs ending in *t*, which change this *t* to *s* before the affix *t*, do not appear to have any mark referring to the object in the first person singular of the present; thus, *sh-m*, I kill him. The *s* inserted before *m* in this form is probably derived from the final *t* of the base and the present affix *ap* of the first person singular. Similarly transitive verbs ending in *p* drop the affix of the object in the same forms; thus, *ti'-pa*, I hit him. It is possible that *ti'-m* is simply a passive form 'he is hit.' If not, the *m* in *ti'-m* must be derived from a double *m*, one the initial consonant of the verb substantive, the other the regular form of the affix of the first person singular after labials, the base of the verb being *tap*. This latter explanation is probably the right one, two *m*s being used if the object is of the third person dual or plural. In such cases the affixes *chik*, *m*, respectively, are inserted between the affix of the subject and the verb substantive; thus, *to-m-chik-m*, I strike them two; *to-m-m-m*, I strike them; *sh-m-chik-m*, I kill them two; *sh-m-m-m*, I kill them; *ti-to-ap-chik-m*, I give them two; *ti-to-ap-m-m*, I give them.

It has already been remarked that there are no pronominal affixes to denote a subject of the second and third person singular. Such forms are distinguished by using the affix of the agent after the subject. If the subject as well as the object is of the third person singular, such forms can be considered as actives as well as passives. In the second person with an object of the third person singular, the form is always identical with that of the third person. The affix of the object is always added in the past; thus, *sh-to-m*, thou killedst him, he killed him; *ti'-pa-m*, thou hast struck him. In the present, on the other hand, the passive forms are commonly used; thus, *ti'-m*, thou strik'st him, he strikes him, he is struck; *ti-to-m*, giv'st him, gives him, he is given. The affix of the object is added if it is *to* and the verb does not end in a *t*; thus, *chik-to-m*, beatus is, etc.; *gung-to-m*, placu'st him, places him, is pleased, and so on.

If the subject is in the dual or the plural, an object of the third person singular is not separately marked. If the subject is of the third person the affix *to* is added as above, in the active as well as in the passive; thus, *ti-to-chik-m*, they two give, or, are

given. In the past tense the affixes *ts*, *ts*, etc., are always added; thus, *sh-ts-shi-ts*, they have killed him; *ts-ts-ma-ts*, they put him, etc.

Voices.—There are three voices, the active, the passive, and the middle. The active and passive voices are distinguished by the use of pronominal affixes indicating the object in the case of the former, which are dropped in the latter. Intransitive verbs do not use affixes of the object. Their form therefore agrees with the passive of transitives.

It has already been remarked that the active and passive voices are often confounded, many forms being used with an active as well as with a passive meaning. In such cases the common Tibeto-Burman principle of distinguishing the subject and the object, not in the verb, but by means of additions to the noun, is resorted to, the subject of transitive verbs being put in the case of the agent; thus, *you-kill would* *you-kill*, then-ly he was-kn. The meaning is, however, sometimes left to be inferred from the context, as is also the case in other Tibeto-Burman languages; thus, *Khasa-khutsa* *Haya* *sh-ts-m*, Khas Haya killed me-we, we are called Haya by the Khas.

Three verbs, *ts*, to place; *ts*, to eat; and *pa*, to do, change their *a* to *e* in most passive forms. Other verbs distinguish the two voices only by means of pronominal affixes. These forms which differ in the active and the passive are the first person singular, the second person singular of the past, and the first person plural. In the second and third persons dual and plural an object of the first person singular is indicated by inserting the pronominal affix *age*; see above under the head of object. Other forms do not differ for the active and the passive; thus, *sh-ts-m* means 'he killed' and 'he was killed'; *sh-ts-shi-ts*, they two kill, or, are killed. It will be seen that the form *sh-ts-m* contains the affix of the object *ts*, and *ts*, consequently, an active form *sh-ts-shi-ts*, on the other hand, has a passive form.

The middle voice is formed from transitive, and also from some intransitive, verbs by inserting *sh*, dual *ma*, plural *sh*, between the base and the pronominal affixes denoting the subject. Transitive bases ending in a vowel modify it before the infix *sh* and *sh*; thus, *pa-ts-m*, I do it; *pa-ts-sh-m*, I do it for myself.

Tense.—It has already been remarked that the district does not possess more than two finite tenses, the present and the past, and that the difference between the two is not great. The conjugational tables in Hodgson's *Vietn* grammar are probably incomplete, and the distribution of the various forms on the present and the past sometimes makes the impression of being artificial.

It has already been remarked that the present and past tenses are distinguished by using different affixes to denote the subject in the dual and in the first person plural. The affix of the second person plural is *ts* in the present as well as in the past. A preceding sound is, however, usually changed to a nasal in the past; thus, *sh-ts-m*, you wish; *sh-ts-m* or *sh-ts-m*, you wished; *you-kill*, you are killed; *you-kill*, you were killed; *ts-ts-m*, you talk; *ts-ts-m*, you talked. It will be seen that a preceding vowel *ts*, in such cases, lengthened, and that *a* is dropped before *ts*; compare also *sh-ts-m*, you kill; *sh-ts-m*, you killed, with change of the long *ts* to *ts*. The lengthening is accordingly due to a kind of contraction between the dropped consonant and the following *ts*, and it should be noted that verbs are as a rule lengthened as a kind of compensation when a consonant is dropped; thus, *sh-ts*, from *sh-ts*, he is full.

The termination of the second and third persons singular is the simple regular *-ai* or *-a*, in the present as well as in the past; thus, *pa-ai*, consent, *corra*, cannot, *corra*. A preceding sound is usually treated in the same way as before *-a* in the past; thus, *da-ai*, desires; *da-ai*, desired, etc. To judge from Hodgson's grammar the past is often also distinguished from the present by inserting an affix denoting the object; thus, *ai-ai*, thou killst; *ai-ai-a*, thou killedst. Similarly Hodgson also gives *ai-ai-ai-ai*, they two kill, but *ai-ai-ai-ai-a*, they two killed. This distinction, however, seems to be artificial, the forms containing an affix of the object being properly active, the rest passive forms. Forms such as *ai-ai-a*, he gives, he gave, show that the affix of the object is also used in the present.

There remains the first person singular. The difference established between the present and the past in Hodgson's grammar is apparently sometimes artificial; thus, *ai-a-ai*, I kill (him); *ai-ai-a-ai*, I killed him, in which case the affix of the object is only added in the past. Forms such as *ai-ai-a-ai*, I give, or gave, him, show that the use or non-use of the object affix does not mark a difference of time. There is apparently only one affix of the first person which is really a tense affix of the past, *-ai*, the affix *-a-ai*, which is used in intransitive and passive verbs; thus, *ai-a-ai*, I am given; *ai-a-ai-ai*, I was given. In transitive bases ending in *-a* marks the first person singular of the present ends in *-a-ai*, as does also the past tense of the passive; thus, *pa-ai-a-ai*, I give, I was given.

The table which follows registers the present and past tenses of the bases *pa*, to come; *da*, to desire; *da-a*, to be full; and *da-a*, to talk.

It has already been noted that the object is indicated in various ways in transitive verbs. The details will be found in Hodgson's grammar. In this place we shall only give the present and past tense of the active and the passive, and the middle voice of the base *ping*, to send, to give. In the middle voice there is no difference between the present and the past except in the dual and the first person plural.

	ACTIVE.		PASSIVE.		MIDDLE PRESENT.
	French.	Yuk.	French.	Yuk.	
Sing. 1. " "	<i>ping-wang-mi</i>	<i>ping-hang-mi</i>	<i>ping-aga-m</i>	<i>ping-wang-mi</i>	<i>ping-chang-mi</i>
2. " "		<i>ping-ham</i>	<i>ping-mi</i>	<i>ping-mi</i>	<i>ping-cham</i>
3. " "		<i>ping-ham</i>	<i>ping-mi</i>		<i>ping-cham</i>
Dual 1 incl. "			<i>ping-ah-hah-mi</i>	<i>ping-ah-hang-mi</i>	<i>ping-m-ah-hah-m</i>
2 incl. "			<i>ping-ah-hah-mi</i>	<i>ping-ah-hang-mi</i>	<i>ping-m-ah-hah-mi</i>
3. " "			<i>ping-ah-hah-mi</i>	<i>ping-ah-m</i>	<i>ping-m-ah-hah-mi</i>
4. " "		<i>ping-hah-ham</i>	<i>ping-ah-hah-mi</i>		<i>ping-m-ah-hah-m</i>
Plur. 1 incl. "			<i>ping-hah-mi</i>	<i>ping-ah-hang-mi</i>	<i>ping-ah-hah-mi</i>
2 incl. "			<i>ping-ham</i>	<i>ping-ah-hang-mi</i>	<i>ping-ah-ham</i>
3. " "			<i>ping-mam</i>	<i>ping-mam</i>	<i>ping-ah-mam</i>
4. " "		<i>ping-ham-m</i>	<i>ping-mam</i>		<i>ping-ah-mam</i>

The missing forms of the active must be supplied from the passive, and *ping* *send*. The past tense of the middle agrees with the present in all forms outside the dual and the first person plural which are as follows; dual 1 incl. *ping-m-ah-hang-mi*; 2 incl. *ping-m-ah-hah-mi*; 3. *ping-m-ah-ham*; 4. *ping-m-ah-ham*; plur. 1 incl. *ping-ah-hang-mi*, 2 incl. *ping-ah-hang-mi*.

Other forms are *ping-m-m*, I send, or send, thee; *ping-m-ah-ham*, I send, or send, you two; *ping-m-m-m*, I send, or send, you; *ping-m-ah-ham*, I send them two; *ping-m-ah-ham-m*, I send them; *ping-ha-ah-ham-m*, I send them two; *ping-ha-ah-ham-m*, I send them; *ping-aga-ah-ham*, you two, or they two, send me; *ping-wang-ah-ham*, you two, or

they two, and me; *ping-ye-ua-m*, you and me; *ping-ye-ua-m*, they and me; *ping-ye-ua-m*, you and me; *ping-ye-ua-m*, they and me, etc.

Similarly are formed the present and past tenses of most transitive verbs.

It has already been remarked that the verbs *sh*, eat; *sh*, put; and *sh*, do, change their *sh* to *s* in the passive. Compare the table which follows:—

	Active.		Passive.	
	Present.	Past.	Present.	Past.
1st. I . .	<i>sh-ye-sh</i>	<i>sh-ye-sh-pai</i>	<i>sh-ye-m</i>	<i>sh-ye-sh-pai</i>
2 . . .	<i>sh-ye-m</i>	<i>sh-ye-m</i>	<i>sh-ye-m</i>	<i>sh-ye-m</i>
3 . . .	<i>sh-ye-m</i>	<i>sh-ye-m</i>	<i>sh-ye-m</i>	<i>sh-ye-m</i>
2nd. I eat.	<i>sh-ye-sh</i>	<i>sh-ye-sh-pai</i>	<i>sh-ye-sh</i>	<i>sh-ye-sh-pai</i>
1 eat.	<i>sh-ye-sh</i>	<i>sh-ye-sh-pai</i>	<i>sh-ye-sh</i>	<i>sh-ye-sh-pai</i>
2 . . .	<i>sh-ye-m</i>	<i>sh-ye-m</i>	<i>sh-ye-m</i>	<i>sh-ye-m</i>
3 . . .	<i>sh-ye-m</i>	<i>sh-ye-m</i>	<i>sh-ye-m</i>	<i>sh-ye-m</i>
3rd. I eat.	<i>sh-ye-sh</i>	<i>sh-ye-sh-pai</i>	<i>sh-ye-sh</i>	<i>sh-ye-sh-pai</i>
1 eat.	<i>sh-ye-sh</i>	<i>sh-ye-sh-pai</i>	<i>sh-ye-sh</i>	<i>sh-ye-sh-pai</i>
2 . . .	<i>sh-ye-m</i>	<i>sh-ye-m</i>	<i>sh-ye-m</i>	<i>sh-ye-m</i>
3 . . .	<i>sh-ye-m</i>	<i>sh-ye-m</i>	<i>sh-ye-m</i>	<i>sh-ye-m</i>
4th. I eat.	<i>sh-ye-sh</i>	<i>sh-ye-sh-pai</i>	<i>sh-ye-sh</i>	<i>sh-ye-sh-pai</i>
1 eat.	<i>sh-ye-sh</i>	<i>sh-ye-sh-pai</i>	<i>sh-ye-sh</i>	<i>sh-ye-sh-pai</i>
2 . . .	<i>sh-ye-m</i>	<i>sh-ye-m</i>	<i>sh-ye-m</i>	<i>sh-ye-m</i>
3 . . .	<i>sh-ye-m</i>	<i>sh-ye-m</i>	<i>sh-ye-m</i>	<i>sh-ye-m</i>

The base *sh*, to be, is inflected like *sh*, to come. The second person singular is, however, *sh-ye-m*, art; and the third person singular is *sh-ye-m*.

The base *sh*, to go, has the form *sh-ye-m* in the second and third person singular; thus, *sh-ye-m*, I go; *sh-ye-m*, I went; *sh-ye-m*, good, gone, wentest, went.

Imperative.—The imperative is not a finite tense denoting that something takes place. It is accordingly not followed by the copula *sh* or *m*. In other respects it is identical with the past; thus, *sh*, come; *sh-ye-m*, come you two; *sh-ye-m*, come ye; *sh-ye-m*, sleep; *sh-ye-m*, sleep you two; *sh-ye-m*, sleep ye; *sh-ye-m*, give him; *sh-ye-m*, give to them two; *sh-ye-m*, give you two; *sh-ye-m*, give me; *sh-ye-m*, give us two; *sh-ye-m*, give us; *sh-ye-m*, give me you two, and so forth.

The negative imperative is formed by prefixing *sh* to the present of infinitives and to the past of infinitives; thus, *sh sh-ye-m*, don't come you two; *sh sh-ye-m*, don't talk; *sh sh-ye-m*, don't give to me two, etc. There are, however, many exceptions to this latter rule; thus, *sh sh-ye-m*, do not ye give to me.

The suffix *sh*, or is not only omitted in the imperative, but also in other forms which do not state that an action really takes place; thus, *sh-ye-m*, come-I-if, if

I come; *pai-sa*, if he comes; *pai-sung-pien*, if I come; *pai-ago-ya*, O that I might come, etc.

Verbal nouns and participles.—The base *sa* is used as a verbal noun; thus *pai'-sa*, coming-in, coming; *pai'-sang*, coming-with, when coming; *pai'-sies*, coming-from, after having come; *pai'-sing-ai*, coming-time-ai, when coming. The instrumental of the reduplicated base is often used as a kind of conjunctive participle; thus, *pai'-pai'-ai*, having come. An infinitive of purpose is formed by adding *sung*; thus, *pai'-sang*, in order to come. This form is also used as a kind of relative participle; thus, *pai'-sang loo*, a way to go on.

The common suffixes of relative participles are *ai*, denoting the agent, *to*, forming a kind of past participle passive, and *dag* which is added in order to form a future participle passive; thus, *ai-ai*, who gives; *ai-to*, given; *ai-dag*, what will be given, *ai* to be given.

Causals.—Causals are formed by hardening a soft initial or also by suffixing *ping* to the base. Thus, *sa'*, wake; *pa'*, weaken; *sa'*, move along; *sa'-to*, move it; *sa'*, to be born; *pai'* and *sa'-ping*, begot.

Negative particle.—The negative particle is a prefixed *sa*; thus, *sa pai'-sang*, *sa*, I did not come.

For further details the student is referred to Hodgson's grammar and to the specimen which follows, which has been reprinted from Hodgson's work. A list of words will be found on pp. 409 and ff.

[No. 38.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

VAYU.

(R. H. Braden, 1887.)

Ang ming	Pickya	nom.	Ang tho	Vayu	ntai.	Khian-khita
My name	Pickya	is.	My tribe	Vayu	is.	Khan
Wya it-ke-m.	Ung-hi	divo-be	Vya	is-chi-ke-m.	Go	jak-ta
Rya call-us.	Our	language-is	Vya	call-servant/see.	I	old
du-m-sung-mi.	Hakha-kong	du-m-sung-mi	g-ha	nt	we-ag-mi.	
became-I.	May-wash-up-to	became-I	nt-by	not	know-I.	
Li-git-kalap	chayung	was-khan.			Dhanku-ma	
Foot-knife-cutting	three	top-from.			Dhanku-ma	
khak-hi-log-puk-kum-chap-vi-khita	paga-ha	hi-ta	vik	pi-chi-kh-mi.		
midfers	Eight-by	given	fold	with-out-for-us-mi.		
Ang ka na lom.	Ang u-wo	Ang	Gajraj	Thapa	nung	nam.
My land not is.	My son	My	Gajraj	Thapa	with	is.
Gon-ha	hapha	na-pho	hang-nung	was	yong-kum.	Wathin
Pier-by	one-time	two-time	here	then	son.	His
guk-ha	hik-hin.	Wathin	cho	is	po-kum.	Hocho
that-by	portrayed.	His	body	also	made.	At-first
Kaplan-hi	thim	hi-nung	kon-ging-kum.	Ang	dtro	dtung
Captain-by	heart	giving	after-made him.	My	language	teaching
blinding	chile	chopit	khan	isbe	go	gin-ha
four	month	ending	from	here	we	that-by
Dro	chinggak	chamchon.	Gin	sto-cha.	Ung-jai	
Language	very	difficult-is.	Thin	knowest-for-they/ff.	Thy-aided	
daro	g-ha	chit-nom.	Ang	thum-be	Kha)	ntai.
question	not-by	taught-thou.	My	heart-is	hope	is
hi-ging-ngom.	Ang-hi	tho	Kai	lingma	hamba	inba
is-go-allowed-shall-be.	Our	tribe	Kai	river	that-side-on	this-side-on
was-chi-kok-mi.	Nepal-kharid	Khan	Timbakol	long	was-chi-kok-mi.	
sit-on.	Nepal-valley	from	Timbakol	to	not-on.	
Go-khian	aval-be	mit-vi	ming	no-kok-mi.	Kharid	Bala
He	four-districts-in	sitting	not	are-on.	Kharid	Bala
Dro	aval-be	mit-vi	no-on-m.	aval-ma	was-hi	ging
Dro	four-districts-in	sitting	are.	Four-of	four-by	river
khara	nt	was-chi-kok-mi.	vik	ming	po-vi	ghat-ma
near	not	sit-on.	Qualification	not	doing	front-of
						herb.

ettung fruit	jet-vi sating	kam kame	má not	pó-vi making	shó-to trike	Kasinda Kasinda	Ché-pang Ché-pang	Máren the
chhi-ju side	pushi-to summit-on	má not	ma-chi-koh-mi it-on.	Ang-hi-mu Up-of	kam lower			
rik field	is also is ;	sumi ; cultivable	páng-mu field	rik is,	ma, then	mahe mahe	makai hede	déd pháphai hachakai
béja rice	levi millet	róva cotton	má beans	máha barley	gúhán maize	lín maize	livi rice	rik field
Ang-hi Our	midung kame	khi-la in-one place	Hing-gw-wá Néwe	báha, mahe,	layeh Lépehi	Línka Línka		
báha mahe	máng not	jáha, changing,	chhi-ju hill	máha middle-in	gáha terrace	páto making	ma-chi-koh-mi at-on.	
Chhi-ju Hill	pushi-to up-on	béja rice	má not	Hé-to-m, grass,	jamé-mu grass-of	máng mahe	máha ang	
is also	not not	ma. is.	Hé-mang Hé-mang	hang up-to	jamé grass	béha, grass,	máng that	hang up-to
la' la'-ha going	ma-chi-koh-mi. at-on.	Q'-há-khá-há Up-by	má-hung-be ploughing-country-in	ruk-hok-mi plough-at				
duk-hung-be dipping-country-in	duk-hok-mi. dig-on.	Pháha-to'-vi Smiths	ang-chuk'-vi carpenters	Káchin-vi potholes				
ang-ki our	thok-to tribe-in	má not	no-ma-m. are.	Kam-pá-chyng Tinaka	lingcho-pá-chyng crannons			
gúti-m other-of	gát-khen hand-from	ing-chi-koh-mi by-on	Ang-ki Our	kam kame	ang-ki our	pá-há hand-with		
pá-chi-koh-mi. mahe/for-ma-m.	Ang-ki Our	wá-chyng dress	ang-ki our	rik field	at-hung ploughed	wa-khen cotton-from		
róva-khá-há wine-by	dávi driv	chínching-há spinning	áva clothes	páng-ma-m. woven-they.	Váya-khá-m Páya			
kínkóthing-pútham-pó-vi (or -chup-vi)		má not	no-ma-m. are.	Máha-pá any-way	gúti other			
namung-mu small-of	áva service	má not	pó-ma-m. do.	Héva Clothes	Hing-gw-wá Néwe	gát-khen hand-from		
mepi dog	pó-ma-m ; do ;	Káha-khá ma	dí-wing-mi (sh) white	áva clothes	wá-chi-ma-m ; mahe ;			
ma-chi-khá mahe	rang-pó-to died	wá-chi-ma-m. mahe.	Ang-ki Our	ma-hung village	chhi-ju small	at-mi are.		
Hé-mang Then	gá hand	háng-há active-with	bá half	háng-khen active-from	chhap across	hang up-to	máphá scolded	chhi-ju hill
máha side-on	is-há here	dák-há there	kam-to scattered	no-ma-m. are.	Ang-ki Our	kam kame	chhi-jung rough	ang-há hand-from
pá-to made	dí-há case-with	wáha (?)	hang-hung-tó-há chhi-ju-with	ró-to ploughed	khi-tá-há straw-with	up-to chhi-ju		

giá-giá	gi-chi-mam.	Kam	Má-mi	ní-yung	kma	so-chik-má,	káa
separately	made-up.	Have	with	too	rooms	are,	one
in-lung	káa	khi'-lung.	Ti-wok-háa	ti-mi-khúu	giá-ga	má	
sleeping-room	one	catching-room.	Boys	girls	separate place	not	
hok-mi.	Bang-hok-mi-kha	hik	pa-chi-kok-mi.	Ní-yung	giá	hok-p-há	
sleep.	Identify-from	marriage	make-up.	Two	hands	cutting-with	
há	hok-p-kha	há	giá	kut-p	hang	phuk	há-há-há
half	entire-from	foot	hands	all	up-to	ragged	giving
ing-chi-kok-mi.	Phuk	pham	máng	wan-ti-ta	ram	rome	upa
buy-car-up.	Many	pay	not	can-up	if	wife	father
hok'-lat'-há	kam	pá-pi-há	phang-kok-mi.	Mí-sha	má	pá-pi-há	mi'-ta
going	work	doing	pay-up.	day thing	not	doing	dent
ang-tang	ká-ha	kham-pap-mi.	Khúu	pak	chúu	húu	má-ha
person	cut-in	bury-up.	Four	seven	good	sleep	baggage
ji-chi-kok-mi;	giá	húu	phuk	má	ji-kok-mi;	ang-wa-khúu	
cut-up;	one	have	make-up	not	cut-up;	how-keep	
cháa	cháung	ja-kok-mi.	Síu	tung-chi-kok-mi.	huk-ha-ha	tung kok-mi.	
will	egg	cut-up.	Beer	drink-up-up.	spirits-also	drink-up.	
Síu	wag-ki	pá-ta	ching-ngak	tung-kok-mi;	huk-ha	gyó-m	
Beer	our	made	much	drink-not;	spirits	others-of	
giá-kha	ing-ta	yang-ngak	tung-chi-kok-mi.	Ang-ki	chik-ha	má	
head-from	ought	little	drink-up.	Our	body-in	not	
hiak-chi-kok-mi;	nú-chung	sa-chi-kok-mi.	ma-ha	is	tá-ha	is.	
father-remember;	care	have-up.	woman	also	man	also.	
Phang-kha	gyó	sa-ha	má	hok-kok-mi.	Ang-ki	chik-ha	háng.
Scientist-from	other	up	not	make-up.	Our	phip-ha	know.
gyó	ma-ha	ma	húu.	thúu-ma	ang-tang	ma-há	huk-ma
other	up	not	is.	tribe-of	person	up-by	tribe-up
kma	má	han-mi.	Gyó-m	hok	má	hok-chi-kok-mi.	Ang-ki
kma	not	obey.	Others-of	up	not	make-up.	Our
há-kha	má	wat-kok-mi.	Upo	not-kha	ti-wa-há-ha-há	ching-ngak	
over	not	abandon-up.	Father	died-from	man-by	much	
yang-ngak	má	pá-pi-há	liang-ma-m.	Ti-mi-khúu-há	mí-sha-ha	má	liang-ma-m.
little	not	doing	get-they.	Brought-over-by	anything	not	get-they.
In-ha-ma	siu	siu	ang-ki	má-ha	má-mi.	Isang	wan-ha
Such	dispute	deciding	our	silence-head-up	is.	His	from
pori	ma-ha	má	nam.	Ang-ki	thúu	gyó-m	giá-ha
making	against	not	is.	Our	tribe	others-of	hand-in
thúu	nú	tá-pang	hang	yang-mi.			
tribe	two	hand/feet	all	decreased-to.			

FREE TRANSLATION OF THE FOREGOING.

My name is Pichya. I am a Vayu. The Khas tribe call us Hilya, but in our own tongue we call ourselves Vayu. I am an old man. I do not know how old I am, but I am more than sixty years old. We cultivate the land assigned by the Raja to the soldiers of the Bhaktula regiment. I have no land of my own. My son is in the service of Gajeti Thapa. You have seen him here several times, and drawn his portrait, and measured him. At first he was alarmed, but the captain reassured him, and induced him to consent. You have kept me here four months that I might teach you my language. Our language is very difficult, you must judge for yourself. I can only answer your questions. I hope that you will soon let me go.

Our tribe live on both sides of the Kosi, from the Valley of Nepal to the Terai-land. We do not live in the lower districts, as do the Khasans, the Dotias, and the Darwais. We do not live near the river for fear of the ferce. We do not, neither, live on the hill summits like the Kusinda and Chipping tribes, who never cultivate but live on wild herbs and fruits, and never build houses. We have houses, and cultivate the soil, growing maize, kads, buck wheat, rice, millet, cotton, beans, barley, wheat, madder. We have fixed homes like the Newars, and are not migratory like the Lepchas and Limbus. We occupy the central parts of the hill slopes, which we cut into terraces. Rice will not grow on the tops, nor any description of grain. We go up as high as grain will grow. We use the plough where it is possible. In other places we use the spade. We have no smiths, carpenters, or potters. We buy utensils and ornaments from others. We build our own houses, and our dress is made of home-grown cotton which our wives spin and weave. No Vayus are soldiers, and we never take manual service. The Newars dye our clothes. The men use white clothes, but the women wear dyed clothes. Our villages are small, usually fifteen to twenty houses, scattered here and there along the hill-sides. Our houses are made of rough timber, interlaced with cane, plastered with chalk, and thatched with straw. There are two rooms in the house, one for sleeping and another for cooking. There is no general dormitory for the grown up boys and girls of the village. We marry at maturity. We buy our wives at a cost of from fifteen to twenty rupees. If we have no money, we earn her by working in her father's house. We bury our dead without any ceremony. We eat fowls, swine, goats, sheep, and buffaloes, but not cows, bears, or monkeys. We also eat honey, milk and eggs. We drink beer and spirits. The beer is home-brewed, and we drink much of it. We must buy the spirits from others, and we therefore do not drink much of it. We do not tattoo our bodies, but we bore our ears, the men as well as the women. We have no other priest than the sorcerer. He is also our physician. None of the Vayu tribe follow the Buddhism or Lamae, and we do not adopt foreign customs. We never abandon our faith. When the father dies, the sons equally inherit him, the daughters do not inherit. Our village headman decides our disputes. We never appeal from him. Our tribe has been extinguished by others, and is reduced to very inconsiderable numbers.

OTHER NEPAL DIALECTS.

Hodgson has published vocabularies of several more Nepal dialects. Some of them such as Dabli, Deoria, Kusurda, Pikhya and Thara are Aryan forms of speech and do not interest us in this connection. Others are of the same kind as Yigu, and it will be of interest to collect such scraps of information about their grammar as can be gathered from Hodgson's vocabularies. Some short notes about the dialects of the Khirwa, the Chhipaga, the Kusurda, and the Thilaga therefore follow. They are entirely based on the materials published by Hodgson.

The Chhipag and Kusurda tribes live in the central region of Nepal, to the west of the Yigu. Their dialects are complex, pronominalised, forms of speech. The same is the case with the language of the Shikara tribe, who dwell in the Nepal Terai. With regard to the remaining dialect, that of the Thilaga tribe, I am unable to state whether it is a pronominalised form of speech or not.

The vocabulary of these dialects is relatively free from Aryan loan-words, as will be seen from the short comparative vocabulary which follows :—

	Chhipag.	Kusurda.	Khirwa.	Thilaga.
One	pa-cho	pa-cho-pa	di	di
Two	ma-cho	ga-cho-pa	ai	aga
Three	sa-cho	da-cho	ai-cho	sa-
Four	pi-cho	pa-cho-pa	hi	hi-
Five	pa-ma-cho	pa-ma-cho-pa	hi-pa	pa-
Six	hi-cho			hi
Seven	hi-ma-cho			hi-ma
Eight	pa-pa-cho			hi-ma
Nine	hi-ma-cho			hi-ma
Ten	ga-cho			hi-ma
Twenty				hi-ma
Fifty				hi-ma
Hundred				hi-ma

	Chilung.	Koshon.	Shaton.	Wahya.
I	aga	aki	aga	ga'aga
Thou	ahaji	au	ahaj	aga
What?		ahaji	ahaj	ai
What?		ahajag		ahajagaga
He	ai	akau	ja'ahaj	auai'ya
Heed	aii, ai	aga	ahaji	ai
Child		ga'au, ahajaki		ahajaki
One	au-aga	akauau	aga	auai
Day	aga	aiu	aiu	au
Dog	hai	aga	ahaji	ahaja
See	ai, ai	ahajau	ahaji	ai
Egg	au'auau	ga	aga	ahajagahajau
Eye	auai, ai	ahajag	auai	ai
Fire	ai, ai	ai	ai	ai
Fish	aga, agi	ahajau	ahajai	ahajagaji
Food	ai	ahaj	ahajai	ahajahajai
Good	ahajai, ahajai	ahajau	ahajai	ahajau
He	auai	ga'au	ahajau	ahajau
Hand	ahajai	ga'au	ahaj	ahajahajai
Head	ai, ahajag	ahajai	ahajai	ai
Leg	ga'au (i)	ai, ga'au	ahajag	ai

	Chikwap.	Kumukhi.	Kisumu.	Thika.
Stone	ring	ding ring	dingi	ru
Stone	lyika, lina	lidi	nam	phim
Stone	fulu, luma	fun	chafencat	lidiyap
Stomach	rila	gurali	ilala	palidilpa
Stomach	mutung	huyupil	mutu	ang
Stomach	nyung	guli	nu	nu
Stomach	gi	gugul		mu
Stomach	lyika	nu	lunat	phimu
Stomach	ang	lingi		ru
Stomach	lu	lu	phigi	phigi
Stomach	lung		lung-la	
Stomach	nyika	ing	nu	phingil, angilal
Stomach	liu(kulu)	degi ludi	lunung	ni
Stomach	nuh	luh	nu	gyu
Stomach	ring (-dud)	i	lunna	phung
Water	lu	lung	nu	lyu
Stomach	pho	nyulali	pho	lidi
Stomach	pho	lu-nyulali	nuh	nu lulu
Stomach	nyungu	lulu	luli	luh
Stomach	luh	lu	lungu	nyu
Stomach		phung	luli	luhili

	Chepang.	Khamti.	Bhumi.	Tangsa.
Heard		yeitchi	ayach	yeitchi
See	phā, phā	ā	ā	ā
Drink	ānā, ānā	āng yāng	ayāng	pi
Sing	ānā, yānā	ā	ānā	ānā
Come		āpā	āpā	ānā
By		ā	āpā	ānā
Run	ā, ānā	āpā	āpā	āpā
Give	ā	ā	āpā	ānā
Heard		āpā	ānā	ānā, āpā
See		āpā	ānā, āpā	āpā

CHEPANG.

The Chepangs live in the dense forests of the central region of Nepal, in the west of the great valley.

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Chepang is a dialect of the complex, pronominalized type. We are only unfortunately informed about its grammatical features. Hodgson was of opinion that the dialect was likely to disappear ere long. I do not know in how far this forecast has been verified.

Notes.—The natural gender is distinguished by using different words or by means of qualifying additions; thus, *pa*, father; *ma*, mother; *para*, man; *ma*, woman; *to*,

grandfather; *ai*, grandmother: *ai*, boy; *ai-rāng*, girl: *ān*, brother; *ān-dīlāg*, sister: *pa*, husband; *ma*, wife: *pa-ai-gat*, bull; *ai-ai-gat*, cow.

We do not know anything about the existence of separate dual and plural suffixes. *Ma* is *ai-ma*, they, and *ān* is *ai-ān*, we, are perhaps plural suffixes.

The genitive can apparently be formed by prefixing the governed to the governing word without any suffix; thus, *ai-ān*, bird's egg, egg. The suffix *ai* means 'of,' and is probably used when the governing word is understood.

Other cases are indicated by adding postpositions. Such are *ai*, to; *i*, with, from; *ān*, in, on.

Numerals.—The first ten numerals are:—

<i>pa-ai</i> , <i>pa-ai</i> , one.	<i>ai-rāi-ai</i> , <i>ai-rāi-ai</i> , six.
<i>ai-i-ai</i> , <i>ai-i-ai</i> , two.	<i>ai-rāi-ai-ai</i> , <i>ai-rāi-ai-ai</i> , seven.
<i>ān-ai</i> , <i>ān-ai</i> , three.	<i>pa-ai-ai</i> , <i>pa-ai-ai</i> , eight.
<i>ai-i-ai-ai</i> , <i>ai-i-ai-ai</i> , four.	<i>ai-rāi-ai-ai</i> , <i>ai-rāi-ai-ai</i> , nine.
<i>pa-ai-ai-ai</i> , <i>pa-ai-ai-ai</i> , five.	<i>ai-i-ai-ai-ai</i> , <i>ai-i-ai-ai-ai</i> , ten.

Personal.—The following are the personal pronouns:—

<i>ai</i> , I.	<i>ai-ai</i> , thou.	<i>i</i> , he, she, it.
<i>ai-i-ai</i> , we.	<i>ai-ai-i-ai</i> , thy.	<i>i-i-ai</i> , his, her, its.
<i>ai-i-ai-ai</i> , we.	<i>ai-ai-i-ai-ai</i> , you.	<i>ai-ma</i> , they.
	<i>ai-ai-i-ai-ai</i> , your.	<i>i-ma-i-ai</i> , theirs.

Verbs.—We know almost nothing about the conjugation of verbs. Forms such as *ai-i*, give; *ai-i*, take, are probably imperatives. The same is perhaps the case with forms ending in *ai* and *-ai*; thus, *ai-i-ai*, eat; *ai-i-ai-ai*, drink; *ai-i-ai-ai-ai*, sit down; *ai-i-ai-ai-ai-ai*, speak.

Hodgson supposed the forms ending in *ai* to be verbal nouns; thus, *ai-i-ai*, to eat; *ai-i-ai-ai*, to drink; *ai-i-ai-ai-ai*, to sit down. It is however also possible that they are relative participles or nouns of agency; compare *ai-i-ai-ai*, tailor; *ai-i-ai-ai-ai*, weaver, and so on.

Certain verbal forms end in *ai-gat*; thus, *ai-i-ai-gat*, to request. Hodgson supposed that they were participles. They can also be verbal nouns; compare, *ai-i-ai-gat*, fasting; *ai-i-ai-gat-ai*, murder; *ai-i-ai-gat-ai-ai*, robbery; *ai-i-ai-gat-ai-ai-ai*, law, and so on.

The negative participle is apparently a suffix *ai*; thus, *ai-i-ai*, good; *ai-i-ai-ai*, bad; *ai-i-ai-ai-ai*, sweet; *ai-i-ai-ai-ai-ai*, sour; *ai-i-ai-ai-ai-ai-ai*, to refuse. Compare the negative suffix *ai* in some Kuki Chin dialects.

KUSŪNDA.

The Kusūnda live in the same district as the Chāpaga, viz., in the jungles of the central region* of Nepal, close to the plains, to the westward of the great valley. Hodgson in 1848 predicted the extinction of the tribe within a few generations, and it can only be very insignificant.

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Hodgson classed Kamohat as a dialect of the simpler pronominalized type. The short remarks which follow are based on the vocabulary published by him.

Nouns.—Gender is distinguished by using different terms or by adding words with the meaning "male," "female," respectively. Thus, *pat*, father; *mat*, mother; *tsakak*, boy; *tsakak*, *gi* : *tsakak*, husband; *siapdat* *siapdat*, wife; *mat'pa* *tsakak*, man; *siapdat*, woman; *pat* *tsakak*, male bird; *gi* *siapdat*, female bird; *aput* *pat*, dog; *aput* *gi* *siapdat*, bitch, and so on.

We do not know anything about the existence of separate dual and plural suffixes.

Cases are formed by adding postpositions. Such are *sak* *siap*, of; *tsat*, in; *tsat*, to; *tsing* *tsat*, from; *tsi*, by; *tsingak*, with; *tsakak*, without, and so on.

Numerals.—The first five numerals are *pat-sak*, one; *gi-sak*, two; *tsak*, three; *pat-sak*, four; *pat-sak-sak*, five. The final *sak*, *tsak*, in some of these forms is probably a generic particle.

Pronouns.—The following are the personal pronouns :—

<i>tsi</i> , I.	<i>tsi</i> , thou.	<i>gi</i> , he, she, it.
<i>tsip</i> , my.	<i>tsip</i> , thy.	<i>gi-sak</i> , his, hers, its.
<i>tsat-sak</i> , we two.	<i>tsat-sak</i> , you two.	<i>gi-sak-sak</i> , they two.
<i>tsat-sak-sak</i> , ours two.	<i>tsat-sak-sak</i> , yours two.	<i>gi-sak-sak-sak</i> , theirs two.
<i>tsi-tsak</i> , we.	<i>tsi-tsak</i> , yourselves.	<i>gi-tsak</i> , their.
<i>tsi-tsak-sak</i> , ours.	<i>tsi-tsak-sak</i> , yours.	<i>gi-tsak-sak</i> , theirs.

The suffix *sak* in the dual form is probably another form of *gi-sak*, two.

Some other forms are given in another place in Hodgson's vocabulary; thus, *tsi*, I; *tsapdat*, we; *gi-tsak*, him; *tsat-sak*, by us two; *tsat-sak-sak*, by us; *tsakak-tsak*, us; *tsak-sak*, you, and so on.

Demonstrative pronouns are *tsi* and *tsat*, this; *tsat* and *tsi*, that.

Interrogative and indefinite pronouns are *tsak*, who? *tsak-sak*, what? *tsak-sak-sak*, anyone; *tsak-sak-sak*, anything.

Verbs.—Hodgson gives the following table of the present tense active and passive of *tsak-sak*, strike, —

<i>tsi</i> <i>tsak-sak-sak</i> , I beat.	<i>tsak-sak</i> <i>tsak-sak-sak-sak</i> , I am beaten.
<i>tsi</i> <i>tsak-sak</i> , thou beatest.	<i>tsak-sak</i> <i>tsak-sak</i> <i>tsak-sak-sak</i> , he is beaten.
<i>gi</i> <i>tsak-sak-sak</i> , he beats.	<i>tsat-sak</i> <i>tsak-sak</i> <i>tsak-sak-sak</i> , we two are beaten.
<i>tsat-sak</i> <i>tsak-sak-sak</i> , we two beat.	
<i>tsat-sak</i> <i>tsak-sak</i> , you two beat.	
<i>gi</i> <i>tsak-sak-sak</i> <i>tsak-sak-sak</i> , they two beat.	<i>gi</i> <i>tsak-sak</i> <i>gi</i> <i>tsak-sak-sak</i> , they two are beaten.
<i>tsat-sak-sak</i> <i>tsak-sak-sak</i> , we beat.	<i>tsak-sak-sak</i> <i>tsak-sak-sak</i> , we are beaten.
<i>tsat-sak</i> <i>tsak-sak-sak</i> , you beat.	
<i>tsak-sak</i> <i>tsak-sak-sak</i> , they beat.	<i>tsak-sak</i> <i>gi</i> <i>tsak-sak-sak</i> , they are beaten.

The base alone is apparently used as an imperative; thus, *da, eat*; *dā, go*; *dā, give*; *mā, take*. Suffixes such as *a, u, and a* are apparently be added; thus, *gopyasāda, run*; *yamāda, strike*; *parāda, kill*; *mangāda, hear*; *asā, do*; *asāda, sleep*; *asāda, come*; *parāda, speak*, and so on.

Negative imperatives are *asāda, do not*; *asāda, do not speak*; *asāda, be silent*. They are apparently formed by prefixing *a* and suffixing *dā* or *hā*. A prefixed negative *a* seems to occur in *asāda, do*.

BHRĀMU.

The Bhrāmus are one of the tribes of the Nepal Tami. At the last Census of 1931, 15 speakers of the Bhrāmu dialect were returned from Assam.

AUTHORITIES.—

HODGSON, H. H.,—*Comparative Vocabulary of the Languages of the Indian Tribes of Nepal*. Journal of the Asiatic Society of Bengal, Vol. xxxi, 1897, pp. 317 and 3. Reprinted in *Hindustani Words relating to Indian Subjects*. Vol. 4, London 1930, pp. 153 and 15.

HODGSON, W. W.,—*Comparative Dictionary of the Languages of India and High Asia*, London 1903.

Hodgson stated that Bhrāmu is a dialect of the complex protoindian type. The materials published by him are still the only foundation of our knowledge of the dialect. They are not sufficient for more than drawing attention to some few facts.

Nouns and adjectives are often preceded by a prefix *a*; thus, *a-dā, dog*; *a-may, ant*; *a-mā, month*; *a-mā, mother*; *a-hā, white*; *a-dā, long*; *a-may, short*; *a-hā, large*, and so on. This *a* is probably a demonstrative prefix.

We have no information about the way in which the natural genders are distinguished. *Bāda* is 'father' and *a-mā, mother*, and these words are probably used in order to denote the sex, as is the case in connected dialects.

There are apparently two numbers, the singular and the plural. The final *dā* in *dā-dā, they*, is probably a plural suffix.

Cases are formed by adding postpositions such as *hā, of*; *dā, to*; *gā, from*; *dā, in*; *dā, at*; *hā, on*; *gā, on, upon*; *hā, with*.

The first five numerals are *dā, one*; *mā, two*; *asā, three*; *dā, four*; *dā-mā, five*.

The following are the personal pronouns:—

<i>apā, I</i>	<i>asā, thou</i>	<i>ā, he, she, it</i>
<i>apā-hā, my</i>	<i>asā-dā, thy</i>	<i>a-dā, his, her, its</i>
<i>as, we</i>	<i>asā, you</i>	<i>asā, they</i>
<i>as-hā, our</i>	<i>asā-dā, your</i>	<i>as-dā, their</i>

The base *dā, dā*, is also used as a remote demonstrative; thus, *dā, there*. The corresponding nearer demonstrative is apparently *hā*; thus, *hā, here*.

Interrogative and indefinite pronouns are *hā, what* *hā-mā, how much?* *asā, somebody*; *hā, something*.

We do not know much about the conjugation of verbs. The base alone, without any suffix, is apparently used as a present; thus, *mā and hā, it is, you*; *mā-mā and a-dā, it is not, no*.

The base alone, or with one of the suffixes *d* and *a* or *ā*, is used as an imperative; thus, *dā, eat*; *mā, get up*; *apā, walk*; *asā, drink*; *asā, come*; *gā, go*; *asā, take*; *asā, kill*; *apā, give*, etc.

The negative participle is a prefixed *na* or *a*, before imperatives a prefixed *na* or *thra*, *na-na*, not I, *na*; *a-na*, not I, *na*; *na* *pa* and *na* *khala*, do not speak, be silent.

The vocabulary is, to a great extent, mixed with Aryan words.

THAKSYA.

Our information about the Thaksyas and their language is very unsatisfactory. I am unable to decide whether the dialect belongs to the protoindianised or to the neo-protoindianised class.

AUTHORITIES.—

BROUEN, R. H.,—*Continuation of the Comparative Vocabulary of the Languages of the Indian Union of 1896*. *Journal of the Asiatic Society of Bengal*, Vol. xxvii, 1897, pp. 337 and 3. Reprinted in *Miscellaneous Essays relating to Indian Subjects*. Vol. I, London 1899, pp. 171 and 2.

BROUEN, J.,—*Outline of Indian Philology, with a map showing the distribution of Indian Languages*. Calcutta 1897. Appendix A contains names in Thaksyas, etc.

HAVER, W. W.,—*A Comparative Dictionary of the Languages of India and Neighboring Asia*. London 1893.

Nouns.—Gender is distinguished by using different words or by adding suffixes such as *gyā*, *ālā*, *rāya*, *pyā*, male; *na*, *ma*, *ma*, *ma*, female. *Thra*, *āla*, father; *na*, mother; *ma* *ālā*, husband; *ma* *na*, wife; *pyā*, man; *ma*, woman; *ālā*, old man; *ālā* *pyā*, old woman; *ma* *pyā*, bull; *ma* *ma*, cow; *ma* *gyā*, he goat; *ma* *na*, she goat; *ma* *rāya*, he buffalo; *ma* *ma*, she buffalo; *ma* *pyā* *ālā*, male bird; *ma* *pyā* *na*, female bird.

We do not know anything about the existence of separate dual and plural suffixes.

Cases are formed by adding postpositions. Such are cases of; *ālā* *pā*, to; *ālā* *pa*, from; *āla*, by; *ma* *pyā*, with; *ma* *ālā*, without; *āla*, in.

Numerals.—The first numerals are:—

1 <i>ālā</i>	5 <i>āla</i>	20 <i>āpyā</i>
2 <i>āpyā</i>	7 <i>āpyā</i>	30 <i>ma</i> <i>ma</i>
3 <i>ma</i>	8 <i>āla</i>	40 <i>ālā</i> <i>pyā</i>
4 <i>āla</i>	9 <i>āla</i>	50 <i>ma</i> <i>pyā</i>
5 <i>āpyā</i>	10 <i>āpyā</i>	100 <i>āla</i>

It will be seen that higher numbers are counted in tens.

Pronouns.—The following are the personal pronouns:—

<i>āpyā</i> , I.	<i>āpyā</i> , thou.	<i>ma</i> , <i>āla</i> , he, she, it.
<i>āpyā</i> <i>pyā</i> , my, mine.	<i>āpyā</i> , thy, thine.	<i>ma</i> <i>pyā</i> , his, her, its.
<i>āpyā</i> <i>na</i> , we two.	<i>āpyā</i> <i>na</i> , you two.	<i>ma</i> <i>na</i> , they two.
<i>āpyā</i> <i>ma</i> , our two.	<i>āpyā</i> <i>na</i> <i>pyā</i> , your two.	<i>ma</i> <i>na</i> <i>pyā</i> , their two.
<i>āpyā</i> <i>āla</i> , we.	<i>āpyā</i> <i>āla</i> , you.	<i>ma</i> <i>āla</i> , they.
<i>āpyā</i> <i>āla</i> <i>pyā</i> , our.	<i>āpyā</i> <i>āla</i> <i>pyā</i> , your.	<i>ma</i> <i>āla</i> <i>pyā</i> , <i>ma</i> <i>pyā</i> <i>āla</i> , their.

It will be seen that there are three numbers, the singular, the dual, and the plural. The table of the present tense of the verb *ālā*, strike, reproduced below, contains another set of forms; thus, *āpyā*, by me, I; *āpyā* *na*, by thee. It seems as if the forms of the first and second persons have been interchanged in one of the two tables.

Demonstrative pronouns are *pyā* *āpyā* (*āla*), this; *āla* and *āla* *pyā*, that.

Interrogative and indefinite pronouns are *ālā*, who? *ālā* *pyā*, what? *āla* *āpyā*, anyone; *ālā* *āpyā*, anything.

Verbs.—Hodgson gives the following table of the present tense active and passive of the verb *tāu*, beat—

<i>agaiaf tāu</i> , I beat.	<i>aga-aiā tāuau</i> , I am beaten.
<i>aiāgaiaf-āiaf tāūā</i> , thou beatest.	
<i>āia tāuau</i> , he beats.	
<i>agaiaf tāūāā</i> , we two beat.	<i>agaiaf tāuau</i> , we two are beaten.
<i>auāiaiaf tāuau</i> , you two beat.	
<i>āiaiaiaf tāuau</i> , they two beat.	
<i>agaiafāiaf tāuau</i> , we beat.	<i>agaiaf</i> , we are beaten.
<i>agaia-āia tāuau</i> , you beat.	
<i>auāia-āia tāuau</i> , they beat.	

Imperatives are *tāu*, do; *āiaia*, come; *uāia*, wake; *āiaia*, go; *aiāia*, give; *āiaia*, eat; *āiaia*, sit down, &c. Negative imperatives are formed by prefixing *āia*; thus, *āia tāu*, do not; *āia āiaia*, do not speak.

The usual negative particle is apparently a prefixed *ā*; thus, *ai*, no; *aiā-ā āiaiaiaia*, look-not-good, ugly. We also find forms such as *aiā āia*, not good, bad, with the Aruan *ai*, not.

STANDARD WORDS AND PHRASES IN THE EASTERN

English	Chinese (Pinyin)	Chinese (Pinyin)	Chinese (Pinyin)	Chinese (Pinyin)
1. One	Yi	Yi	Yi, or I-pi-tai	Yi
2. Two	Er	Er	Er-tai	Er-tai
3. Three	San	Tai	San-tai	San-tai
4. Four	Si	Chi	Si-tai	Si-tai
5. Five	Wu	Pin	Wu-tai	Wu-tai
6. Six	Tu	Chen	Tu-tai	Tu-tai
7. Seven	Shi	Shi	Shi-tai	Shi-tai
8. Eight	Pa	Pa	Pa-tai	Pa-tai
9. Nine	Jiu	Jiu	Jiu-tai	Jiu-tai
10. Ten	Ten	Ten	Ten-tai	Ten-tai
11. Twenty	Shi	Shi	Shi-tai	Shi-tai
12. Fifty		Pa-tai	Pa-tai	Pa-tai
13. Hundred	Shi	Shi	Shi-tai	Shi-tai
14. I	Wo	Wo	Wo-tai	Wo-tai
15. You	Ni	Ni	Ni-tai	Ni-tai
16. He	Ta	Ta	Ta-tai	Ta-tai
17. She	She	She	She-tai	She-tai
18. It	Ta	Ta	Ta-tai	Ta-tai
19. This	Nei	Nei	Nei-tai	Nei-tai
20. That	Nei	Nei	Nei-tai	Nei-tai
21. Here	Nei	Nei	Nei-tai	Nei-tai
22. There	Nei	Nei	Nei-tai	Nei-tai
23. Now	Xi	Xi	Xi-tai	Xi-tai
24. Then	Xi	Xi	Xi-tai	Xi-tai
25. Next	Xi	Xi	Xi-tai	Xi-tai
26. After	Xi	Xi	Xi-tai	Xi-tai
27. Before	Xi	Xi	Xi-tai	Xi-tai
28. When	Xi	Xi	Xi-tai	Xi-tai
29. Where	Xi	Xi	Xi-tai	Xi-tai
30. How	Xi	Xi	Xi-tai	Xi-tai
31. What	Xi	Xi	Xi-tai	Xi-tai
32. Why	Xi	Xi	Xi-tai	Xi-tai
33. How	Xi	Xi	Xi-tai	Xi-tai
34. What	Xi	Xi	Xi-tai	Xi-tai
35. Why	Xi	Xi	Xi-tai	Xi-tai
36. How	Xi	Xi	Xi-tai	Xi-tai
37. What	Xi	Xi	Xi-tai	Xi-tai
38. Why	Xi	Xi	Xi-tai	Xi-tai
39. How	Xi	Xi	Xi-tai	Xi-tai
40. What	Xi	Xi	Xi-tai	Xi-tai
41. Why	Xi	Xi	Xi-tai	Xi-tai
42. How	Xi	Xi	Xi-tai	Xi-tai
43. What	Xi	Xi	Xi-tai	Xi-tai
44. Why	Xi	Xi	Xi-tai	Xi-tai
45. How	Xi	Xi	Xi-tai	Xi-tai
46. What	Xi	Xi	Xi-tai	Xi-tai
47. Why	Xi	Xi	Xi-tai	Xi-tai
48. How	Xi	Xi	Xi-tai	Xi-tai
49. What	Xi	Xi	Xi-tai	Xi-tai
50. Why	Xi	Xi	Xi-tai	Xi-tai
51. How	Xi	Xi	Xi-tai	Xi-tai
52. What	Xi	Xi	Xi-tai	Xi-tai
53. Why	Xi	Xi	Xi-tai	Xi-tai
54. How	Xi	Xi	Xi-tai	Xi-tai
55. What	Xi	Xi	Xi-tai	Xi-tai
56. Why	Xi	Xi	Xi-tai	Xi-tai
57. How	Xi	Xi	Xi-tai	Xi-tai
58. What	Xi	Xi	Xi-tai	Xi-tai
59. Why	Xi	Xi	Xi-tai	Xi-tai
60. How	Xi	Xi	Xi-tai	Xi-tai
61. What	Xi	Xi	Xi-tai	Xi-tai
62. Why	Xi	Xi	Xi-tai	Xi-tai
63. How	Xi	Xi	Xi-tai	Xi-tai
64. What	Xi	Xi	Xi-tai	Xi-tai
65. Why	Xi	Xi	Xi-tai	Xi-tai
66. How	Xi	Xi	Xi-tai	Xi-tai
67. What	Xi	Xi	Xi-tai	Xi-tai
68. Why	Xi	Xi	Xi-tai	Xi-tai
69. How	Xi	Xi	Xi-tai	Xi-tai
70. What	Xi	Xi	Xi-tai	Xi-tai
71. Why	Xi	Xi	Xi-tai	Xi-tai
72. How	Xi	Xi	Xi-tai	Xi-tai
73. What	Xi	Xi	Xi-tai	Xi-tai
74. Why	Xi	Xi	Xi-tai	Xi-tai
75. How	Xi	Xi	Xi-tai	Xi-tai
76. What	Xi	Xi	Xi-tai	Xi-tai
77. Why	Xi	Xi	Xi-tai	Xi-tai
78. How	Xi	Xi	Xi-tai	Xi-tai
79. What	Xi	Xi	Xi-tai	Xi-tai
80. Why	Xi	Xi	Xi-tai	Xi-tai
81. How	Xi	Xi	Xi-tai	Xi-tai
82. What	Xi	Xi	Xi-tai	Xi-tai
83. Why	Xi	Xi	Xi-tai	Xi-tai
84. How	Xi	Xi	Xi-tai	Xi-tai
85. What	Xi	Xi	Xi-tai	Xi-tai
86. Why	Xi	Xi	Xi-tai	Xi-tai
87. How	Xi	Xi	Xi-tai	Xi-tai
88. What	Xi	Xi	Xi-tai	Xi-tai
89. Why	Xi	Xi	Xi-tai	Xi-tai
90. How	Xi	Xi	Xi-tai	Xi-tai
91. What	Xi	Xi	Xi-tai	Xi-tai
92. Why	Xi	Xi	Xi-tai	Xi-tai
93. How	Xi	Xi	Xi-tai	Xi-tai
94. What	Xi	Xi	Xi-tai	Xi-tai
95. Why	Xi	Xi	Xi-tai	Xi-tai
96. How	Xi	Xi	Xi-tai	Xi-tai
97. What	Xi	Xi	Xi-tai	Xi-tai
98. Why	Xi	Xi	Xi-tai	Xi-tai
99. How	Xi	Xi	Xi-tai	Xi-tai
100. What	Xi	Xi	Xi-tai	Xi-tai

PRONOMINALIZED HIMALAYAN LANGUAGES.

Shamshi (Shuping).	Shing (Shigong).	Shu (Shu).	Shu (Shu).	Shu.
Shu	Shing	Shu	Shu	1. Shu.
Shigong	Shu	Shu	Shu	2. Shu.
Shu	Shu	Shu	Shu	3. Shu.
Shu	Shu	Shu	Shu	4. Shu.
Shu	Shu	Shu	Shu	5. Shu.
Shu	Shu	Shu	Shu	6. Shu.
Shu	Shu	Shu	Shu	7. Shu.
Shu	Shu	Shu	Shu	8. Shu.
Shu	Shu	Shu	Shu	9. Shu.
Shu	Shu	Shu	Shu	10. Shu.
Shu	Shu	Shu	Shu	11. Shu.
Shu	Shu	Shu	Shu	12. Shu.
Shu	Shu	Shu	Shu	13. Shu.
Shu	Shu	Shu	Shu	14. Shu.
Shu	Shu	Shu	Shu	15. Shu.
Shu	Shu	Shu	Shu	16. Shu.
Shu	Shu	Shu	Shu	17. Shu.
Shu	Shu	Shu	Shu	18. Shu.
Shu	Shu	Shu	Shu	19. Shu.
Shu	Shu	Shu	Shu	20. Shu.
Shu	Shu	Shu	Shu	21. Shu.
Shu	Shu	Shu	Shu	22. Shu.
Shu	Shu	Shu	Shu	23. Shu.
Shu	Shu	Shu	Shu	24. Shu.
Shu	Shu	Shu	Shu	25. Shu.

English.	Manch (Mandarin).	Chinese (Mandarin).	Manch (Mandarin).	Chinese (Mandarin).
28. He . . .	Wa . . .	Cha . . .	Chien . . .	Jungian . . .
29. Of him . . .	Chia / wai-ha . . .	Hia-ha nging . . .	Kien-ha, hi- . . .	Tsien-ha . . .
30. His . . .	Chia / wai-ha . . .	Chia-ha . . .	Kien-ha, hi- . . .	Tsien . . .
31. They . . .	Chai . . .	Chai-hing . . .	Kien-chai . . .	Tsien-chai . . .
32. Of them . . .	Chai-ha . . .	Chai-hing nging . . .	Kien-chai-ha . . .	Tsien-chai-ha . . .
33. Their . . .	Chai-ha . . .	Tsai-hing-ha . . .	Kien-chai-ha . . .	Tsien-jung . . .
34. Head . . .	Chai . . .	Lai . . .	Kien-chai . . .	Tsien . . .
35. Foot . . .	Chai-ha . . .	Kai-ha . . .	Kien-chai . . .	Tsien . . .
36. Nose . . .	Chai-ha . . .	Chai-ha . . .	Kien . . .	Tsien . . .
37. Eye . . .	Chai . . .	Chai . . .	Kien . . .	Tsien . . .
38. Mouth . . .	Chai . . .	Chai . . .	Kien . . .	Tsien . . .
39. Tooth . . .	Chai . . .	Kai . . .	Kien . . .	Tsien . . .
40. Ear . . .	Chai-hing . . .	Chai . . .	Kien . . .	Tsien . . .
41. Hair . . .	Chai-ha . . .	Chai-ha . . .	Kien . . .	Tsien . . .
42. Hand . . .	Chai . . .	Kai . . .	Kien . . .	Tsien . . .
43. Tongue . . .	Chai . . .	Chai . . .	Kien . . .	Tsien . . .
44. Belly . . .	Chai-hing . . .	Chai-ha . . .	Kien . . .	Tsien . . .
45. Back . . .	Chai . . .	Chai-ha . . .	Kien . . .	Tsien . . .
46. Leg . . .	Chai . . .	Chai-ha . . .	Kien . . .	Tsien . . .
47. Father . . .	Chai . . .	Chai . . .	Kien . . .	Tsien . . .
48. Mother . . .	Chai . . .	Chai . . .	Kien . . .	Tsien . . .
49. Brother . . .	Chai . . .	Chai . . .	Kien . . .	Tsien . . .
50. Sister . . .	Chai . . .	Chai . . .	Kien . . .	Tsien . . .
51. Man . . .	Chai . . .	Chai . . .	Kien . . .	Tsien . . .
52. Woman . . .	Chai . . .	Chai-ha . . .	Kien . . .	Tsien . . .

English.	Chinese (Pinyin).	Chinese (Cantonese).	Native Chinese.	Native (Cantonese).
40. Who . . .	Shi . . .	Shei . . .	Who . . .	Shei-she . . .
41. What . . .	Shen . . .	Sheh . . .	What . . .	Sheh-she . . .
42. How . . .	Shen . . .	She . . .	How . . .	Sheh-she . . .
43. Therefore . . .	Shen . . .	Sheh-she . . .	Therefore . . .	Sheh-she . . .
44. When . . .	Shen . . .	Sheh . . .	When . . .	Sheh-she . . .
45. Where . . .	Shen . . .	Sheh . . .	Where . . .	Sheh-she . . .
46. Why . . .	Shen . . .	Sheh . . .	Why . . .	Sheh-she . . .
47. How . . .	Shen . . .	Sheh . . .	How . . .	Sheh-she . . .
48. What . . .	Shen . . .	Sheh . . .	What . . .	Sheh-she . . .
49. How . . .	Shen . . .	Sheh . . .	How . . .	Sheh-she . . .
50. Where . . .	Shen . . .	Sheh . . .	Where . . .	Sheh-she . . .
51. Why . . .	Shen . . .	Sheh . . .	Why . . .	Sheh-she . . .
52. How . . .	Shen . . .	Sheh . . .	How . . .	Sheh-she . . .
53. What . . .	Shen . . .	Sheh . . .	What . . .	Sheh-she . . .
54. How . . .	Shen . . .	Sheh . . .	How . . .	Sheh-she . . .
55. Where . . .	Shen . . .	Sheh . . .	Where . . .	Sheh-she . . .
56. Why . . .	Shen . . .	Sheh . . .	Why . . .	Sheh-she . . .
57. How . . .	Shen . . .	Sheh . . .	How . . .	Sheh-she . . .
58. What . . .	Shen . . .	Sheh . . .	What . . .	Sheh-she . . .
59. How . . .	Shen . . .	Sheh . . .	How . . .	Sheh-she . . .
60. Where . . .	Shen . . .	Sheh . . .	Where . . .	Sheh-she . . .
61. Why . . .	Shen . . .	Sheh . . .	Why . . .	Sheh-she . . .
62. How . . .	Shen . . .	Sheh . . .	How . . .	Sheh-she . . .
63. What . . .	Shen . . .	Sheh . . .	What . . .	Sheh-she . . .
64. How . . .	Shen . . .	Sheh . . .	How . . .	Sheh-she . . .
65. Where . . .	Shen . . .	Sheh . . .	Where . . .	Sheh-she . . .
66. Why . . .	Shen . . .	Sheh . . .	Why . . .	Sheh-she . . .
67. How . . .	Shen . . .	Sheh . . .	How . . .	Sheh-she . . .
68. What . . .	Shen . . .	Sheh . . .	What . . .	Sheh-she . . .
69. How . . .	Shen . . .	Sheh . . .	How . . .	Sheh-she . . .
70. Where . . .	Shen . . .	Sheh . . .	Where . . .	Sheh-she . . .
71. Why . . .	Shen . . .	Sheh . . .	Why . . .	Sheh-she . . .
72. How . . .	Shen . . .	Sheh . . .	How . . .	Sheh-she . . .
73. What . . .	Shen . . .	Sheh . . .	What . . .	Sheh-she . . .
74. How . . .	Shen . . .	Sheh . . .	How . . .	Sheh-she . . .
75. Where . . .	Shen . . .	Sheh . . .	Where . . .	Sheh-she . . .
76. Why . . .	Shen . . .	Sheh . . .	Why . . .	Sheh-she . . .
77. How . . .	Shen . . .	Sheh . . .	How . . .	Sheh-she . . .
78. What . . .	Shen . . .	Sheh . . .	What . . .	Sheh-she . . .
79. How . . .	Shen . . .	Sheh . . .	How . . .	Sheh-she . . .
80. Where . . .	Shen . . .	Sheh . . .	Where . . .	Sheh-she . . .

Kanjin (Kanji)	Kanjin (Kana)	Id. (Id.)	Kanjin (Kanji)	English
Tok	Ming	Ming	Kanji	11. Tok
Chin, chin	Ti, gilin	Chin	Chin	12. Chin
Chin	Ti	Chin	Ti	13. Chin
Chin, chin	Ti	Chin	Ti	14. Chin
Chin	Ti	Chin	Ti	15. Chin
Chin	Ti	Chin	Ti	16. Chin
Chin	Ti	Chin	Ti	17. Chin
Chin	Ti	Chin	Ti	18. Chin
Chin	Ti	Chin	Ti	19. Chin
Chin	Ti	Chin	Ti	20. Chin
Chin	Ti	Chin	Ti	21. Chin
Chin	Ti	Chin	Ti	22. Chin
Chin	Ti	Chin	Ti	23. Chin
Chin	Ti	Chin	Ti	24. Chin
Chin	Ti	Chin	Ti	25. Chin
Chin	Ti	Chin	Ti	26. Chin
Chin	Ti	Chin	Ti	27. Chin
Chin	Ti	Chin	Ti	28. Chin
Chin	Ti	Chin	Ti	29. Chin
Chin	Ti	Chin	Ti	30. Chin
Chin	Ti	Chin	Ti	31. Chin
Chin	Ti	Chin	Ti	32. Chin
Chin	Ti	Chin	Ti	33. Chin
Chin	Ti	Chin	Ti	34. Chin
Chin	Ti	Chin	Ti	35. Chin
Chin	Ti	Chin	Ti	36. Chin
Chin	Ti	Chin	Ti	37. Chin
Chin	Ti	Chin	Ti	38. Chin
Chin	Ti	Chin	Ti	39. Chin
Chin	Ti	Chin	Ti	40. Chin
Chin	Ti	Chin	Ti	41. Chin
Chin	Ti	Chin	Ti	42. Chin
Chin	Ti	Chin	Ti	43. Chin
Chin	Ti	Chin	Ti	44. Chin
Chin	Ti	Chin	Ti	45. Chin
Chin	Ti	Chin	Ti	46. Chin
Chin	Ti	Chin	Ti	47. Chin
Chin	Ti	Chin	Ti	48. Chin
Chin	Ti	Chin	Ti	49. Chin
Chin	Ti	Chin	Ti	50. Chin
Chin	Ti	Chin	Ti	51. Chin
Chin	Ti	Chin	Ti	52. Chin
Chin	Ti	Chin	Ti	53. Chin
Chin	Ti	Chin	Ti	54. Chin
Chin	Ti	Chin	Ti	55. Chin
Chin	Ti	Chin	Ti	56. Chin
Chin	Ti	Chin	Ti	57. Chin
Chin	Ti	Chin	Ti	58. Chin
Chin	Ti	Chin	Ti	59. Chin
Chin	Ti	Chin	Ti	60. Chin
Chin	Ti	Chin	Ti	61. Chin
Chin	Ti	Chin	Ti	62. Chin
Chin	Ti	Chin	Ti	63. Chin
Chin	Ti	Chin	Ti	64. Chin
Chin	Ti	Chin	Ti	65. Chin
Chin	Ti	Chin	Ti	66. Chin
Chin	Ti	Chin	Ti	67. Chin
Chin	Ti	Chin	Ti	68. Chin
Chin	Ti	Chin	Ti	69. Chin
Chin	Ti	Chin	Ti	70. Chin
Chin	Ti	Chin	Ti	71. Chin
Chin	Ti	Chin	Ti	72. Chin
Chin	Ti	Chin	Ti	73. Chin
Chin	Ti	Chin	Ti	74. Chin
Chin	Ti	Chin	Ti	75. Chin
Chin	Ti	Chin	Ti	76. Chin
Chin	Ti	Chin	Ti	77. Chin
Chin	Ti	Chin	Ti	78. Chin
Chin	Ti	Chin	Ti	79. Chin
Chin	Ti	Chin	Ti	80. Chin
Chin	Ti	Chin	Ti	81. Chin
Chin	Ti	Chin	Ti	82. Chin
Chin	Ti	Chin	Ti	83. Chin
Chin	Ti	Chin	Ti	84. Chin
Chin	Ti	Chin	Ti	85. Chin
Chin	Ti	Chin	Ti	86. Chin
Chin	Ti	Chin	Ti	87. Chin
Chin	Ti	Chin	Ti	88. Chin
Chin	Ti	Chin	Ti	89. Chin
Chin	Ti	Chin	Ti	90. Chin
Chin	Ti	Chin	Ti	91. Chin
Chin	Ti	Chin	Ti	92. Chin
Chin	Ti	Chin	Ti	93. Chin
Chin	Ti	Chin	Ti	94. Chin
Chin	Ti	Chin	Ti	95. Chin
Chin	Ti	Chin	Ti	96. Chin
Chin	Ti	Chin	Ti	97. Chin
Chin	Ti	Chin	Ti	98. Chin
Chin	Ti	Chin	Ti	99. Chin
Chin	Ti	Chin	Ti	100. Chin

English	Siamese (Bangkok)	Siamese (Bangkok)	Siamese (Bangkok)	Siamese (Bangkok)
81. Come	Lai-lai	Kai	Phan	Ain
82. Hunt	Dang-han	Yaka	Hip-hi	Mohin
83. Hunt	Yip-hi	Thang	Pip-hi	Papi
84. Use	Phai	Hip	Ain	Hip
85. Give	Phai	Pip-hi	Pip-hi, ai, ai, ai, piat (the alphabet)	Phai
86. Eat	Dang-hi	Dreit	Lai-hi	Lai-hi
87. Up		Phai	Thi	Phai
88. Hunt	Chang-hi	Phan	Phang	Chang
89. Hunt		Kai	Phai, ai	Phai
90. Use	Dreit	Phan-hi	Mahin	Mahin
91. Native	Ying, lang	Hai	Ying	Akhin
92. Natural	Kai, chup	Lai	Ying	Ying-hi
93. Use	Hai, ai, lai	Phan	Hai, ai	Lai
94. What	Hai	Phan-hi	Phai	Lai
95. Why	Hai, ai, lai	Phan-hi	Phang	Ying
96. And		Ain	Phai	Lai
97. But	Phan-hi	Phai-hi	Phang	Phai
98. If			Phai	Phan
99. You	Hai	Ain	Phai	Lai
100. He	Ain	Mahin	Hip	Phan-hi
101. She	Phai-hi	Phai		Ain
102. A father	Ain	Lai	Lai-hi, ai	Lai-hi
103. Of a father	Phai-hi	Lai-hi	Lai-hi, ai, ai, ai	Lai-hi
104. Your father	Phai-hi	Lai-hi	Lai-hi, ai, ai, ai	Lai-hi
105. From a father	Phai-hi	Lai-hi	Lai-hi, ai, ai, ai	Lai-hi
106. Two fathers	Phai-hi, ai	Phai-hi, ai, ai, ai	Phai-hi, ai, ai, ai	Phai-hi
107. Fathers	Ain, phai	Lai-hi	Phai-hi, ai, ai, ai	Phai-hi

Siamese (Bangkok).	Siam (Bangkok).	Kh. (Siam).	Siam (Bangkok).	English.
Ban-ko	Ban-ko	Ban	Ban	80. Canal.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	81. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	82. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	83. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	84. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	85. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	86. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	87. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	88. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	89. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	90. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	91. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	92. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	93. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	94. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	95. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	96. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	97. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	98. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	99. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	100. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	101. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	102. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	103. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	104. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	105. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	106. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	107. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	108. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	109. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	110. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	111. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	112. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	113. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	114. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	115. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	116. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	117. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	118. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	119. Boat.
Cho-ko	Cho-ko	Cho-ko	Cho-ko	120. Boat.

English	Native (Shanese)	Chinese (Hanying)	Native (Shanese)	Chinese (Hanying)
297. Of fathers	Ain gah-lin	A-pi-han-lin	Pa-ha-son	Pa-shi-ga
298. To fathers	Ain gah-ling	A-pi-han-lin	Pa-ha-son	Pa-shi
299. From fathers	Ain gah-lin	A-pi-han-lin-lin	Pa-ha-son-son	Pa-shi-son
300. A daughter	Chaw-lin	Chaw-shi-mai	Lap-thik maw-thaw-mai	Chik-maw-gang-mai shap
311. Of a daughter	Chaw-lin	Chaw-shi-mai-lin	Lap-thik maw-thaw-mai	Chik-maw-gang-mai shap-lin
312. To a daughter	Chaw-ling	Chaw-shi-mai-lin	Lap-thik maw-thaw-mai	Chik-maw-gang-mai shap-lin
313. From a daughter	Chaw-lin	Chaw-shi-mai-shi-lin	Lap-thik maw-thaw-mai	Chik-maw-gang-mai
314. Two daughters	Nyi-hang chaw-lin	Yei-shi-mai-pih	Wah-lin maw-thaw-mai shik	Wah-lin maw-gang-mai shap-shi
315. Daughters	Chaw-lin gah	Chaw-mai-pah	Maw-thaw-mai shik	Maw-gang-mai shap-shi
316. Of daughters	Chaw-lin gah-lin	Chaw-mai-pah-lin	Maw-thaw-mai shi-lin-son	Maw-gang-mai shap-shi-lin
317. To daughters	Chaw-lin gah-ling	Chaw-mai-pah-lin	Maw-thaw-mai shi-lin-son	Maw-gang-mai shap-shi-lin
318. From daughters	Chaw-lin gah-lin	Chaw-mai-pah-shi-lin	Maw-thaw-mai shi-lin-son-son	Maw-gang-mai shap-shi-son
319. A good man	Hin-wi-wai	Hin-wi-ah-pai	Lap-thik maw-shi-mai	Hin-wi-mai-pai-mai
320. Of a good man	Hin-wi-wai-lin	Hin-wi-ah-pai-lin	Lap-thik maw-shi-maw-son	Hin-wi-mai-pai-mai-gi
321. To a good man	Hin-wi-wai-ling	Hin-wi-ah-pai-lin	Lap-thik maw-shi-maw-son	Hin-wi-mai-pai-mai
322. From a good man	Hin-wi-wai-lin	Hin-wi-ah-pai-shi-lin	Lap-thik maw-shi-maw-son-son	Hin-wi-mai-pai-mai-son
323. Two good men	Nyi-hang Hin-wi-wai	Wah-lin-ah-pai	Wah-lin-wi-lin(-wi) maw-shi	Nyi-hang-wi-lin-pai-mai-shi
324. Good men	Hin-wi-wai gah	A-pi-mi-han	Wah-lin-maw-shi	Wah-lin-pai-mai-shi
325. Of good men	Hin-wi-wai gah-lin	A-pi-mi-pah-lin	Wah-lin-maw-thaw-son	Wah-lin-pai-mai-shi-gi
326. To good men	Hin-wi-wai gah-ling	A-pi-mi-pah-lin	Wah-lin-maw-shi	Wah-lin-pai-mai-shi-gi
327. From good men	Hin-wi-wai gah-lin	A-pi-mi-pah-shi-lin	Pa-ha-maw-shi-son-son	Wah-lin-pai-mai-shi-son
328. A bad boy	Wah-shi-wi-pai	Hin-wi-ah-pai-shi-maw-shi	Lap-thik shi-wi-wai maw-shi-maw	Hin-wi-maw-maw-gang-shi
329. Good women	Hin-wi-wai gah	A-pi-shi-maw-shi-pih	Lap-thik haw-pa-haw-gi	Hin-wi-maw-pah-shi
331. A bad girl	Wah-shi-wi-pai	Hin-wi-ah-pai-shi-maw-shi	Lap-thik haw-pa-haw-gi	Hin-wi-maw-maw-gang-shi
332. Good	Hin	A-pi	Wah-lin	Wah-lin
333. Better	Chaw-shi-hang-shi	A-pi	Wah-lin	Wah-lin

Chinese (Pinyin)	Hakka (Hakpu)	Hsi (Hsiap)	Hsio (Hsiap)	English
P'ip'i-chi-mi	Ĳep'i-chi-t'ui	P'ichia-pu	Ųp'i Hsi-hiam	187. Of father.
P'ia-chiam	Ĳep'i-chia-hi	P'ichia-chi	Ųp'i Hsi-hi	188. To father.
P'i-chi-p'hi	Ĳep'i-chia-sing	P'ichia-hia	T'p'i Hsi-hi Hiam	189. From father.
Hsiao, daughter	T'ui-chi	T'ui-pu mi-chiam-chia	T'ui-chi	118. A daughter.
Hsiao, a-child-girl (n)	T'ui-chi	T'ui-pu mi-chiam-chia-pu	T'ui-chi	119. Of a daughter.
Hsiao, a-child, daughter-girl (n)	T'ui-chi	T'ui-pu mi-chiam-chia-hi	T'ui-chi	119. To a daughter.
Hsiao, a-child, child-girl (n)	T'ui-chi-sing	T'ui-pu mi-chiam-chia-hiam	T'ui-chiam	119. From a daughter.
Hsi-pu-pu mi-chia-chi	T'ui-chi-chia-chi	T'ui-pu mi-chiam-chia-hiam	T'ui-pu mi-chia-chi	119. Two daughters.
Mi-chia-chi-chi	T'ui-chi-chia	Mi-chiam-chia-chiam	T'ui-chi-chia	119. Daughters.
Mi-chia-chi-chi-mi	T'ui-chi-chia-chi	Mi-chiam-chia-chiam-pu	T'ui-chi-chiam	119. Of daughters.
chiam-chi mi-chia-chi	T'ui-chi-chia-hi	Mi-chiam-chia-chiam-hi	T'ui-chi-chiam	119. To daughters.
chiam-chi-chi-chi	T'ui-chi-chia-sing	Mi-chiam-chia-chiam-hiam	T'ui-chi-chiam Hiam	119. From daughters.
Hsi mi-chiam mi-pu		T'ui-pu mi-pu mi	T'ui-chi Hiam	119. A good man.
Hsiao mi-pu mi-pu		T'ui-pu mi-pu mi-pu	T'ui-chi Hiam	119. Of a good man.
Hsi mi-pu mi-pu		T'ui-pu mi-pu mi-chi	T'ui-chi Hiam	121. To a good man.
Hsi mi-pu mi-pu-chi		T'ui-pu mi-pu mi-chiam	T'ui-chi Hiam Hiam	121. From a good man.
Hsi-pu mi-pu mi-chiam		T'ui-pu mi-pu mi-chiam	T'ui-chi Hiam mi-pu	121. Two good men.
Hsi-pu mi-pu-chi		Hsiao mi-pu-chi	T'ui-chi Hiam Hiam	124. Good men.
Hsi-pu mi-pu-chi-mi		Hsiao mi-pu-chiam-pu	T'ui-chi Hiam Hiam	124. Of good men.
Hsi-pu mi-pu-chiam		Hsiao mi-pu-chi-hi	T'ui-chi Hiam	121. To good men.
Hsi-pu mi-pu-chi-hi		Hsiao mi-pu-chiam-hiam	T'ui-chi Hiam Hiam	121. From good men.
Hsi-pu mi-pu-chiam mi-pu		T'ui-pu mi-pu mi-chiam	T'ui-chi mi-pu	121. A good woman.
Hsi-pu mi-pu-chiam mi-pu		T'ui-pu mi-pu-chiam	Hsiao mi-pu-chiam	121. A bad boy.
Hsi-pu mi-pu mi-pu-chiam		Hsiao mi-pu-chiam	T'ui-chi mi-pu-chiam	121. Good women.
Hsi-pu mi-pu-chiam mi-pu		T'ui-pu mi-pu-chiam mi-chiam-chiam	Hsiao mi-pu-chiam	121. A bad girl.
Hsi-pu	Hsiao	Hsiao	T'ui-chi	121. Good.
Hsi-pu mi-pu	T'ui-chiam mi-pu	Hsiao mi-pu	T'ui-chi Hiam mi-pu	121. Father.

English.	Chinese (Holographic).	Chinese (Pinyin).	Chinese (Canton).	Chinese (Pinyin).
121. Book	Explication of the Chinese	Shan April	Chin-ai, H. (Johanna)	Chin-ai, H.
122. High	Chiang	Shan	Chin-ai	Chin-ai
123. High	Chiang	Shan	Chin-ai	Chin-ai
124. High	Chiang	Shan	Chin-ai	Chin-ai
125. High	Chiang	Shan	Chin-ai	Chin-ai
126. High	Chiang	Shan	Chin-ai	Chin-ai
127. High	Chiang	Shan	Chin-ai	Chin-ai
128. High	Chiang	Shan	Chin-ai	Chin-ai
129. High	Chiang	Shan	Chin-ai	Chin-ai
130. High	Chiang	Shan	Chin-ai	Chin-ai
131. High	Chiang	Shan	Chin-ai	Chin-ai
132. High	Chiang	Shan	Chin-ai	Chin-ai
133. High	Chiang	Shan	Chin-ai	Chin-ai
134. High	Chiang	Shan	Chin-ai	Chin-ai
135. High	Chiang	Shan	Chin-ai	Chin-ai
136. High	Chiang	Shan	Chin-ai	Chin-ai
137. High	Chiang	Shan	Chin-ai	Chin-ai
138. High	Chiang	Shan	Chin-ai	Chin-ai
139. High	Chiang	Shan	Chin-ai	Chin-ai
140. High	Chiang	Shan	Chin-ai	Chin-ai
141. High	Chiang	Shan	Chin-ai	Chin-ai
142. High	Chiang	Shan	Chin-ai	Chin-ai
143. High	Chiang	Shan	Chin-ai	Chin-ai
144. High	Chiang	Shan	Chin-ai	Chin-ai
145. High	Chiang	Shan	Chin-ai	Chin-ai
146. High	Chiang	Shan	Chin-ai	Chin-ai
147. High	Chiang	Shan	Chin-ai	Chin-ai
148. High	Chiang	Shan	Chin-ai	Chin-ai
149. High	Chiang	Shan	Chin-ai	Chin-ai
150. High	Chiang	Shan	Chin-ai	Chin-ai
151. High	Chiang	Shan	Chin-ai	Chin-ai
152. High	Chiang	Shan	Chin-ai	Chin-ai
153. High	Chiang	Shan	Chin-ai	Chin-ai
154. High	Chiang	Shan	Chin-ai	Chin-ai
155. High	Chiang	Shan	Chin-ai	Chin-ai
156. High	Chiang	Shan	Chin-ai	Chin-ai
157. High	Chiang	Shan	Chin-ai	Chin-ai
158. High	Chiang	Shan	Chin-ai	Chin-ai
159. High	Chiang	Shan	Chin-ai	Chin-ai
160. High	Chiang	Shan	Chin-ai	Chin-ai

Phonetic (Pinyin)	Chinese (Simplified)	Latin (Pinyin)	Chinese (Traditional)	English
Huqī ·	Huqī dīng yuán	Huqī dīng yuán	Huqī dīng yuán	154. Huqī
Huqīng ·	Huqī ·	Huqī ·	Huqī ·	155. Huqī ·
Huqīng huqīng	Tuō dīng lǐ	Tuō dīng lǐ	Tuō dīng lǐ	156. Huqīng
Huqīng huqīng	Huqī dīng lǐ	Huqī dīng lǐ	Huqī dīng lǐ	157. Huqīng
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	158. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	159. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	160. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	161. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	162. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	163. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	164. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	165. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	166. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	167. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	168. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	169. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	170. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	171. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	172. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	173. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	174. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	175. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	176. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	177. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	178. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	179. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	180. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	181. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	182. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	183. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	184. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	185. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	186. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	187. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	188. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	189. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	190. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	191. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	192. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	193. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	194. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	195. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	196. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	197. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	198. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	199. Ài gāo
Huqī gāo	Ài gāo	Tā gāo	Huqī gāo	200. Ài gāo

English	Hokai (Hokkaido)	Hainan (Hainan)	Hainan (Hainan)	Hainan (Hainan)
141. They are	Ū-hai pŭi	Ū-hai pŭi hai-hai	Ū-hai-hai hai-hai	Ū-hai-hai hai-hai
142. I was	Ū-hai-hai-hai	Ū-hai hai-hai-hai	Ū-hai hai-hai	Ū-hai hai-hai
143. They were	Ū-hai-hai-hai	Ū-hai hai-hai-hai	Ū-hai hai-hai	Ū-hai hai-hai
144. He was	Ū-hai-hai	Ū-hai hai-hai	Ū-hai hai-hai	Ū-hai hai-hai
145. We were	Ū-hai-hai-hai	Ū-hai hai-hai-hai	Ū-hai hai-hai	Ū-hai hai-hai
146. You were	Ū-hai-hai-hai	Ū-hai hai-hai-hai	Ū-hai hai-hai	Ū-hai hai-hai
147. They were	Ū-hai-hai-hai	Ū-hai hai-hai-hai	Ū-hai hai-hai	Ū-hai hai-hai
148. He	Ū-hai	Ū-hai	Ū-hai	Ū-hai
149. We	Ū-hai	Ū-hai	Ū-hai	Ū-hai
150. You	Ū-hai	Ū-hai	Ū-hai	Ū-hai
151. They	Ū-hai	Ū-hai	Ū-hai	Ū-hai
152. I was	Ū-hai-hai-hai	Ū-hai hai-hai-hai	Ū-hai hai-hai	Ū-hai hai-hai
153. I shall be	Ū-hai-hai-hai	Ū-hai hai-hai-hai	Ū-hai hai-hai	Ū-hai hai-hai
154. I should be	Ū-hai-hai-hai	Ū-hai hai-hai-hai	Ū-hai hai-hai	Ū-hai hai-hai
155. I had	Ū-hai-hai-hai	Ū-hai hai-hai-hai	Ū-hai hai-hai	Ū-hai hai-hai
156. I had	Ū-hai-hai-hai	Ū-hai hai-hai-hai	Ū-hai hai-hai	Ū-hai hai-hai
157. I had	Ū-hai-hai-hai	Ū-hai hai-hai-hai	Ū-hai hai-hai	Ū-hai hai-hai
158. I had	Ū-hai-hai-hai	Ū-hai hai-hai-hai	Ū-hai hai-hai	Ū-hai hai-hai
159. I had	Ū-hai-hai-hai	Ū-hai hai-hai-hai	Ū-hai hai-hai	Ū-hai hai-hai
160. I had	Ū-hai-hai-hai	Ū-hai hai-hai-hai	Ū-hai hai-hai	Ū-hai hai-hai
161. I had	Ū-hai-hai-hai	Ū-hai hai-hai-hai	Ū-hai hai-hai	Ū-hai hai-hai
162. I had	Ū-hai-hai-hai	Ū-hai hai-hai-hai	Ū-hai hai-hai	Ū-hai hai-hai
163. I had	Ū-hai-hai-hai	Ū-hai hai-hai-hai	Ū-hai hai-hai	Ū-hai hai-hai
164. I had	Ū-hai-hai-hai	Ū-hai hai-hai-hai	Ū-hai hai-hai	Ū-hai hai-hai
165. I had	Ū-hai-hai-hai	Ū-hai hai-hai-hai	Ū-hai hai-hai	Ū-hai hai-hai
166. I had	Ū-hai-hai-hai	Ū-hai hai-hai-hai	Ū-hai hai-hai	Ū-hai hai-hai
167. I had	Ū-hai-hai-hai	Ū-hai hai-hai-hai	Ū-hai hai-hai	Ū-hai hai-hai
168. I had	Ū-hai-hai-hai	Ū-hai hai-hai-hai	Ū-hai hai-hai	Ū-hai hai-hai
169. I had	Ū-hai-hai-hai	Ū-hai hai-hai-hai	Ū-hai hai-hai	Ū-hai hai-hai
170. I had	Ū-hai-hai-hai	Ū-hai hai-hai-hai	Ū-hai hai-hai	Ū-hai hai-hai

Chinese (Swatow)	Hokay (Hokay)	Hai (Hokay)	Hays (Hokay)	English
Khai tsu	Swing-see	U-mai-khai tsu	Khai-see	154. They are.
Khai tsu	Swai	Ang mang	Swai-mai	155. I was
Khai tsu	Swai	Ang mang	Swai-mai	156. They was.
Khai tsu	Swai	U-mang	Swai	157. He was.
Khai tsu	Swai	Ang-hai mang	Swai-mai	158. We was.
Khai tsu	Swai	Khai mang	Swai-mai	159. You was.
Khai tsu	Swai	U-mai-khai mang	Swai-mai	160. They was.
Khai tsu	Swai	U-mai-khai	Swai	161. He
Khai tsu	Swai	U-mai-khai	Swai-mai	162. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	163. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	164. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	165. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	166. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	167. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	168. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	169. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	170. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	171. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	172. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	173. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	174. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	175. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	176. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	177. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	178. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	179. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	180. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	181. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	182. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	183. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	184. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	185. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	186. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	187. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	188. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	189. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	190. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	191. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	192. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	193. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	194. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	195. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	196. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	197. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	198. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	199. He is.
Khai tsu	Swai	U-mai-khai	Swai-mai	200. He is.

English	Manchu (Romanized)	Manchu (Scriptural)	Manchu (Script)	Yiddish (Romanized)
189. We lost (Past Tense)	Kyál dhang-hai-h. kyál	— — — — —	Jalgh. hup-haiyá	— — — — —
190. You lost (Past Tense)	Kyál dhang-hai-kyáyl	— — — — —	Khes. V'-hup-ai (past-tense)	— — — — —
191. They lost (Past Tense)	Ü-hai dhang-hai-hi	— — — — —	Kh'hes'h' h'-ai-hup-ai	— — — — —
192. I was looking	Ha ching dhang-hai-hi-hi	On p'hesai	Angi hup-ching (present)	Kh'hes'h'-angí angí-hi
193. I was looking	Ha ching dhang-hai-hi-hi-hi	On p'hesai-hup-hai-hi	Angi hup-ching (hi)	Kh'ngí h'ch'hi angí ching-hi
194. I had looked	Ha dhang-hai-hi-hi	On p'hesai	Angi hup-ching h'hai	Kh'ngí h'ch'hi angí —
195. I may look	— — — — —	On p'hai	Angi hup-hai h'hai (I may look then)	Kh'hes'h'-hi h'angí —
196. I shall look	Kh' dhang-hai ang-hi	On p'hai	Angi hup-ching (hi)	Kh'hes'h'-angí angí —
197. Thou wilt look	Ha dhang-hai-angai	— — — — —	Khes. V'-hupai (fut)	— — — — —
198. He will look	Wu dhang-hai-ang	— — — — —	Khes'h' hupai (fut)	— — — — —
199. We shall look	Kyál dhang-hai-ang-kyál	— — — — —	Angí hup-angí (hi)	— — — — —
200. You will look	Kyál dhang-hai-ang-kyál	— — — — —	Khes. V'-hupai (past-tense)	— — — — —
201. They will look	Ü-hai dhang-hai-ang	— — — — —	Kh'hes'h' h'-ai-hup (hi)	— — — — —
202. I should look	— — — — —	On h'p'hai-hai-hi	Angi hup-ching	Kh'hes'h'-angí angí-hi
203. I am beaten	Kh' dhang-hai-hi-hi-hi-hi-hi	On-hai p'angai	Angi hup-hi	Kh'hes'h'-ai angí-hi
204. I was beaten	Kh' dhang-hai-hi-hi-hi-hi-hi	On-hai p'angai-hi-hi-hi	Angi hup-ching	Kh'hes'h'-ai angí-hi angí-hi
205. I shall be beaten	Kh' dhang-hai-hi-hi-hi-hi-hi	On-hai p'hai-hi-hi-hi	Angi hup-hi	Kh'hes'h'-ai angí-hi-hi-hi
206. I go	Ha ching-hi-hi-hi	On p'angai-hi	Angi p'hai-hi	Kh'hes'h'-ai angí-hi
207. Thou goest	Ha ching-hi-hi-hi	Ching p'hai-hi-hi-hi	Khes. V'-p'ái	Angí-hi h'hai-hi
208. He goes	Wu ching-hi-hi	Ching-hi-hi	Khes'h' p'ái	V'-ch' h'hai-hi
209. We go	Kyál ching-hi-hi-hi-hi	— — — — —	Angí-hi-p'ái, angí p'hai-hi	— — — — —
210. You go	Kyál ching-hi-hi-hi-hi	— — — — —	Khes. V'-p'ái-hi	— — — — —
211. They go	Ü-hai ching-hi-hi-hi	— — — — —	Ch'hes'h' h'-ai-p'ái	— — — — —
212. I work	Kh' h'hai-hi-hi-hi	On p'angí-angí	Angi p'angí	Kh' h'angí-hi
213. Thou workest	Ha h'hai-hi-hi	Ching p'angí-angí	Khes. V'-p'ái-hi, or V'-p'ái	Angí-hi h'hai-hi-hi
214. He works	Wu h'hai-hi-hi	Ching p'ái-hi-hi	Khes'h' p'ái-hi, or p'ái	V'-ch' h'hai-hi
215. We work	Kyál h'hai-hi-hi-hi	— — — — —	Angí-hi-p'ái, angí p'angí	— — — — —

Chinese (Pinyin)	Hmong (Hmong)	Hai (Haiti)	Hpa (Hpa)	Hpa (Hpa)
.....	Tongk-hai	(Tongk yil-hai-hai)	Ti'-yil-hai-hai	199. We have (Past Tense).
.....	Tongk-hai	(Tongk yil-hai)	Tongk-hai	200. You have (Past Tense)
.....	Tongk-hai	(Tongk yil-hai)	Ti'-yil-hai	201. They have (Past Tense)
Kongk-hai-hai	Tongk-hai-hai	(Tongk yil-hai-hai)	Ti'-yil-hai-hai	211. I am having.
Kongk-hai-hai	Tongk-hai-hai	(Tongk yil-hai-hai)	Ti'-yil-hai-hai	212. I was having
Kongk-hai	Tongk-hai	(Tongk yil-hai)	Ti'-yil-hai	213. I had been
Kongk-hai-hai	Tongk-hai-hai	(Tongk yil-hai-hai)	Ti'-yil-hai-hai	214. I may have
Kongk-hai-hai	Tongk-hai-hai	(Tongk yil-hai-hai)	Ti'-yil-hai-hai	215. I shall have
.....	Tongk-hai	(Tongk yil-hai)	Ti'-yil-hai	216. There will be
.....	Tongk-hai	(Tongk yil-hai)	Ti'-yil-hai	217. He will have
.....	Tongk-hai	(Tongk yil-hai)	Ti'-yil-hai	218. We shall have
.....	Tongk-hai	(Tongk yil-hai)	Ti'-yil-hai	219. You will have
.....	Tongk-hai	(Tongk yil-hai)	Ti'-yil-hai	220. They will have
Kongk-hai-hai	Tongk-hai-hai	(Tongk yil-hai-hai)	Ti'-yil-hai-hai	221. I should have
Kongk-hai-hai	Tongk-hai-hai	(Tongk yil-hai-hai)	Ti'-yil-hai-hai	222. I am having
Kongk-hai-hai	Tongk-hai-hai	(Tongk yil-hai-hai)	Ti'-yil-hai-hai	223. I was having
Kongk-hai-hai	Tongk-hai-hai	(Tongk yil-hai-hai)	Ti'-yil-hai-hai	224. I shall be having
Kongk-hai-hai	Tongk-hai-hai	(Tongk yil-hai-hai)	Ti'-yil-hai-hai	225. I go
.....	Tongk-hai	(Tongk yil-hai)	Ti'-yil-hai	226. Then go
.....	Tongk-hai	(Tongk yil-hai)	Ti'-yil-hai	227. He go
.....	Tongk-hai	(Tongk yil-hai)	Ti'-yil-hai	228. We go
.....	Tongk-hai	(Tongk yil-hai)	Ti'-yil-hai	229. You go
.....	Tongk-hai	(Tongk yil-hai)	Ti'-yil-hai	230. They go
Kongk-hai-hai	Tongk-hai-hai	(Tongk yil-hai-hai)	Ti'-yil-hai-hai	231. I work
.....	Tongk-hai	(Tongk yil-hai)	Ti'-yil-hai	232. They work
Kongk-hai-hai	Tongk-hai-hai	(Tongk yil-hai-hai)	Ti'-yil-hai-hai	233. He work
.....	Tongk-hai	(Tongk yil-hai)	Ti'-yil-hai	234. We work

* The 231-234, 235-238 have been taken from additional sheets.

English	Chinese (Hakka)	Taiwan (Hokkien)	Minan (Hanyu)	Native phonetic
215. This road . . .	Khiá hah-hiá-yeá . . .	.....	Khiá Hap-há . . .	.....
216. They went . . .	Tshíá hah-hiá . . .	.....	Khiá-hiá sang-pá . . .	.....
217. He . . .	Hah . . .	Há . . .	Há . . .	Há . . .
218. Going . . .	Hah-hiá . . .	Tshíá . . .	Há-hiá . . .	Há-hiá . . .
219. Come . . .	Hah-hiá . . .	Há . . .	Há . . .	Há . . .
220. What is your name? . . .	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .
221. Show me this house? . . .	.....	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .
222. How far is it from here to Kashián? . . .	.....	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .
223. How many men are there in your father's house? . . .	.....	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .
224. I have received a long way today . . .	.....	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .
225. The son of my uncle is married to his sister . . .	.....	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .
226. In the house is the wife of the white horse . . .	.....	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .
227. Put the middle upon his back . . .	.....	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .
228. I have been here now with many things . . .	.....	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .
229. He is getting ready in the top of the hill . . .	.....	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .
230. He is sitting on a horse under this tree . . .	.....	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .
231. His brother is taller than his sister . . .	.....	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .
232. The person of this person is not a bird . . .	.....	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .
233. My father lives in that small house . . .	.....	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .
234. Give this paper to him . . .	.....	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .
235. Take these papers from him . . .	.....	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .
236. Read him well and read him this paper . . .	.....	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .
237. Draw water from the well . . .	.....	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .
238. Walk before me . . .	.....	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .
239. Where my sister is dead? . . .	.....	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .
240. From whom did you buy that? . . .	.....	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .
241. From a shopkeeper of the village . . .	.....	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .	Há-hiá sang-pá . . .

[illegible]



COMPLEX PRONOMINALIZED LANGUAGES.

WESTERN SUB-GROUP.

Most Tibeto-Burman languages spoken in Western Nepal and still farther to the west are dialects of Tibetan. On and about the ethnographic watershed between Tibetan and Aryan there is dotted a series of small dialects which are of a different nature. They are mainly of a Tibeto-Burman stamp, but besides, they have those characteristic features which have been mentioned in connection with the pronominalized languages of Nepal.

The dialects in question are found in the North of Almora, in Kumaon and in Kangra, Lahul, and Chamba.

The most characteristic dialect of this group is the so-called *Kancho'i*, spoken in Kumaon. We there find more traces of the influence of a non-Tibeto-Burman substratum than in any other Himalayan dialect. This state of affairs is certainly in part due to the fact that I have been fortunate enough to secure the assistance of the Revd. J. Brink, who has prepared an admirable list of Standard Words and Phrases for the purposes of this Survey.

Mr. Brink's list makes it, so far as I can see, almost certain that the old language, the influence of which can still be traced in the *Kancho'i* dialect, must have belonged to the *Murgh* family. I shall draw attention to the principal facts of importance.

The *Murgh* languages possess a characteristic set of consonants, the so-called *aspirated consonants*. They are formed in the same way as the hard unaspirated consonants, but the aspiration is checked before the air passes out from the point of contact between the organs of speech engaged in the pronunciation of the consonant. These checked sounds have been represented by *k'*, *ch'*, *t'*, *g'*, respectively. Similar sounds appear to exist in *Kancho'i*, for in Mr. Brink's list we find the word *pañk'*, sun, where the final *k* is said to be only half pronounced. In the same way a checked *t'* exists in *Manchil*, where I have found the form *to't*, to be, with the final *t'* half pronounced. The Rev. T. Graham Bailey, who has lately taken up the study of *Kancho'i*, has kindly informed me that such aspirated consonants are apt to be replaced by the corresponding soft sound, when their pronunciation is emphasized, just as is the case in the *Murgh* languages.

Higher numbers are counted in twenties as in the *Murgh* languages; thus, *shid* signifies six, *two twenties ten, fifty*.

The personal pronouns have three numbers, and there are double forms of the dual and plural of the first person, just as is the case in *Murgh*. Thus *g'*, I; *shid*, I and he; *shidang*, I and thou; *shidga*, I and they; *shidang*, I and you.

The most interesting feature of *Kancho'i* grammar is the verb. The subject can be indicated by adding pronominal suffixes, viz. *g* for the first and *s* for the second person. In a similar way a suffix *ch* is added if the object is of the first or second person. Compare the practice of *Murgh* languages.

The details will be found in the coming pages. In this place it will be sufficient to mention that the characteristic features just mentioned are not Tibeto-Burman, while they are in thorough agreement with *Murgh* grammatical principles.

Kandari is the dialect spoken by a small tribe in the Bina valley. It is apparently closely related to Kandari', though it makes a less complex impression.

A similar remark holds good with regard to the dialects spoken in Marchoi in British Lahul and the adjoining parts of the Chamba State, and on the banks of the river Chandra. They will be dealt with under the heads of Manchoi, Chamba, Lihai and Banghi, respectively. With regard to Chamba, Lihai, new and good materials have been brought forward by the Revd. F. Grahame Bailey.

The Banghi dialect connects Manchoi with Bursu, the dialect spoken on the banks of the river Baga. The Revd. H. A. Jowdike, when mentioning the Bursu dialect in a paper published in the year 1888, stated that it was closely connected with Kandari'. The same holds good at the present day, though the materials forwarded for the purpose of this Survey are not sufficient for a full sketch of the dialect.

Connected dialects are further spoken in the north-west of Almora, where we find four dialects which will be dealt with under the heads of Banghas, Dimsip, Chaudling and Byting, respectively. They are closely related, and more especially, the so-called Chaudling and Byting are almost one and the same dialect.

In all of them we find the same tendency to distinguish the persons of the subject by means of a personal suffix added to the verb. Compare Chaudling *at-a*, struck, where *a* is the suffix of the second person. The corresponding suffix of the first person is *pa*. Compare the suffixes *aga* and *ad* in the eastern sub-group.

The Almora dialects still present another characteristic feature which may be worth mentioning in this connection, viz. the frequent use of reduplication in verbal forms. Compare Chaudling *ai-ai-ai*, brought; *ayag-ai* and *ay-ayag-ai*, made. The latter example shows that the reduplication is not necessary to the form. It apparently only intensifies the meaning. We can therefore perhaps compare the reduplication in Mund languages which is used in the same way. Compare Santal *dai*, to strike; *da-dai*, to strike hard.

Further details will be found under the head of the different dialects.

The close connexion existing between all these forms of speech will be at once apparent from an inspection of the list of Standard Words and Phrases on pp. 638 and ff. The short table which follows registers some striking instances of coincidence:—

	Kandari.	Manchoi.	Marchoi.	Bursu.	Banghas.	Dimsip.	Chaudling.	Byting.
1	ai	ai	aii	aii	aii	aii	ai	ai
2	aiik	aiik	Qai	ayik	aii	aii	ai	aii
4	pi	pi	pi	pi	pi	pi	pi	pi
7	aiik	—	api	api	aii	aii	ai	ai
Two	(Chang)	rai	rai	rai	rai	rai	rai	rai
Four	rai	(dar)	rai	rai	rai	rai	rai	rai
Field	ai	ai	ai	ai	ai	ai	ai	ai
House	ai	(phara)	ai	ai	ai	ai	ai	ai
Water	ai	ai	ai	ai	ai	ai	ai	ai

The last word in the title is *di*, water. According to Jacobke this word also occurs as a loan-word in Tibetan. If it is not originally an Indo-Chinese word it might perhaps be compared with *Mandj-diä**, *Kharir diä*, etc., water.

The dialect spoken by the wild inhabitants of Aoket Halla is called *Janggali*, i.e. jungle-speech. It will be dealt with in connection with the other *Alexandra dialects*, though it does not belong to the same class. The reason is that the materials forwarded for the purposes of this Survey are so corrupt that it is impossible to say anything for certain about the affiliation of the dialect.

KANĀW'RĪ.

Kanāw'rī is the name of the dialect or dialects spoken in the Satiġ Valley from the junction of that river with the Spiti stream. The dialect is elsewhere under the name of Tāhānkād. In lower Kanāw'rī it is said to be locally known under the names of Mīlchāng or Mīlchāngā, and Māhāntī.¹

The number of speakers was estimated for the purpose of this Survey at 11,900. The corresponding figure at the last Census of 1901 was 12,515, of whom 10,483 were returned from Bāshahr.

Two specimens and a list of Standard Words and Phrases in Kanāw'rī will be printed below. The first specimen is a version of the Parable of the Prodigal Son, for which I am indebted to the Revd. Grahame Bailey. I only received it when the Kanāw'rī edition had been corrected for printing, and it has not, therefore, been possible to make full use of it for the grammatical sketch. It represents the central dialect of Kanāw'rī, and, in most particulars, it corroborates the conclusions drawn from the forms occurring in the list. The second specimen is the statement of a witness. It has not been prepared with sufficient knowledge of the language, and is very incorrect. It has been forwarded both in Devanagari and in transliteration. The two texts, however, often differ, and some passages are only contained in one of them. I have, however, not ventured to correct the spelling. Where the texts differ, I have when possible adopted the spelling which agrees with that followed in the list of words. The list itself has been very carefully prepared by the Revd. J. Brinko, of Chini, and, according to the Revd. T. Grahame Bailey, it represents the dialect spoken in Central Bāshahr. It is so full and complete that it is almost possible to give a sketch of Kanāw'rī grammar based on it alone. I have interspersed all the forms occurring in the list in the grammatical notes. On the other hand I have only reproduced the principal forms in the printed list on pp. 232 and 2.

Some additional lists have been forwarded from the district. They have not, however, been of much use. They mostly agree with the specimens, and they do not give any idea of the complicated system of Kanāw'rī grammar. The fact is worth mentioning because it shows how careful we must be in using the materials forwarded for the purpose of this Survey. It is quite possible and even probable that good materials, such as Mr. Brinko's list, would show that neighbouring dialects such as, e.g., the various dialects of Almora, possess a system of grammatical forms as richly developed as does Kanāw'rī.

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GRIMM, CARLUS A.—A. *Facsimile of the Kanāw'rī Language. Journal of the Asiatic Society of Bengal*, Vol. vi, Part 1, 1842, pp. 479 and 2.

CHANDRASEKHAR, J. D.—*Notes on Mīlchāng's Words in English, and on Girard's Account of Kanāw'rī, including a general description of the latter dialect. Journal of the Asiatic Society of Bengal*, Vol. xii, Part 4, 1844, pp. 173 and 2, 223 and 2. Contains vocabulary, Kanāw'rī, etc.

¹ The Revd. T. Grahame Bailey informs me that Mīlchāng or Mīlchāngā is evidently *Mīlchāhā* or *Mīlchāhāng*, *namo*, or possibly *almāmo*, given in Kanāw'rī by Kōhī speakers. The word stands for *Field-child*, a name or title once given by speakers of ordinary Kanāw'rī to the dialect spoken by and in Kanāw'rī just below the Thāton area beyond. This dialect is not intelligible to them, but is presumably a form of Kanāw'rī. According to the same authority the word Kanāw'rī should properly be written *Kanāw'tī*. The Kanāw'rī language was to all their languages *Kanāw'rī* and to *Kanāw'rī* itself.

- Greenwood, A.,—*Ladāki, physical, statistical, and historical, with notices of the surrounding countries.* London 1884. Ob. we contain vocabulary, Wüthung, Thibetisch, etc.
- Hansen, J.,—*Sketches of Indian Philology, with a map showing the distribution of Indian Languages, ca. 1887.* Appendix B contains the personal pronouns in Wüthung, Appendix A the numerals in Thibetisch, Sanskrit, etc.
- Pratt, A. H.,—*The Kulu Dialect of Hindi: Some Notes on its grammatical structure, with specimens of the songs and sayings current amongst the people, and a glossary.* Lahore 1884. Contains Kashmiri vocabulary on pp. 198 and 8.
- Reiser, Fritz.,—*On some facts connected with the Tibeto-Burman Dialect spoken in Kashmir, Zeitschrift der Deutschen Morgenländischen Gesellschaft, Vol. III, 1893, pp. 113 and 2.*

The remarks on Kashmiri grammar which follow are almost exclusively based on Mr. Bruns's list. I have, however, also drawn attention to the principal cases in which the specimens differ.

Pronunciation.—Mr. Bruns's list gives a good idea of the phonetical system of Kashmiri. *o* and *e* are both short and long. The short *e* often interchanges with *a*. The vowel *u* in *gʷ*, *l*, etc., is described as something like the sound of *u* in French *ju*. The sound of *ä* in *gä*, *four*, is said to be something between the Latin *a* and *æ*.

Long and short vowels are often interchanged, and, in many cases, their length is quite indefinite.

No aspirated soft consonants occur in Mr. Bruns's list of words. The materials forwarded from the district, however, have instances both of *gʰ* and of *jʰ*. Aspirated and unaspirated hard consonants are apparently often interchanged. Thus, *āhā*, *house*; *hō-ā*, in the house, both in the list; *āhōng*, *see*, in the list, *āhōng* in the specimens, and *æ* *forth*. *ʔ* and *ʔ* in the specimens often correspond to *t* in the list; thus, *tāer* and *ter*, *run*. The cerebral sound is, at least in many cases, certainly the correct one. *ś* and *j* are interchanged in *ak* and *aj*, *gost*. Hard and soft consonants sometimes interchange; thus, *te* and *tā*, *is*, and *æ* *forth*.

Compound letters are sometimes simplified; thus, *ā*, Tibetan *āle*, tongue; *lang*, Tibetan *lā-jyāng*, cow; *āhā*, Tibetan *āpā*, house, and *æ* *forth*. In other cases the compounds are preserved; thus, *apā* and *gā*, Tibetan *dya*, nine; *hā*, Tibetan *āha*, half. The materials available are not sufficient for laying down definite rules.

The final *ʔ* in *yāwʔ*, *sun*, is said to be only half pronounced. We have no detailed information about the use of such half-sounded letters in the dialect. It is probable that we have here to do with the so-called abrupt tone of Central and Western Tibetan. Mr. Bailey's specimen shows that this abrupt tone is of frequent occurrence. It has been marked by means of a ' after the syllable. The abrupt tone has been compared by Mr. Skerchod with the semi-consonants of Mongol languages, and in the case of Kashmiri it is not improbable that Mongol influence has been at work.

We have no information about the existence of other tones in the dialect.

The accent has been marked in the list of words by means of a ' over the accented syllable. Thus, *ānānā-ā*, to good men. The accent usually resides on the base. There are several exceptions to the rule, but we are not as yet able to discern the laws regulating the matter.

Article.—There is no article. The numeral *ā*, one, often in the abbreviated form *i*, is used as an indefinite article; thus, *ā* *āhā*, a shopkeeper; *i* *ānā*, a man. The initial *ā* in *ānā*, mother; *ā* *ā*, elder brother, and *æ* *forth*, is not an article, but a prefix as in Western Tibetan.

Nouns.—Gender is distinguished in the common way by using different words or by adding words denoting the sex. Thus, *dāwa*, bull; *daŋ*, cow; *Apā-daŋ*, horse; *maŋ-paŋ* and *paŋa*, mare; *daŋ*, he-goat; *daŋaŋ*, she-goat, and so forth.

Number.—There are three numbers, the singular, the dual, and the plural. The dual is indicated by the addition of the numeral *da*, two; thus, *waŋ dāda*, two fathers. Sometimes also the plural suffix is added; thus, *waŋ dāda*, two fathers.

The plural is not indicated when it appears from the context. The usual plural suffix is *sa*, or, after vowels, *a*; thus, *daŋaŋ-da*, daughters; *daŋaŋ-a*, fathers; *maŋ-a*, men. Other sources give *sa*, oblique *da*, instead; thus, *daŋaŋ-da*, daughters; *maŋ-a*, horses. This shows that the final *a* cannot be distinctly sounded. After vowels we sometimes find *ga*, and sometimes no termination; thus, *apā-ga*, fathers; *daŋ-pā-a*, of fathers; *maŋ*, men; *maŋ-a*, of men, and so forth. Compare *daŋ-ga*, they, and Tibetan *daŋ*, all.

The existence of a dual will be more apparent when we proceed to deal with pronouns. It is not a feature of Tibeto-Burman languages, and it must therefore have been introduced from without. It seems probable that it is due to the influence of an older population which has been absorbed by the Kachis. In this and in other characteristics, in which it differs from other Tibeto-Burman forms of speech, Kachis'ri agrees with the Miao languages, and it therefore seems allowable to infer that the old population which has influenced Kachis'ri grammar belonged to the Miao stock.

Cases.—The nominative and the accusative are not usually distinguished by means of any suffix. The dative is formed by adding *sa* or *a*, and this form is often also used as an accusative. Thus, *daŋaŋ-a*, to a father; *ga-sa dā daŋaŋ-a paŋ tsaŋ-aŋaŋ* is, I have beaten his son (lit. to his son) much; *paŋ-a saŋaŋaŋ dā daŋ*, put the saddle upon his back.

The subject of transitive verbs is usually put in the case of the agent, which is formed by adding the suffix *a*; thus, *daŋaŋ-a* (or *daŋaŋ-aŋ*) *daŋaŋaŋ*, son-by given, the son has given. The same form is also used as an instrumental; thus, *paŋaŋ*, with ropes.

The specimens do not always use the suffix *a* in order to form a dative, but often add a postposition *paŋaŋ* instead; thus, *daŋaŋ-paŋaŋ*, to the father.

The suffix of the ablative is *daŋaŋ*; thus, *daŋaŋ-daŋaŋ* or *daŋaŋ-aŋ daŋaŋ*, from a father. The real suffix is probably *da*, instead of which we occasionally find *daŋ*; thus, *daŋaŋ-daŋ*, from the property, in the first specimen.

The suffix of the genitive is *a*, or *aŋ*. The list has both forms: the specimens only give *aŋ*. Thus, *daŋaŋ-aŋ*, of a father; *daŋaŋ-aŋ*, of the house.

The suffix of the locative is *daŋ*; thus, *daŋaŋ-daŋ*, in the house.

Other relations are indicated by means of postpositions. Such are *daŋ*, so; *saŋaŋ* and *saŋaŋaŋ-daŋ*, behind; *maŋ* and *maŋaŋ-daŋ*, before; *daŋaŋ*, with, to; *paŋaŋaŋ*, under, all according to the list.

In the specimens some additional postpositions occur such as *daŋaŋ* (and *daŋaŋ*), to, with; *maŋ* and *daŋ*, near, with; *saŋaŋ*, before, with, and so forth.

Adjectives.—Adjectives precede the noun they qualify in the nominative. Thus, *daŋaŋ maŋ*, a good man. Comparison is expressed by adding *a*, i.e. probably the suffix of the ablative, to the compared noun and retaining the adjective unchanged.

Then, *ad-a daii de-a rāpā-tā Mānā dā*, his brother was older-from tall is, his brother is taller than his sister. Note also *dāi-a rāpā*, all-of high, highest.

Numerals.—The numerals are given in the list of words. It will be seen that *dā*, one, agrees with Manchu *idā*, *id*, etc. The remaining ones are most closely connected with the forms in use in Manchu and the Aino dialects. Compare *pā*, four; Manchu *pa* and Chaudingzi *pi*; *afā*, Manchu *api*, Chaudingzi *ai*, seven; *gā*, Manchu *ka*, Chaudingzi *pi*, nine; *ai*, Manchu *ai*, Chaudingzi *ai*, ten. Note *ai* with *ai* and *ai*, *ai*, *ai*, two, twenty ten; *apā ai* and, hundred, *ai*, five, twenty. This method of counting higher numbers in twenties is peculiar to the Manchu languages. It also occurs in Manchu, Chamba Lāhā, the Rongkhā dialect of Aino, etc.

Pronouns.—The personal pronouns in Kamu'et have developed a richly varied system of different forms. Not only are there respectful forms and ordinary forms of the second person singular, but the personal pronouns have different forms for all three numbers, and in the case of the dual and the plural of the first person there are two different sets of forms, one including and one excluding the party addressed. Both these latter characteristics, the existence of different forms for all three numbers, and the use of double sets of forms in the dual and plural of the first person, are distinctly Manchu, while they are in entire disagreement with Tibeto-Burman principles.

The principal forms of the personal pronouns will be seen from the table which follows:—

	SINGULAR.		DUAL.		PLURAL.	
	Ordinary.	Respectful.	Exclusive.	Inclusive.	Exclusive.	Inclusive.
1st pers. nom.	<i>ā'</i>	—	<i>ai</i>	<i>ai</i> <i>ai</i> <i>ang</i>	<i>ai</i> <i>ai</i> <i>ā</i>	<i>ai</i> <i>ai</i> <i>ang</i>
<i>ai</i> <i>ai</i> .	<i>ā'</i>	—	<i>ai</i> <i>ai</i> <i>a</i>	<i>ai</i> <i>ai</i> <i>ang</i> <i>a</i>	<i>ai</i> <i>ai</i> <i>ā</i> <i>a</i>	<i>ai</i> <i>ai</i> <i>ang</i> <i>a</i>
<i>ai</i> <i>ai</i> .	<i>ang</i>	—	<i>ai</i> <i>ai</i> <i>a</i>	<i>ai</i> <i>ai</i> <i>ang</i> <i>a</i>	<i>ai</i> <i>ai</i> <i>ā</i> <i>a</i>	<i>ai</i> <i>ai</i> <i>ang</i> <i>a</i>
2nd pers. nom.	<i>ā</i>	<i>ā'</i>	—	<i>ai</i> <i>ai</i>	—	<i>ai</i> <i>ai</i> <i>a</i>
<i>ai</i> <i>ai</i> .	<i>ā</i> <i>a</i>	<i>ā'</i> <i>a</i>	—	<i>ai</i> <i>ai</i> <i>a</i>	—	<i>ai</i> <i>ai</i> <i>ā</i> <i>a</i>
<i>ai</i> <i>ai</i> .	<i>ā</i> <i>a</i>	<i>ā'</i> <i>a</i>	—	<i>ai</i> <i>ai</i> <i>a</i>	—	<i>ai</i> <i>ai</i> <i>ā</i> <i>a</i>
3rd pers. nom.	<i>ā</i>	—	<i>ai</i> <i>ai</i> <i>ang</i>	—	<i>ai</i> <i>ai</i> <i>a</i>	—
<i>ai</i> <i>ai</i> .	<i>ā</i> <i>a</i>	—	<i>ai</i> <i>ai</i> <i>ang</i> <i>a</i>	—	<i>ai</i> <i>ai</i> <i>ā</i> <i>a</i>	—
<i>ai</i> <i>ai</i> .	<i>ā</i> <i>a</i>	—	<i>ai</i> <i>ai</i> <i>ang</i> <i>a</i>	—	<i>ai</i> <i>ai</i> <i>ā</i> <i>a</i>	—

Several slightly differing forms occur in the specimens. They will, however, be easily understood. Postpositions are apparently added to the genitive. Thus, *ā**g**a**g*, to me; *ā**g* *dā*, on me.

A reflexive pronoun is *dā**a**a*, *ā**g**a**a*, own.

Demonstrative pronouns are *ā*, this; *ā'*, that.

Interrogative pronouns are *ā*, who? *ā'*, what? *ā'*, how great? *ā**ā*, how much? *ā*, how many? *ā*, why? The specimens have *ā**ā*, what? *ā**ā*, why? The specimens also furnish the indefinite pronoun *ā**ā*, by anyone.

There are no relative pronouns. Relative clauses are apparently formed by using the interrogative pronoun. Thus, *sh-ding ang doh' tō de hoo-s*, whatever we hear is that thing; *hoo ching*, Ah, that son whom-by. It is evident that the relative words in such phrases are so real relatives but belong to the interrogative pronouns.

Verbs.—The Kachw'ri verb possesses a richly developed system of different forms.

Intensive verbs are comparatively simple. Transitive verbs, on the other hand, can assume several various forms. The base alone, in connection with tense suffixes and personal terminations, is used when the verb has an ordinary object. Thus, *sh-sh' tōp*, *hoo-tō* well beat, beat him well. If the object, on the other hand, is a personal pronoun of the first or second person, *ch* is inserted between the base and the termination. Thus, *tōp-ch*, beat me; *tōp-sh sh-sh' tōp*, correct make-me. In the specimens, however, we occasionally find forms such as *tōp-sh tōp-ch*, instead of *tōp-ch-ch*, in order to strike me.

The verb *see-sh*, to give, is in a similar way only used when the indirect object is of the third person. In other cases a base *de* is used instead. Thus, *sh-sh*, give me; *de-sh pōsh*, to give to me was proper, you ought to give me.

In addition to these forms, transitive verbs have a third base which is used with a reflexive or reciprocal meaning. It is formed by inserting *sh* between the base and the termination. Thus, *tōp-sh-sh*, to beat each other, or, to beat oneself. This third base is constructed like an intensive verb, i. e., the subject is not put in the case of the agent, but remains in the nominative. Thus, *sh' sh-sh-sh tōp*, I am beating myself; but *sh'-sh sh-sh-sh tōp*, I beat thee, or, you.

These different bases are not formed in accordance with Tibeto-Burman grammatical principles. Corresponding forms are, on the other hand, quite common in Munda languages. The verb of the typical Munda dialects such as Santali, Mundari, and so on, incorporates the direct and the indirect object in the verbal form by means of personal inflexion, and it has developed different bases to denote the passive and the middle. Compare Santali, *dal-sh-a-a*, he strikes him; *dal-sh-sh-a*, he strikes me; *dal-sh'-a-a*, he strikes himself, and so forth. It seems probable that we are here again confronted with an instance of the influence exercised on Kachw'ri by an old Munda population.

The different bases are inflected in the same way. The person of the subject is not necessarily expressed in the verb when it appears from the context. Thus, *sh'-sh sh-sh-sh' tōp* *sh-sh-sh' tō*, me-by his me-to much having-struck me, I have beaten his son with many stripes. The dialect is, however, able to distinguish the person of the subject by means of personal suffixes added to the verb. There is no such suffix to denote the third person. The suffixes of the first and second persons singular are *g* and *a*, respectively, and that of the inclusive first person dual and plural *s* or *and*. Thus, *sh'-sh sh-sh-sh' tōp*, I strike you; *sh-sh-sh' tō-sh*, thou strikest thyself; *sh-sh-sh' tō-sh-sh*, I and thou go.

In addition to such personal terminations there are also some repeated suffixes, viz. *up* for the first and second persons, and *sh* for the third. Thus, *ang one pō-up*, please walk before me; *ang sh-sh sh-sh' pōsh sh-sh' sh-sh' sh-sh' sh-sh*, my father that small house-in living is.

A suffix *ak* is used in the first and second persons dual and plural, and *ak* in the third person of the past. It occurs almost exclusively in the list, and no detailed rules about its use are given.

Verb substantive.—The usual base of the verb substantive is *to*, corresponding to Thetan 'a-*dag-pa* or *atod-pa*. In the past tense we also find a fuller form *stak*. Only a present and a past are formed from this base. Other tenses are supplied from the bases *hok*, *to* become; *ak*, to remain; *stak*, to sit, to be. Instead of *to* we also find *ak* or *stak*. A base *t* occurs in *at-dp*, I am not, in the first specimen.

The following are the full forms of the base *to* with the personal terminations added :—

Present.					Past		
			Ordinary.	Respectful.		Ordinary.	Respectful.
Sing.	1.	o	a	<i>to-p</i>	—	<i>stak-p</i>	<i>stak-p</i>
	2.	o	o	<i>to-n</i>	<i>to-n</i>	<i>stak-n</i>	<i>stak-n</i>
	3.	o	o	<i>to</i>	<i>to-ak</i>	<i>stak</i>	<i>stak-ak</i>
Dual	1. ordina.	o	o	<i>to-ak</i>	—	<i>stak-ak</i>	<i>stak-ak</i>
	2. ordina.	o	o	<i>to-nak</i>	—	<i>stak</i>	<i>stak</i>
	3.	o	o	<i>stak</i>	—	<i>stak-ak</i>	<i>stak-ak</i>
	3.	o	o	<i>stak</i>	<i>stak-ak</i>	<i>stak-ak</i>	<i>stak-ak</i>
Plur.	1. ordina.	o	o	<i>to-ak</i>	<i>to-np</i>	<i>stak</i>	<i>stak-np</i>
	1. ordina.	o	o	<i>stak-nak</i>	—	<i>stak</i>	<i>stak</i>
	2.	o	o	<i>to-ak</i>	<i>to-np</i>	<i>stak-ak</i>	<i>stak-np</i>
	3.	o	o	<i>stak</i>	<i>stak</i>	<i>stak</i>	<i>stak-ak</i>

In the past tense there is also a form *to-ak*, which is used in all persons and numbers. Instead of *stak* we find *stak* in *to-p-ak* *to-n-ak*, I have been.

Finite verb.—The terminations of finite verbs are the same as those used in the verb substantive. It should, however, be borne in mind that the personal terminations are not necessary, and they are rarely used in the specimens.

Present time.—The usual present tense is formed by adding the present of the verb substantive to the participle ending in *o*. Thus *g' d-d to-g*, I am going, I go; *to-n stak-ak to-n*, then art leaving me; *to-ak to-n*, is saying, and so forth. This form is properly a present definite. A present is also formed by adding the personal terminations immediately to the participle; thus, *stak-p*, I die; *ak*, you, they eat.

¹ *to-np*, etc., with single, *no*, is said to be used interchangeably with *to-ak*, etc.

Past time.—The suffix of past time is apparently *i* or *é*. The personal terminations are mainly the same as in the present. In the third person, however, we find a new suffix *gy*. Thus, *he-gy*, he went. The table which follows gives the full forms of *he-gy*, to go, and *long-ah-gy*, to strike. The dual agrees with the plural, except with regard to the respectful forms of the two first persons, which are not used in the dual :—

	Singular.			Plural.			
	1st person.	2nd person.	3rd person.	1st person.		2nd person.	3rd person.
				Respect.	Respect.		
Ordinary . . .	<i>he-i-gy</i>	<i>he-é-gy</i>	<i>he-gy</i>	<i>he-i-ah</i>	<i>he-i-é</i>	<i>he-i-ah</i>	<i>he-gy</i>
Respectful . .	—	<i>he-é-gy</i>	<i>he-i-ah</i>	<i>he-i-gy</i>	—	<i>he-é-gy</i>	<i>he-i-ah</i>
Ordinary . . .	<i>long-gy</i>	<i>long-in</i>	<i>long-i</i>	<i>long-ah</i>	<i>long-gy</i>	<i>long-ah</i>	<i>long-gy</i>
Respectful . .	—	<i>long-gy</i>	<i>long-ah</i>	<i>long-gy</i>	—	<i>long-gy</i>	<i>long-ah</i>
Ordinary . . .	<i>long-ah-gy</i>	<i>long-ah-in</i>	<i>long-ah-gy</i>	<i>long-ah-ah</i>	<i>long-ah-i</i>	<i>long-ah-ah</i>	<i>long-ah-gy</i>
Respectful . .	—	<i>long-ah-gy</i>	<i>long-ah-ah</i>	<i>long-ah-gy</i>	—	<i>long-ah-gy</i>	<i>long-ah-ah</i>

Long-ah-gy, I struck myself, and so forth, is conjugated like *long-ah-gy*, I struck thee.

Other forms occurring in the specimens are *he-i-é*, said ; *he-é-é*, gave ; *he-i-ah-ah*, he and I quarrelled with each other ; *ah-é-é* *ah-é-é*, all-by thought made, all wondered.

A compound past is formed from a past participle ending in *ah-é* ; thus, *ah-gy-ah-é*, having beaten me, I have beaten ; *long-ah-ah-ah*, I had beaten. In the second specimen *ah-i* is used instead of *ah-é*, and this form usually has the meaning of an ordinary past. Thus, *he-ah-i*, he said ; *he-ah-i*, gave to me ; *long-ah-i*, he struck, and so forth.

The specimens furnish instances of several other forms of the past.

The participle ending in *é* is often used as a past ; thus, *he-é*, did ; *he-é*, went.

S is added in forms such as *ah-é-s*, because. This *s* is also the suffix of a participle. See below.

Periphrastic forms are *gy-ah-ah-é*, he was wishing ; *long-ah-é*, was making ; *ah-ah-é*, he heard, and so forth.

Future.—The future is formed by adding the present tense of the verb substantive to the base. Thus, *long-gy*, I shall strike ; *he-gy*, I will go, and so forth. If the object of a transitive verb is a pronoun of the first or second person, and if the verb is used with a reflexive or reciprocal meaning, *to* is replaced by *ah* or *ah-é*, respectively. Thus, *he-s long-ah-é*, then will strike me, us ; *ah-gy long-ah-é*, they will beat each other, and so forth. Other bases ending in *ah* or *ah-é* also form their future in the same manner ; thus, *ah-é-gy*, I shall become ; *ah-é-gy*, I shall remain, and so forth.

The future is commonly used as a conjunctive. Forms such as *ah-ah-ah-gy*, I may become ; *ah-é-gy*, I may be ; *gy-é long-ah-ah-gy*, I may beat, are almost only used in progress, and then in the third person singular only.

Imperative.—The base alone is used as an imperative. Personal terminations are added in the respectful form, in the dual and the plural. Thus, *ah*, go ; respectful

stop; dual *stak*; plural *stak*, respectful *stap*. Similarly we find *at*, *at*; *tsak*, respectful *tsakng*, *at*, and so forth. Irregular are *tsak*, respectful *tsap*, come; *atsepa*, plural *atsech*, stand; *atsef*, respectful *stetap*, run; *kye*, respectful *stap*, plural *stak*, give me, or us (*tsat run*, respectful *tsap*, etc., give to him, or them); *tsat*, respectful *tsap*, dual and plural *tsach*, draw; *tsak*, respectful *tsapng*, dual and plural *tsach*, draw (water from the well), and so forth.

Transitive verbs have the same variety of forms as in the case of reflexive ones. Thus, *tsi-s tsapng*, please strike; *tsap-ak*, beat me; *tsakts tsap-chik*, beat me you two, *tsakts tsapchik*, beat ye each other, and so forth.

Such forms are used when the imperative refers to something which should be done immediately. If the action is to be performed in future after having done something else, the imperative is formed by adding *at*, respectful *tsap*; dual *tsach*, plural *tsach*, respectful *tsap* to the base. The accent is somewhat irregular. The table which follows has been taken from Mr. Bruns's list and will not be reproduced in the list itself :-

	Imperative.		Dual.	Plural.	
	Common.	Respectful.		Common.	Respectful.
go	<i>tsat</i>	<i>stetap</i>	<i>sttsat</i>	<i>sttsat</i>	<i>stetap</i>
at	<i>at</i>	<i>stetap</i>	<i>sttsat</i>	<i>sttsat</i>	<i>stetap</i>
at	<i>tsak-tsak</i>	<i>stetap</i>	<i>sttsat</i>	<i>sttsat</i>	<i>stetap</i>
come	<i>tsak</i>	<i>stetap</i>	<i>sttsat</i>	<i>sttsat</i>	<i>stetap</i>
tsak	<i>tsap-ak</i>	<i>tsapng</i>	<i>tsap-tsak</i>	<i>tsap-tsak</i>	<i>tsapng</i>
tsak us	<i>tsap-ak-tsak</i>	<i>tsap-tsakng</i>	<i>tsap-tsak-tsak</i>	<i>tsap-tsak-tsak</i>	<i>tsap-tsakng</i>
stand	<i>atsef</i>	<i>stetap</i>	<i>sttsat</i>	<i>sttsat</i>	<i>stetap</i>
die	<i>atsef</i>	<i>stetap</i>	<i>sttsat</i>	<i>sttsat</i>	<i>stetap</i>
give	<i>atsef</i>	<i>tsapng</i>	<i>tsak-tsak</i>	<i>tsak-tsak</i>	<i>tsapng</i>
give me	<i>tsat</i>	<i>stetap</i>	<i>tsat-tsak</i>	<i>tsat-tsak</i>	<i>stetap</i>
run	<i>tsak-tsak</i>	<i>tsak-tsap</i>	<i>tsak-tsak</i>	<i>tsak-tsak</i>	<i>tsak-tsap</i>
take	<i>tsat</i>	<i>tsapng</i>	<i>tsak-tsak</i>	<i>tsak-tsak</i>	<i>tsapng</i>
kind	<i>tsat</i>	<i>tsapng</i>	<i>tsak-tsak</i>	<i>tsak-tsak</i>	<i>tsapng</i>
draw	<i>tsat</i>	<i>stetap</i>	<i>tsak-tsak</i>	<i>tsak-tsak</i>	<i>stetap</i>
pull	<i>tsat</i>	<i>stetap</i>	<i>tsak-tsak</i>	<i>tsak-tsak</i>	<i>stetap</i>

There are no instances in the materials available of a negative imperative.

Verbal nouns.—The usual suffix of the verbal noun is *na*, or *ñá*; thus *hacóna*, to become; *éyona*, to feed; *áwa*, to go. The suffix *ya* is often added. Thus, *áya-wá*, to be; *átaga-wá-ya*, to beat oneself. Such forms are probably infinitives of purpose.

Participles.—A present participle is formed by adding the suffixes *s* and *a*, and a corresponding past by adding *shide*; thus, *hás*, going; *hásia*, being; *átaga-sha*, beating me, or us, or thee, or you; *shásia*, sitting; *átag-shide*, beaten, who has beaten, and so forth.

Comparative participles appear to be formed by reduplicating the base; thus, *átag-taga*, beating; *ásh-shi*, having gone, and so forth. In *shacacá*, having run, the reduplication appears to take place in the interior of the word.

Passive voice.—There is no passive voice. Passivity is sufficiently indicated by the absence of the suffix of the agent after the subject.

Negative particle.—The negative particle is a prefixed *na*; thus, *na-é*, it is not, &c.

Order of words.—The usual order of words is subject, object, verb. Qualifying words precede the qualified ones.

For further details the student is referred to the specimens which follow, and to the list of Standard Words and Phrases on pp. 323 and ff.

[No. 37.]

TIBETO-BURMAN FAMILY.

TIBETO-HIMALAYAN GROUP.

KASHMIRI.

SPECIMEN I.

(Rev. F. Graham Bailey, 1907).

I mîl sîh chhang dîc'. Zîgî chhang-en anî hawî kîd', 'lîhî
One man-of two was were. Little son-by one father-to said, 'father
 ang him (or him) kîd'. Dîc anî hawîa mîd'. Gîgî dîarîch
my portion place-me. Him-by one part gave. Few days-from
 sîhîa sîgîa chhang-en anî tîc sîmî hawî kîd' wîkî kîd', dîng wîmîng
after little son-by one all together made for went, there and
 kîmîng anî mîyî shungî'. Dîc tîc kîhîa hawî kîd' dî wîkîdî
work-in one property finished. Him-by all spending made that country-to
 angîkîang hî-kî mî-kî mîhîa dîc pîpî, dî hawî
justice having-gave altogether nothing-is straitened having-arrived, is that
 mîkîdî kîhîa (or kîhîa) dîd' (or dî) hîd'; dîc anî sîmîa sîmî
country-of dîcîdî near went; him-by one fields-to pigs
 rîgîa shîhî. Dî sîmî rîkîhîa kîkîp anî sîmî gîmî-dîd',
to-feed was. He pigs feeding-for hawks say to-me nothing-was.
 hîdî dî mî mîd'. Dîcîp yîa hawî dîg kîdî-dî, 'ang hawî dîd'
response-by that and gave. Little woman brought then saying-is, 'my father near
 tî mîmî dî, pîkîang pîng dîng sîdî sîa, g' jîng wîkîa
how-many labourers are, holly fill up-to bread eating, I here hungry
 shîg. G' ang hawî dîng kîng dî-pîng hî-tîg. "hawî, Pîmîdîhîm
dî. I my father there will-go him-to will-say, "father, God's
 kîa pîpî hîa-hîa g' kîa chhang hawî hîk mîg. Angî sîkî
your are having-done I thy son to-be surely not-am. He arrived
 tîkîng." Hîkîa anî hawî dîng hîd'. Dî chhang wîkîa dîd',
place-me." Having-arrived one father there went. That son far was,
 anî hawîa tîngî, kîkîang tîkî-dî dîdî (or dîcîdî) anî chhangî
one father-by was, and (miserable) thinking-is having-run one son-to
 kîkîa tîmîd' pîpî mîd'. Chhangî anî hîmî kîdî-dî, 'hawî,
work-to told him gave. Son-by one father-to saying-is, 'father,
 Pîmîdîhîm kîa pîpî hîa-hîa g' kîa chhang hawî hîk mîg.
God's your are having-done I thy son to-be surely not-am."
 Dîmî mîkîmî kîdî-dî, "tîmî dîmî chhangî tîkî (or tîdî) pîgîngî;
Father-by servants-to saying-is, 'all-these good clothes having-entrusted put-on;

[No. 55.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN BRANCH.

KANAW'RI

SPECIMEN II.

(DISTRICT KANAWAL.)

Ang nānang Mādā; hawt-a nānang Sādhā; nāi kanyān;
My name Mādā; father-of name Sādhā; wife last;
Kānawpā hachāpā. Mādā-a āng-dan āpānang dāwā lā-āthā. G'a
Kati-in indābān. Plaintiff-by me-on false complaint gave. Me-by
mādā-pang nāi tōng-āthā. Nāi nāw-a nānang nāi āi-āthā.
plaintiff-to not struck. I-and-he was among not quarrelled-with-each-other.
Ang i hānang-dan jayā tāk. G' panchā-pang pht-pht nāpā
My one wait-on quarrel was. I arbitrators-to taking there
hānang-a ānang āth-mig bi-āth. Nāngi[n] dāk hānang-a-dan pā-āth,
wait-of definition to-make went. If'e then wait-at reached,
mādā-a nānang-ā gāng hān; gāng-ā tōng tōng-mig thaurā hādā.
plaintiff-by we-to about gave; we-to then to-arrive evening came.
Ghān-a wāth hān. Māhā-māhā (i.e. nā-nā) kīn-a bi-āth. G'a
All-by thought made. One-one house-to went. Me-by
h nā-pāke byang-byang āng kīn-a bi-āth. Hāi thaurā ang
also therefrom fearing my house-to went. If'e's running my
hāng thaurā hāthā. Ang kīn-a bi-bi sham dāyā (3-4) hān
foot-to hurt was-applied. My house-to going three days senseless,
dāchāh. Mādā-a wāthā-āth. 'āng-dan gāng hān nāthā
lay. Plaintiff-by thought-having, 'we-on about giving-of complaint
lān-āng āng dāwā rākyān āthān; nāthā āng-dan āth-āth. Ang-a
give-will my complaint to-stop false complaint me-on put. Me-to
do giving let-āth; dāwā g' h nāthā hā-tāh.
he about gave; that-of I also complaint give-will.

FREE TRANSLATION OF THE FOREGOING.

My name is Mādā; my father's name Sādhā; my wife Kanyā; my village Kati.
 The plaintiff has lodged a false complaint against me. I did not strike him. He and
 I have no quarrel with each other. I have a quarrel concerning a wall, and I had
 gone there with the arbitrators in order to settle the dispute. When we came to the wall,
 the plaintiff abused us and came running to strike me. Everybody wondered at it.
 All then went home, and I also returned thence, much abused. I was very fast, and
 my foot was hurt. During three days I lay senseless at home. The plaintiff feared that
 I should lodge a complaint against him for abuse, and filed a false complaint in order to
 stop it. He abused me, and I am going to accuse him.

KANĀSHI.

Kanāshi is the dialect spoken in a glen within the Bise valley, containing only the village, called by outside Mallas and by the villagers themselves Māllāi. According to Mr. Dick, 'the glen is a very deep and narrow one, extending from the mountain ridge (at that point impassable or nearly so) forming the tri-junction of the Bise, Chench, and Spiti watersheds down to the valley of the Parbatā, a large tributary of the Bise from the east. At the point of junction between the Mahana stream and the Parbatā the sides of the glen are steeply precipitous and the path zig-zagging from one side to the other is extremely difficult. The only other ways of entering the glen are by very high and somewhat difficult passes between it and the Bise valley on the one hand and the Parbatā valley on the other. The village of Mahana is thus very isolated, and to this isolation doubtless is due the preservation of the ancient and curious dialect spoken there.'

The number of speakers has been estimated for the purpose of this Survey at 240. The dialect was not separately returned at the last Census of 1901.

AUTHORITIES.—

- BRADSHAW, A. F. P.—*The Himalayan Districts of Kailas, Zaskar, and Spiti*. London 1871. Contains a Mahana vocabulary on pp. 329 and 8.
- FRANKE, H. C.—*Kashmiri dialects of Mahana, Parbat-Naga and Qawran*. Vol. I. Nos. 196, 471, 554. Compare Mr. Trübner's notice in Nos. 365, 373, and 398.
- DICK, A. H.—*The Khasi Dialect of Hindi: some notes on its grammatical structure, with specimens of the songs and sayings current amongst the people, and a glossary*. Lahore 1899, pp. 60 and 7. Contains a Kanāshi vocabulary on pp. 108 and 8.

I am indebted to Mr. G. C. L. Howell, Assistant Commissioner of Kulu, for two specimens and a list of Standard Words and Phrases in Kanāshi. These materials are far superior to anything that has hitherto been published about the dialect, and the remarks which follow are entirely based on them. Mr. Howell writes that he has not as yet been able to make a thorough study of Kanāshi, and that several points in pronunciation and grammar still remain uncertain.

Name of the language.—Mr. Howell points out that the word *Kanāshi* is stated to be derived from *Shenāsh*, the name of an unknown region.

Pronunciation.—The materials have been noted down in Roman and vernacular characters. Among the latter versions there is one written in the Tibetan alphabet, which in many respects seems to be superior to the rest, and which I have therefore mainly followed.

Mr. Howell states that he cannot hear any aspirates in the dialect, but that his clerks say they can. The state of things is probably the same as in Tibetan, where unaspirated voices are much less aspirated than in English, and the corresponding aspirates more like the English unaspirated sounds. I have therefore introduced aspirates where the Tibetan text gives them.

Consonant letters have likewise been introduced from the texts in Tibetan character. The same is the case with the palatal *ay*, for which the Romanized text has *a*.

The dialect possesses semi-consonants in words such as *śāś*, 'great'; *śewāśāś*, 'corner'; *śāś*, 'to him, and so on. The materials available are, however, still insufficient for giving detailed rules about their use, and I have not attempted to note them consistently.

The palatal sounds *ts*, *tsʰ*, *dz*, and *dzʰ* all exist. They are, however, often confounded in the texts. Thus the suffix of the dative occurs as *af*, *ash*, and *as*.

ʃ, *r* and *l* are sometimes interchangeably; compare *shɛʃ*, forty; *shɛ* and *ash*, sixteen; *shas* and *shar*, standing, etc.

Tones and accent.—Tones are said to be a prominent feature of the dialect. It has not, however, been possible to lay down rules for their use. The accent is usually thrown as far back as possible.

Articles.—There are no articles, but *tsi*, the shortest form of the first numeral, is often used as a kind of indefinite article; thus, *i mɛʃtsɛng-sh-dʒ*, with a man.

Nouns.—Gender is distinguished in the common way, by using different words or adding terms denoting the sex; thus, *mɛʃtsɛng*, man; *shɛʃ*, woman; *shis*, son; *shim*, daughter; *shing*, horse; *shul shing*, mare; *tsai*, dog; *tsach tsai*, bitch.

Number.—There are two numbers, the singular and the plural. The latter is not necessarily marked, when it appears from the context; thus, *shim shis*, three girls. There is, however, a separate plural suffix *ga*, which usually takes the fuller form *pas* before suffixes; thus, *shim shis-ga*, two fathers; *shis-pas-sha*, of fathers; *shimshis mɛʃtsɛng-pas-shis*, from good men.

Cases.—The subject of intransitive verbs is not distinguished by means of any suffix. The final *i* in *sh-i tsai-sh*, he was; *shis-i tsai-sh*, they were, is probably an emphasizing particle.

The subject of transitive verbs is usually distinguished by means of a suffix *sh* or *s*; thus, *tsai-sh tsɛng-sh*, father-by son, the father saw; *shis-s shɛʃ-sh*, God-by shɛʃ, the God shɛʃ. The two first personal pronouns do not appear to possess any such case.

The object is often distinguished by adding a *p*; thus, *shis-p shis-sh*, property; *shis-p tsɛng-sh*, son-to feed; *sh-p sh-sh*, father-to sell.

The suffix of the dative is *af*, the final sound of which is said to be a nasal-consonant. The text in Tibetan character usually has *ash* instead; thus, *shim-sh af*, to a daughter; *shis-sh af*, to a son; *sh-p-sh af*, to fathers; *shim-sh af*, to daughters.

The suffix of the oblique occurs as *a*, *da*, and *dz*; thus, *shis-sha*, from Kala; *shis-sha-pas*, from the west; *shis-sha*, from a father; *shimshis mɛʃtsɛng-pas-shis-sha*, from good men. The postposition *shis* contains this *sh* added to *sh*, which seems to mean 'with'; compare, *shis-sh*, with, near, the father; *mɛʃtsɛng-sh-sh*, to a man, at a man's. The suffix *a* is also used to denote the instrument; thus, *tsai-sha*, with ropes.

The genitive is formed by adding *sh*; thus, *shis-sh-sha*, of the village; *sh-pas-sha*, of fathers.

The suffix of the locative and terminative is *a*; thus, *shis-sha-pas-a*, in the pagoda; *shis-sha-pas-a*, on the fields; *shis-sha-pas-a*, on the pass.

Other relations are expressed by adding postpositions. Such are *pa*, on; *ash*, for the sake of; *shing*, with; *shis-sh*, behind; *shimshis*, before; *pas*, under, and so forth.

Adjectives.—Adjectives usually precede the nouns they qualify; thus, *shis shis*, the lower house; *shimshis shimshis pas*, good good clothes; *tsai shis-sh*, all the property. In *shis shimshis mɛʃtsɛng*, two good men, an *s* has been added to the adjective before a plural noun. Comparison is expressed in the usual

way by putting the compared noun in the oblique or the locative; thus, *da-ka laa da-ka chapa(-ka)* *aija laava ka*, his brother his sister from tall is; *ach-ka-choi ach*, all from wise; *ach-a ch'*, all among great. The initial *ai* in *ai-ka*, *ai-da*, from, is probably a postposition with the same meaning as *chi*, with; compare *da* and *aa*, that.

Numerals.—The first numerals are given in the list of words. It will be seen that many of them are Aryan loanwords. *Ayik*, two, *apiwa*, twenty, have been written *aiik*, *aiwa*, respectively, in most specimens. The forms with *ay* have been taken from the texts written in the Tibetan character. Higher numbers are counted in twenties, though the Aryan method of reckoning in tens is also commonly used by men, while the women stick to the other way. Compare *apiwa of aha*, twenty and ten, thirty; *apiwa of gyawa*, thirty-one; *ach* for *acha kipa*, three scores, *chity*; *pa kipa*, eighty, and so forth.

Pronouns.—The following are the personal pronouns:—

<i>ya</i> , I.	<i>he</i> , thou.	<i>da</i> , we, he, she, it.
<i>ay-p. aa</i> .		<i>chay</i> , him, her, it.
<i>ay-a</i> , to me.	<i>aij</i> or <i>chida</i> , to thee.	<i>chaa</i> , by him.
		<i>chayaj</i> , <i>mayaj</i> , for him.
<i>a-ka</i> , my.	<i>kaa</i> , <i>kaa-ka</i> , thy.	<i>da-ka</i> , his, her, its.
<i>ai</i> , we.	<i>ai</i> , you.	<i>da-ka</i> , thy.
<i>ai ayi-ai</i> , we two.		<i>da-gaa</i> , by them.
<i>chay-a</i> , to us.	<i>chida</i> , to you.	
<i>aa-ka</i> , our.	<i>kia-ka</i> , yours.	<i>da-paa-ka</i> , them.

The termination *a* in *ay-a*, to me, is identical with the dative suffix *aj*. The base *aa* of the third person is inflected like *da*. Note also *ay-raag*, with me; *da-diga*, from him; *da-paa-ai*, with them; *aaa* and *aaata*, ours.

There are apparently no dual forms and no double forms of the plural of the first person, denoting the exclusive and inclusive plural.

Interrogative pronouns are *kaia*, who? *kaa*, by whom? *kaa-ka*, whom? *kaia digaa*, from whom? *chidapa*, what? *kaia*, how? *kaa*, why? Indefinite pronouns are formed from the same bases; thus, *kaia*, any one; *kaa*, by any one; *chidaij*, anything.

The pronoun of the third person is also used as a demonstrative pronoun. Note also *taa waktaa*, at that time.

Relative pronouns are *yaap-a*, by whom; *yaap*, whatever.

Verbs.—The materials at my disposal are not sufficient for giving a full sketch of Konkani conjugation. It is apparently much simpler than in Kannara. There are no certain instances of the use of suffixes to denote an object or to add a reflexive meaning. It is probable that the *ai* in forms such as *achij*, becomes; *kaa-aij*, was found; *aa-chidawaa*, we sit, is an intransitive or passive suffix, but nothing can be said with certainty.

As in Kankar'i there are two verbs meaning 'to give,' *vaa* and *ka*. The former is used when the indirect object is of the third person, the latter when it is of the first.

There is at least a strong tendency to distinguish the person of the subject by adding suffixes to the verb; thus, *kaia-ka*, I went; *kaia-a*, wentest; *kaia*, he went. The state of affairs seems to be as follows.

In the first person singular a *š* is added; thus, *šlipo-ta-k*, I die. This *š* is a semi-consonant, and *g* is occasionally written instead; thus, *šlap-mo-g*, I did. Forms such as *ta-tang*, I should beat; *ško-tang*, (that I) might make (merry), are perhaps plural, and *ta-tan*, I may beat, is perhaps misheard for *ta-tang*.

In the second person singular a suffix *n* is usually added; thus, *ta-n*, art; *šak-ta-n*, wanted. In *šak-ta-n-š*, want, a nasalized vowel has been added.

There is apparently no suffix to denote a subject of the third person; thus, *ta*, is; *repa-ta*, lives; *šeo-ma*, said. Often, however, a half pronounced *š'* is added, as in the case of the first person; thus, *šeo-tak'*, he comes.

The characteristic termination of the two first persons plural is apparently *ag*; thus, *šang-ta-ag*, we go; *šak-ta-ag*, we want.

Verb Substantive.—The usual base of the verb substantive is *to* or *ta*, and it is indicated as follows:—

Present.		Past.	
Sing. 1. <i>ta-ta-k</i> .	Plur. 1. <i>šang</i> .	Sing. 1. <i>ta-ta-k</i> .	Plur. 1. <i>ta-ta-ag</i> .
2. <i>ta-n</i> .	2. <i>šang</i> .	2. <i>ta-ta-n-š</i> .	2. <i>ta-ta-ag</i> .
3. <i>ta</i> .	3. <i>šak</i> , <i>šak</i> .	3. <i>ta-ta</i> .	3. <i>ta-ta</i> .

The list of words gives *ta-ta-k*, I am, and *ta-ta*, I was, but No. 163, *ga-ta-ta-ta-k*, I was beating, shows that *ta-ta-k* is the past.

Forms such as *šak* are also used as a respectful singular; compare Kawiwi.

Finite verb.—The verb substantive seems to play a considerable rôle in the conjugation of finite verbs, many forms being compounds of a participle and a verb substantive.

There are apparently two tenses, a present-future and a past. Mr. Howell doubts that the present and future terminations are interchangeable, but claims that he has not been able to make his Malinda understand the difference between the various tenses, and the remarks which follow are therefore given with some reserve.

Present time.—The usual suffix of the present, which is also used as a future, is apparently *ta*, added to the base or *to* a form ending in *n*, *ta*, or *ga*; thus, *šang-ta-k*, I go, I shall go; *šlipo-ta-k*, I die; *repa-ta-n*, dwelled; *šeo-ta-n*, given; *šeo-ta*, he comes; *šeo-tak'*, he comes; *ško-tak*, he does; *ta-ta-ag*, we strike, we shall strike; *šaga-tang*, we drink; *šang-tang* and *šak-tang*, you go, &c.

Some suffixes such as *ang*, *šang*, *šeo*, *šeo*, or *šš*, and *šak*, are often added to this *ta*, apparently without adding anything to the meaning; thus, *šang-ta-šang*, we sit; *šak-ta-šang*, you beat, they beat; *šeo-ta-šeo* (or *-šš*), you will beat, he will beat; *šaga-ta-šš*, instant, beats; *šeo-šeo-ta-šak*, we pitch; *ta-ta-šak*, they will beat, &c.

Forms such as *ško-tak*, they make; *šang-tak*, he comes, should be compared with *šak*, is, are. The same is probably also the case with *šeo-tang*, is.

Postpositive forms containing the verb substantive are *repa-ta*, he lives; *šeo-ta-ta*, he is giving, and probably also *šeo-ta-ta*, he will come.

A *š* suffix occurs in *šeo-šak*, sits; *šak-ta-ag*, is; *šak-ta-k'*, there is peace; *šeo-ta*, they go; *šeo-tak'*, they give, &c. Such forms are commonly used as past tenses.

Past time.—The usual suffixes of past time are apparently *me* or *we* and *h*, *he*, or *ge*; thus, *shap-me-g*, I did; *to-me-h*, I struck; *hara-to-h*, I have come; *to-me-ge*, we struck; *to-to-ge*, we went; *shang-me-a*, broughtest; *to-to-a*, wentest; *to-h*, went; *mit-h*, laughed; *mit-eh*, was found; *hara-h*, came; *richi-ee*, he asked; *van-mat'*, he gave; *shap-me-g*, he did; *yaka-mak*, he heard; *to-to*, they went; *shar-mak*, they left. The suffixes *han* or *hi* and *hark* are used as in the present time. Compare *han-ti-to-ee*, he sent; *to-ge-hi*, strangled, struck; *to-ge-hang*, you struck, and perhaps *to-me-han*, I had beaten; further *to-ge-hark*, they struck. *Shiyen*, died, and *shyen*, was lost are perhaps participles. Forms such as *harkiy* and *harkih*, became; *achiy*, came, have already been mentioned under the head of present time. Compare also *shun-shape*, lived, literally perhaps 'kissed became.'

Imperative.—The base alone can be used as an imperative; thus, *van*, give; *ach*, be. The final *ng* in forms such as *pi-shing*, put; *shang*, bring, is perhaps a plural suffix. Compare the final *ng* in verbal forms of the first and second persons plural. There are apparently some imperative suffixes such as *he*, *t*, and *u*; compare *yak-ti-he*, bid; *hang-t*, go; *so-f*, give; *sh-a*, put; *to-mak*, beat. Note also *pi-shing-pa*, make me, which apparently contains a suffix *pa* denoting an object of the first person, and another suffix *a* denoting the subject.

Passive voice.—There does not appear to be any passive voice. Compare *ang-p* *to-ge-hak*, we they struck, I was struck. Forms such as *pa to-ti shen-tak*, I striding go, I shall be struck, are simply attempts at a literal translation of the Aryan idiom.

Verbal nouns and participles.—The usual verbal nouns are formed by adding the suffix *ee* or *ah*; thus, *paap-ee*, to live; *to-ah*, to wear. Forms such as *hark-ti-to*, to be; *haka*, to spare, are apparently identical with the usual base of the present time.

The reduplicated base is used as a participle; thus, *so-so*, sailing; *to-to*, beaten. The usual tense bases are probably also used as participles. Compare *lak*, gone; *harkiy*, having been. Note also *to-a*, beating; *hang-ate hang-ate*, going.

Negative voice.—The negative particle is a prefixed *ma*; thus, *ma-ang*, did not give; *ma-gep*, did not wish. The vowel of *ma* seems to be rather faint, and has a tendency to approach the initial vowel of the verb in sound; compare *ma ha-hen*, did not give; *ma tsinat*, does not come.

Order of words. The order of words is said to be comparatively free. The usual sentence, however, is subject, object, verb.

For further details the student is referred to the specimens which follow and to the list of Standard Words and Phrases on pp. 532 and B.

[No. 39.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

KANISHI.

SPECIMEN I.

(G. C. E. Howell, Esq., 1907.)

I nanghang-ka-di nyish chhang-na tosh. Pithkosh chhang-eh ana bi-p
One man-to two sons are. Small son-by one father-to
 ko-ma, 'ná bí, ka-ka kim-sj-sho-ka him-p sag-a kwang. Ka-da
said, 'O father, thy house-and-field-of there made give. Rather-by
 nyish chhang-na-uj aw-ka laja-phata-p nyish baang-ga rja-mo. Dala dyat
two sons-to son properly two shares given. Few days
 hiphoh phikush chink-sh anu-ka him-p hi shan-mo; dabang-phata dir
after small son-by son share together made; then for
 pa-dammar bok hai anu-ka laja-phata-p chhig-mut-pi-chi-mo. Shaba
foreign-country sent and son property anything-not-left. When
 al dangpa anu-ka mal-up mah-up khawda shap-mag. Shode dit
that place-at son property all spent made. then there
 aqikhang paysh; da gharth hahip. Du danghang i nanghang
farmers left; he poor became. That country-to one son
 nang yang-m bo-ka-kon. Du nanghang-ga shaw-a shap rasing-m
with son-to went. That son-by field-to sent food-to
 twat-ko-kon. Kholang na-sh ana shaw pien-mo; ni kholang-p sh-m
sent. Shaka eating son betty filled; those backs sent-by
 thap-mak; bíl daguj chhiga ná rjo. Jaba daguj kosh
left; appear-by him-to anything not given. When him-to sent
 bakh, da-a lu-mo, 'sha bí-di nanda thinda tosh; da-gan-di
came, him-by said, 'my father-with so-many streams are; then-with
 al-ma khari oja tosh, hai ba-da tosh. Gu wiah shiga-tak. Gu
sent-to much brooks are, and to-apart are. I hungry do. I
 chhataya achi-tak son bí-di bang-tak, dap lo-tak, 'na sha bí,
now arise-will son father-to go-will, him say-will 'O my father,
 gu 'ka shana Hingwa shana kash shangag; gu ka-ka nán-ap
I of-the before God before sin did; I thy name
 pho-ma ná ná; sag-p thind pa-chi-gu-a. Aahig ka bí-di
my-to not worthy; no servant make me-then. From son father-son,

bok. Bâ-sh durâi tang-ma, sau chîu-uj nark-dîn-k. da sau-ka
 went. *Father-by far-from am, am am-for sorrowful, he am*
 chîu-ko-di theu rap-ma bok cham-ships pei-ships, Chîu-oh lo-ma,
 am-to running gone went Bâ-sh happy. Son-by said,
 'na aka ha, gu kua stana Shagwa-ka nark than-mag; gu kua-ka
 'O my father, I of-the before God-of said did; I thy
 chîu-ka lûk tin-gak.' Bâ-sh sau-ka thîng-p lo-ma, 'shohâ
 am-of worldly not-am.' Father-by am servants-to said, 'good
 shohâ gas hang, sag-j la-mia rin; na-ka pit-pâ wandi li-u,
 good clothes bring, him-to to-wear give; his finger-on ring put,
 go-jags soya li-u; sag-a sh-mis tang-mia hang. Gu khuaht de-tyk,
 feet-on shoes put; me-for out-to drink-to hang. I merry make-shall,
 shi chho shîgon, sâha shag-sah; hîgon sâha mî-ak.' Du-ka tûn
 my am drink, now shoh-become; but now found-am.' Him-of sake-for
 shi khuaht shig.
 much merry become.

Tsa wak-tsa du-ka tog chho shaw-a tû-ka, Shoh burk khung
 That time Ma hy am sold-to am. When wine house
 namag pû-shik, tû-ko bakiro chago gitang-lâg tû-shik. Du-a
 near come, then outside dancing singing heard. Him-by one
 thîng-p ay-ma, had du-dîg richi-ma, 'chîkya shok-ka?' Du-a
 servant called, and him-from asked, 'what has-happened?' Him-by
 daguj lo-ma, 'kan bîa burk; kan bî-sh du-ka tûn sh-mia
 him-to said, 'thy brother come; thy father-by him-of sake-for out-to
 tang-mia rap-ma. Kwa? da mî-shik-shi-dag hoo-ka hant.' Daguj
 drink-to gone. Why? he safe-and-went back come.' Him-to
 nark-dîn gok, hâbêr burag ma-pag. Du-ka hâ bakiro dya-ti,
 evil-temper become, inside to-go not-worried. His father outside come.
 du-a sau shok-tâ. Du-a ha-uj lo-ma, 'gu kan-ka hoo-ka
 him-by contrary make. Him-by father-to said, 'I thy army
 hoo-ka mî-ri shou-mak; gu kan-ka shîg hoo-ka umh ma shou-mak
 your service did; I thee-of from order contrary not did.

Ko mî-mi phak-nak hâ-ka me kan-ken, daguj sau-ka mî-tîn-uj
 Then our small' good not parent-to-me, that-for am friends-for
 khuaht shoung. Take no phak-nak chho burk, yang-a sau-ka
 merry night-make. When that small am come, shou-by am
 la-pi-phak-p hoj-gu-uj rap-ma, had sh-up wa-ma, ho du-ka tûn
 properly women-to gone, and all finished, then him-of sake-for
 sh-mia tang-mia rap-ta, Du-a lo-ma, 'aka chho, ho sag rang
 out-to drink-to given.' Him-by said, 'my am, then me with

udu rogo-kan; yang to aka udu, du mbe kan-ka. Ning-a
 always deficient; whenever is my property, that all things. To be
 khand ishigog; kan-ka han shigen, uhaipa shig-ashig; kipa,
 never-ending income; thy brother dead. "now after-become; lost,
 udu khandig." now hand-own.

[No. 40.]

TIBETO-BURMAN FAMILY, TIBETO-HIMALAYAN GROUP.

KANASHI.

SPECIMEN II.

(G. C. L. Howell, Esq., 1907.)

Ni-ka	grüang-ka	näm	Malak	Paga	dängang	marjaga.			
Our	village-of	name	Malak	At-the-bottom	like	middle-n.			
Kutanga	hale	hara-tak?							
Kulu-from	how	come?							
Nyik	hikhi-ga	tak;	pahe	Rachkoting	light,	daja	Chandakhsat.		
Two	passer	are;	first	Exchiding	pass,	second	Chandakhsat.		
Gma	nyih	hikhi-ga-s	pa	to	had	mak-nhang.	Dala	hik	
Winter-in	both	passer-on	more	is	and	dangpa-sa-s.	Then	angpa	
we	tutak,	had	sing-s	wik-tek'.	Juchang	hahang	pa	Kinlo-s;	
we	come,	and	are-to	proceed.	Jep	har	more	malis;	
assistant-attib		hara-tak',	na	mak	is.	Ni	hara	is	
assistant-commissioner		comes,	that	evil	is.	It's	hara	to-carry	
to-go-to,	tam-p	lin-sa-in-kah,	hara	ham-sa-in-kah;	so	hara			
necessary-is,	hara	to-pitak-hara,	hara	to-pitak-hara;	all	people			
hot	ahiga;	jang-h	mak-din	to;	na	ta	mak	waki	is.
together	becomes;	God-to	evil-temper	is;	that	very	evil	time	is.
Ni-ka	jang	ma-s	tek'.	Fluorugi	si	manman	si	hara	
Our	God	all-among	great-is.	White-mo	also	Manman	also	poor	
my-tak.	Du-ka	dakal	da-ka	makra-ga	hulang	tak;	da-ka		
gint.	His-of	land	him-of	tenants	in-Kale	are;	him-of		
thandjeng	to;	da-s	Akhar	hahik	hik	my-mak'.	Kutang-na	dit	
treasury	is;	it-for	Akhar	king	elephant	gone.	Kulu-people	much	
ho-ka-tak.									
four.									
Pahe	khaw	sak	dak	ahip.	I,	chawang	jang-s	soo-mak'.	
Fluorugi	very	evil	ahip	lapped.	Our	thief	God-by	also;	
arkara-s	i	toplap	apali-sa-di	shari-mak'.	jang-s	da-ga-ka			
Government-by	one	gas	soldiers-with	and;	God-by	thief			
Kachara-ga-p	ma-mak'.	Jang	khaw	khaw	dek'	khaw	wik-h.		
make	also.	God	much	merry	became	much	lapped.		
Kutang-na	khaw	uta.	Anaka	kap	kapri-kah	kapri-kah			
Kulu-mo	much	fallen-are.	Their	repose	soo-sa	kapri-na			

rukukma-jauh kluanta skotuh. Jaba bariya kurang pang-ma hong-tuh,
crave-in spend make. When baris rest collect-to go,
 da hujia-tang; ai ja ja bakma gaju-tang. Eiba shagi-ka mialang
then we-look; we day day put we-eat. Perhaps want-of and
 korang-aga kato-tang; hian aga-tak? Beladan Kulang-na via-tuh.
real-from we-eat; whom-by know? daythen Kulang-na foot-are.
 Ni-ha ho ruij. Babia-cija ahli ni-tang; ni tih-katang. Aella ni
Us-of different custom. All-from mine we-are; we are-fearful. Really we
 ehigi na aga-tang; ehigi ikri tashang.
anything not know; what matter is.

Ni-ha sara usah ta. Laggi na tuga-tang; gling tuga-tang
Our custom thus is. Size-beer not drink-we; barley-beer drink-we.
 gling luga-tang. Ni-ha nyah' pachi-qa toh. Hija mading
barley-beer get-drink-we. Us-of two assemblies are. Upper sitting
 pachi-qa da-ha nima. Hija-mading to; daja Kira-mading ni
assembly-in its name Upper-house is; other Lower-house we
 la-tang. Hija jang gila marhang nahi-to-mang. Karmishja pajara
any. Upper place given marhang not-to-mang. Karmishja pajara
 gar harja had mi jashja. Karmishja na ghang
prophet under-prophet and we teachers. The Karmishja this way-in
 mahr asha-tak'. Karmishja shig, da-ha shia-p mado
approach between. Karmishja dead, its we the-community
 miah chalang-aga dajak; nyah sham marhang-a shahang
all-by small-plate-form-in take; two three away-by barley-stable
 kat-kak'; gar-ha gat-pi rap-kak'. Our's Karmishja-ka shia-uj
eat; gar-of hand-in give. Our-by Karmishja-of we-for
 pagri-qa rap-mak'. Ho ma ehigi ad. Pajara na
pagri-is give. Other custom any eat-in. Priest all
 gahaga mahr ahia-to; hi Karmishja, da pajara
way-in appointed becomes; is Karmishja, this priest
 ahia-to.
becomes.

Baria hian pi-sha-tak' ?
Baria whom-by choose ?

Ni pi-sha-tang; gar-p ai pi-sha-tang; jashja-p pi
We choose; gar we choose; jashja also

pi-shatang.
we-choose.

Karmishja-ha shaga hia ?
Karmishja-of what work ?

<i>Fa</i>	<i>sha-tak'</i> ,	<i>ti</i>	<i>ku-tak'</i> ,	<i>pu-shing</i>	<i>tschi-tak'</i> ,	<i>tschi-p</i>
<i>Worship</i>	<i>performs</i> ,	<i>water</i>	<i>brings</i> ,	<i>assembly-in</i>	<i>sits</i> ,	<i>revenue</i>
<i>gr-in</i>	<i>ku-p-tak'</i> ,	<i>marked-as-p</i>	<i>sleep-in</i>	<i>ku-p-tak'</i> ,	<i>ju-ship</i>	<i>sub-up</i>
<i>collect-to</i>	<i>goes</i> ,	<i>cases</i>	<i>judge-to</i>	<i>goes</i> ,	<i>judge</i>	<i>all</i>
<i>ku</i>	<i>sha-tak'</i> .					
<i>together</i>	<i>make</i> .					

FREE TRANSLATION OF THE FOREGOING.

Our village is called Malina; it is in a deep valley.

How do you get to it from Kuja?

By two passes, the first is called Tsakating, the other Chundarkhap. Both are covered with snow in the winter, and are dangerous. Then foreigners cannot come in, and we are at peace. In Juh and Hui the snow melts, the Assistant Commissioner comes; that is bad. We have to carry loads, pluck tea, find horses; everyone is upset; Jiang is angry; an evil time.

Our God is very great; even Englishmen and Mohammedans give him gifts. He has lands and tenants in Kuja, and a treasury to which King Akbar gave an elephant. The Kuja people reverence him greatly.

Once a dreadful thing happened; the God slew a thief; the Government sent soldiers with a gun; the God slew their males; the God was much pleased and laughed heartily.

The Kuja people are foolish. They spend their money on women, beer, and cases. When our *Sar* goes to collect our revenues, we lose them, selling goats daily. Perhaps we cut the price of our meat from their rents, who knows? Anyhow they are fools.

Our customs are different; we are the wisest people in the world, and we are much respected. We do not know anything really, but what matter.

Our customs are as follows. We do not drink rice beer, but get drunk on barley beer. We have two assemblies; the upper assembly we call the *Right Meeting*, the other the *Left Meeting*. In the *Right Meeting* sit eleven men, the *Karmatja*, the *Pajpara*, the *Gur*, the *Sarja*, and seven *Jashas*.

The *Karmatja* is then elected. The dead *Karmatja*'s son is taken by the *Sa Joo* to the small platform. Two or three men bring two or three stalks of barley and give them to the *Gur*, and he puts them in the *Karmatja*'s son's pagri. There is no other ceremony.

The *Pajpara* is then elected. He is elected like the *Karmatja*.

Who chooses the *Sarja*?

We choose him, and also the *Gur* and the *Jashas*.

What are the duties of the *Karmatja*?

He conducts service, brings water (from Kassar), presides at the assembly, collects revenue, conducts cases, and gathers the *Jashas* together.

MANCHĀTĪ OR PAṬNĪ.

Manchāt or Paṭen is a portion of British Lahul adjacent to Chamba Lahul. It is situated on both sides of the united Chandra-Bhaga. The dialect spoken in that district is known as Manchāṭī or Paṭat. A similar dialect is spoken in the portion of Lahul within the Chamba State, and it will be dealt with immediately after Manchāṭī.

The number of speakers of Manchāṭī in Kaager was estimated for the purpose of this Survey at 2,200. The corresponding figure at the 1901 Census was 2,442.

AUTHORITY.—

Dillon, A. H.,—*The Kulu District of Hind. Some Notes on its grammatical structure with Specimens of the Songs and Sayings current amongst the people and a Glossary.* Lahore, 1906. Contains a Paṭen vocabulary on pp. 102 and 8.

The Gospel of St. Mark has been translated into Manchāṭī by the Rev. A. H. Francke.

A version of the Parable of the Prodigal Son in the Manchāt dialect has been kindly prepared for me by the Rev. A. W. Heyde. A transcript of this version must have come into the hands of the Chamba officials, for another copy of it has been forwarded from the Chamba State. Mr. Heyde's copy was not accompanied by a translation. The interlocutor translation has therefore been taken from the Chamba copy. The same is the case with a passage which had been left out in Mr. Heyde's transcript. It has been added within parentheses. A list of Standard Words and Phrases from Lahul will be found on pp. 818 and 8.

Manchāṭī is closely related to the other Lahul dialects, and also to Kasmirī. The grammatical system is not so complicated as in that latter dialect. The same use of pronominal suffixes in order to distinguish the various persons of verbal tenses is, however, common to both.

The remarks on Manchāṭī grammar which follow are entirely based on the materials mentioned above and on some additional remarks for which I am indebted to the Rev. A. H. Francke.

Pronunciation.—Short final vowels are often dropped. Thus the pronominal suffixes of the first two persons are *ge* and *g*; *ae* and *a*, respectively.

O and *a* are often interchanged. Thus, *kane* and *kanea*, thy. Similarly we find *gye-u* and *gye-a*, my.

Aspirated soft consonants only occur in loan-words; thus, *ghar-dār*, house. The palatal affricates are the same as in Tibetan, *sik*, *ṣṣ*, *ṭṭ*, and *ḍḍ*.

Initial double consonants are not frequent. We find *ḍḍ* in *ḍḍāḍḍā*, destitute. A *u* has been inserted between *t* and *r* in *t-u-rat*, Tibetan drug, six, and so forth. The monosyllables are not, however, sufficient for going further into detail.

Hard and soft consonants are sometimes interchanged. Thus, *sā*, ten; *syā-sa*, twenty; *ṭṭa-r*-*ṭṭā*, from; (*ṭṭaṭṭa*)-*ḍḍā*, from (the well), and so forth.

ḍḍ apparently often interchanges with other consonants. Thus, *chāṭṭ-gā*, house; *maṭṭa-dā*, mare; *ḍḍa-r*, dog. Sometimes *ḍḍ* seems to be dropped. Thus, *ḍḍāṭṭ-gāṭṭ* or *ḍḍāṭṭ-gāṭṭ*, thralls; but *ṭṭa-gāṭṭ*, *ḍḍāṭṭ*, by the father; but *ḍḍāṭṭ*, by him, and so forth. It is not yet possible to give rules for such changes. *ḍḍ* is probably often derived from *gy*, and we can therefore compare the different treatment of the

genitive suffix *gyi* in Tibetan. The form *gi* is common after *ag*, and *a*, or dropping of the consonant appears to be usual after vowels. The epenthesis are not, however, consistent, and we must leave the question to be solved on the basis of further research.

The final consonants in words such as *sol'*, is; *sgyatol'*, he was dead, are only half pronounced.

We have no information about the existence of tones and about the accent.

Articles.—The numeral *tsi*, 1, one, is used as an indefinite article, and definiteness is indicated by using demonstrative pronouns and relative clauses.

Nouns.—The prefix *a* seems to be little used. I have only noted it in the Tibetan word *a-gu*, uncle.

Gender.—The natural gender is distinguished by using different words or by means of qualifying additions. Thus, *ri-gu*, he-gent; *tsi*, she-gent; *tsang-gu*, bull; *gyar*, cow; *rtang*, horse; *mtsho*, mare; *khut*, dog; *mtsang-pö-tshut*, bitch.

Number.—There are apparently two numbers, the singular and the plural. The plural is not marked when it appears from the context. The usual plural suffix is *re* after vowels, *de* after *ag*, and *de* after *a*. Thus, *mtsho*, men; *rtang-gu*, horses; *mtsho-wa*, mares. It seems probable that the various components of the suffix represent different cases. Compare the remarks on Chambo Lahuji in what follows. The case suffixes apparently coincide with the plural suffix. The cases of the plural therefore differ from the singular.

Case.—The subject of intransitive verbs and the object are not distinguished by means of any suffix. The dative is, however, sometimes used as an accusative; thus, *gyi do-u pa-lu mast tsang-gi tsang-rig*, I have beaten his son with many stripes.

The subject of transitive verbs is put in the case of the agent, which is formed by adding a suffix which occurs as *gi*, *si*, *gi*, and *i*. The form *gi* is used in the plural and often also in the singular, *si* and *i* after vowels; and *gi* occurs after a vowel. It is probably the regular form after *ag*. Thus, *agye-gi*, by us; *do-si*, by the father; *do-i*, by him. The Chambo transcript of the Parable always uses *i* after vowels; thus, *gyi*, by the son. See below.

The same suffix is used to denote the instrument, and also in order to form an absolute. Thus, *tsat-tsi*, with stripes; *tsi-u do-r-gi*, father-of three-iron (compare Hindi *gail' ai'*, from the father; *khung-gi*, from the well).

The various forms of this suffix can apparently be explained from the Tibetan *gyi*. The suffix of the dative is *si*; thus, *tsi-si*, to the father. In the plural we find *ring* instead; thus, *mtsho-ring*, to the servants. *Ring* apparently corresponds to the singular suffix *ring* or *ri*, and is probably a terminative suffix.

The suffix of the genitive is *re* or *a*, before which a final *ag* and *r* are doubled; thus, *mtsho*, of a man; *agye-re*, heaven-of and; *rtang-agu*, of a horse; *ngaragyu*, of the village. In *rtang-agye-gyag*, on a horse, *gyag-gi* is the postposition. The plural ends in *tsi*; thus, *do-ts*, of fathers.

The suffix of the terminative is *r*; thus, *do-r*, there; *do*, here. It is probably contained in or identical with the suffix *ring*, *ring*, *ri*, plural *ring*, *ding*, which is used in the sense of a terminative and locative. Thus, *gharkir-rang*, in the house; *pa-doo-ring*, on the top; *shi-ring*, into the field; *pa-dang tsu*, friends-in together, together with my friends; *mtsho-ding*, to the servants; *gye-ding*, on the hands.

Mr. Black mentions a positive suffix *ae* and a negative suffix *ang*. They have probably been inferred from forms such as *kan-a*, thy; *plaw-ang*, in the house, and are perhaps due to misunderstanding.

Other relations are indicated by means of postpositions. Such are *hichang*, among (Hindi *hik*); *gopang*, under; *kachang*, near; *chah*, behind; *chah-ai*, on account of; *tal*, before, and so forth.

Adjectives.—Adjectives precede the noun they qualify. Thus, *ghawaghi chaw-aga*, of the white horse; *i mar-ai go*, a bad boy. Note the final *i* in many adjectives.

The particle of comparison is *le* or *le-gi*; compare *Kanda kaha*. Thus, *chak-rajah*, him-then good, better; *di-u kaha di-u rang-de-ggi thame na'*, his brother his sister-then tall is; *rahe le-gi rajah thame*, good then good cloth, the best cloth.

Numerals.—The numerals are given in the list of words. In addition to *jet*, two, we also find *api* in *api-na*, two-ten, twenty; *api-api-na* at, two-twenty ten, fifty. The latter compound shows that higher numbers are counted in twenties, as is also the case in Kachwari.

The numerals precede the noun they qualify.

Pronouns.—The following are the personal pronouns:—

	Nominative.		Genitive.		Possessive.	
	Ordinary.	Respectful.	Respectful.	Respectful.	Respectful.	Respectful.
1st person	<i>ape</i>	—	<i>apye-ha</i>	<i>apyeang-ye</i>	<i>apye-na</i>	<i>apye-na-ye</i>
2nd person	<i>ha</i>	<i>hgyena</i>	—	<i>hgyang-ye</i>	—	<i>hgye-na-ye</i>
3rd person	<i>da</i>	—	<i>da-ha</i>	—	<i>da-na</i>	—

Other forms are *ape*, by me; *apye-hi*, to me; *apye-a*, *apye-a*, my; *apye-hi*, by me; *apye-ha*, our; *ha-hi*, *ha-hi*, by thee; *hgyang-ye*, to thee; *hgye-na*, *hgye-na*, thy; *hgye-hi*, by you; *hgye-ha*, your; *da-hi*, by him; *da-a*, his; *da-hi*, him; *na*, ours; *da-hi*, by them; *da-ha*, their, and so forth. The form *da-ha-da*, of them, contains a suffix which perhaps corresponds to *gaw* in Kachwari *chaw-gaw*, they. Compare *a-ha*, whose?

Demonstrative pronouns are *hi*, this; *da*, do, that, and probably also *na*, that. Note also the use of *da* as a definite article in instances such as *apye-na da ha-a da-e*, my that father-of thee, to my father.

Interrogative pronouns are *a-ri*, who? *da*, which? *a-ha*, whose? *chhi*, what? *ha-a*, where? *a-gai*, when? *tal*, how many? *apye*, how much, how many? and so forth. The interrogative pronouns are made indefinite by adding *le* or *le*; thus, *a-hi-ha*, by anyone; *chhi-ha*, anything; *a-gai-ha*, even.

The interrogative pronouns are also used as relatives. Thus, *ma-ha anga kaha apye-hi pipad rha*, property of how-great share me-to wants give, give me the share that belittles to me; *da chhi-hi da compare na-ha-ye*, by those hanks which the veins are; *da go all a-hi-hi ha-ha ma-hi phakap-hi*, this are came by-whom thy property was wanted;

do before-day, what time-is, when. Such constructions are, of course, due to the influence of the neighbouring Aryan vernaculars.

Verbs.—The verb is in all essential points a noun. The subject of transitive verbs is accordingly commonly put in the case of the agent, and there is no separate passive. There are, however, traces of a somewhat different state of affairs, just as in the case in Kashmiri and, to some extent, in the Almoré dialects. The various persons are commonly distinguished by adding pronominal suffixes, etc., *ga* or *g* for the first, *na* or *n* for the second, and *d* or nothing for the third person singular. In the plural we find *at* or *a* for the first and second persons, and *d*, *re* or *r* for the third.

Ga, *na*, and *d* are the bases of the personal pronouns. *Ni*, on the other hand, is probably a verb substantive, and *re* is perhaps identical with the common plural suffix, or also it is a verb substantive. Compare Tibetan *red*.

Verb substantives.—The usual bases of the verb substantives are *sha*, and *ts'*. The final *t* of this word is only half pronounced. *Ni*, which is used as a suffix of the first and second persons plural, is perhaps also a verb substantive. Compare also *ag* in *a-pag*, *come*, etc.

The regular inflection of the verb substantives will be seen from the table which follows:—

	Present.		Past.	
	Singular.	Plural.	Singular.	Plural.
1st person . . .	<i>sha-ga</i>	<i>sha-at</i>	<i>sha-ga</i>	<i>sha-at</i>
2nd person . . .	<i>sha-na</i>	<i>sha-ni</i>	<i>sha-na</i>	<i>sha-ni</i>
3rd person . . .	<i>sha-d</i>	<i>sha-re</i>	<i>sha</i>	<i>sha-re</i>

Forms such as *ts'-d*, *ts'-na* are also used in the third person plural. In the specimens we find *ts'-d*, they were, and so forth.

The base *ts'* apparently also has the form *ts*. Compare the instances under the head of present tense below.

Finite verb.—The inflection of finite verbs is to a great extent effected by adding the verb substantives.

Present time.—The present tense is often formed by adding the personal suffixes of the present tenses of the verb substantives to the participles or verbal nouns ending in *ts*, *ga*, *sha*, *a*, etc. Thus, *tsap-sh-g*, I strike; *pi-pa-d*, he comes; *ag-pa-shi tsap-sha-tat*, we are striking; *tsap-sha to-re*, they are striking; *tsap tsap-shi tsap-sha to-g*, I am going on to strike; *gpa-pa-sh to-g*, I go; *tsap-shi tsap-sha tsat*, you strike, and so forth. Note the suffix *at* or *ga*, probably a form of the verb substantive, in the third person singular in forms such as *pa-sh'*, he goes; *a-pag*, he comes; *tsap-sha-g*, he dwells.

Past time.—The usual suffix of past time is *d*. Thus, *sha-i-ga*, I have done; *na-dna*, you went; *ts'-d*, you went, and so forth. The list of words given *tsat*, went.

I is preceded by *s* in *tsap-s-d-re*, has been found.

Instead of *i* we often find fuller forms such as *ai*, *ai*, *ai*, *ai*, and *ai*. Thus *long-ai-pa*, I have beaten; *shai-ai-wa*, thou killedst; *shai-pa-ai*, he has become alive; *shai-shai-shai-shai-ai-ai*, all expended to-be began, he had spent almost all; *shai-shai-ai*, squandered; *shai-ai*, went; *shai-ai*, entertained; *shai-ai*, and *shai-ai*, heard; *pa-ai*, arrived. I am not able to state which form is the original one.

A compound past is also formed by adding the past tense of the verb substantive to the verbal noun ending in *wa*, *a*, etc. The past base of the verb substantive in such cases has the form *ai*. Thus, *a-ai-shai* are *was-wa-ai-r*, anyone by not questioning, nobody gave; *long-ai-pa-ai*, I struck; *long-ai-pa-ai*, he struck; *shai-ai*, he had died, and so forth.

Familiarity as *shai-ai-pa*, I have done; *shai-ai*, he has killed; *shai-ai*, they etc; *shai-ai*, he has come; *shai-pa-ai*, he has become alive, are identical with the present.

Compound past tenses are *shai-ai-ai*, it is made; *pa-ai-shai-ai*, being lost he was, he had been lost.

Future.—The base *shai* is apparently used as a future; thus, *pa-ga*, I shall go; *shai-ga*, I shall say. Such forms perhaps contain a suffix *a*. Another future is formed by adding *wa*, i.e. the suffix of a participle or verbal noun; thus, *long-wa-ga*, I shall beat.

Imperative.—The base *shai* is used as an imperative; thus *shai*, go, do, walk. Commonly, however, the suffix *a* is added; thus, *shai-a*, give; *shai-a*, kill, etc. Sometimes the *a* is omitted. Thus, *shai*, sit.

Instead of *a* we sometimes find *ai*; thus, *shai-ai*, take; *shai-ai*, take out.

Forms such as *shai-ai*, *shai-ai*, *shai-ai*, *shai-ai*, *shai-ai*, *shai-ai*, are plural. Compare the suffix *ai* which is used in the second person plural in finite verbs.

Verbal nouns and participles.—Verbal nouns are commonly formed by adding postpositions to the base; thus, *shai-ai*, to be; *shai-ai*, to go; *shai-ai*, to strike; *shai-ai*, to feed; *shai-ai*, to feed; *shai-ai*, to say, and *shai-ai*, to fill.

The suffix *ai*, *ai* in *shai-ai*, to strike, *shai-ai*, to feed, is probably the suffix of the case of the agent and of the ablative. The same suffix is apparently used to form conjunctive participles. It occurs in several forms such as *shai-ai*, *shai-ai*, *shai-ai*, *shai-ai*, and *shai-ai*. Thus, *shai-ai*, having become; *shai-ai*, having brought; *shai-ai*, having said; *shai-ai*, being-lost was, had been lost; *shai-ai*, dividing; *shai-ai*, having seen; *shai-ai*, said; *shai-ai*, made. Compare the past tense.

Verbal nouns are freely used in the formation of nouns. The most common form ends in a suffix which occurs as *shai*, *shai*, *shai*, *shai*, and *a*. Thus *shai-ai-shai* *shai-ai-shai* *shai-ai*, only beating to-by-us, we beat; *shai-ai-shai* *shai-ai*, they are quarreling; *shai-ai-shai* *shai-ai-shai* *shai-ai*, maybe striking was-my, I had struck; *shai-ai-shai* *shai-ai-shai* *shai-ai*, I am striking; *shai-ai-shai* *shai-ai*, I am going; *shai-ai-shai* *shai-ai-shai*, striking was-I, I struck, and so forth.

Such forms are also used as conjunctive participles. Thus, *shai-ai-shai*, having struck; *shai-ai-shai*, having arisen; *shai-ai-shai*, having got angry, and so forth.

Similar verbal nouns are also formed by adding one of the suffixes *wa*, *wa*, and *ai*, *ai*, *ai*. Compare Tibetan. Thus, *wa* *wa* *wa* *wa* *wa*, not giving was, they did not give; *shai-ai-shai* *shai-ai-shai* *shai-ai-shai*, I shall strike; *shai-ai-shai* *shai-ai-shai*, I am striking; *shai-ai-shai* *shai-ai-shai*, he comes, and so forth.

A suffix *ai* or *ai* is used to form a kind of participle. Thus, *shai-ai-shai* *shai-ai-shai* *shai-ai-shai* *shai-ai-shai* *shai-ai-shai*, finished; *shai-ai-shai* *shai-ai-shai* *shai-ai-shai* *shai-ai-shai* *shai-ai-shai*, remaining; *shai-ai-shai* *shai-ai-shai* *shai-ai-shai* *shai-ai-shai* *shai-ai-shai*, I

inexpressed. It is apparently only used with loan-words. Compare also *derkyaba*, running. Note finally *sha-far sha-far*, being; *lang-sh-far*, hearing; *ku-nyi-far* or *ku-far*, an saying.

Passive voice.—There is no passive voice. *Gye lang-sh go-p*, I shall be struck, literally means 'I striking shall-go' and is an almost literal translation of the Aryan idiom.

Negative particle.—The negative particle is a prefixed *ma*. Thus, *ma re-tse*, given not. The negative imperative is formed by prefixing *sha*; thus, *sha sha-re*, make not.

Order of words.—The usual order of words is subject, object, verb. Numerals, adjectives, and demonstrative pronouns precede the qualified word. The introduction of relative clauses has occasioned some change in the original Tibeto-Burman collection of words and sentences.

For further details the student is referred to the specimen which follows and to the list of Standard Words and Phrases on pp. 448 and 49. The former will be followed by a short account of the Chamba dialect.

[No. 21.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

MANCHILI.

(Rev. A. W. Hays, 1899.)

(Diction. LARSEN.)

Do-mang do-i kapt, I mī-u jət yə to-i. Do-ku-in hī-tang-si
 This kin-by said. One man-of two was were. Their-of among-from
 hape do-i in-bi kapt, 'a ha, mī-u anye hape gye-bi
 younger kin-by father-to said, 'O father, property-of how-much share me-to
 piped, rīu.' Do-i mīl do-ku-tang phas rī-i. Do-mang thepa dīya-pa
 come, give. Kin-by property share-to dividing gave. This few days-of
 this hape yo-ai khā-tis jama ha-i, I waitin mīl-u aphe
 behind younger me-by all together made, one distant country-of journey
 ha-i, u-i do-e one mīl mūhi hān-sing pīn-ge-ti. I-u hē-tang
 made, and there one property had behaviour-in squandered. What time-in
 Mō-tis khān-bak chu-bi lo-ti, (do dīk'-ring angī shu-cho il. Do-mang
 all finished to-be began, (that country-in finish becoming went. This
 do dīdī shu-cho il-i). Do-mang do dīk'-e i mī-u do-e il-je,
 he destitute becoming went). Then that country-of one chief-of there going,
 do-i see hī-tang mungas rang-tai lae-ti. Dou manāh to-i, do, khō-i
 kin-by his field-in some tofeed eat. His mind was, then back-with
 i-u mungas-to me-to-e, one khag pīn-mag; a-tai-in do-bi khā-bi me
 which some ate, one billy milk-fill; suppose-by him-to anything eat
 me-me-to-e. Do-mang hē-tang angī kapt, 'gye-u ha-u anye
 gone. This some-in having-come said, 'my father-of how-much
 kam-hu-ty'-ting mī-mam rō-i to-i; gye yo-nyi u-rā-to-g. Gye sīp
 accounts-to most head is; I hungering die. I having-arrive
 gye-u do ha-u do-e yō-g u-i do-bi kapt, 'a ha, gye hape-o
 my that father-of with will-go and him-to will-see. 'O father, I know-of-and
 ha-u hachang gāk ha-iga. E-tay yā-tis ha-u yo kapt-ai jət mē to-g.
 thy before sin did-I. Now again thy me to-see worthy not am.
 Gye-bi ha-u kam-hu-ty'-tu hachang hī-rang hām-hu ha-u.' Do-mang sīp
 Me thy accounts-of among one-with Me made.' Then having-arrive
 mē ha-u do-e il. A-ti do wait-to-i, do tang-e do-u hē-bi do
 his father-of there wait. Still he far was him seeing his father-to pity
 mī, dāk-pake dou mō-tis bi gyl-maye mī-mam ū-ti rī-i. Yo-ai do-bi
 come, running him back to stayed much his gave. So-by him-to
 kapt, 'a hē, gye ang-o-e ha-u tai gāk ha-iga. E-tay yā-tis
 said, 'O father, I know-of-and thy before sin have-done. Now again
 me, me, eat-e

kam ya kuti-mi ' jog na to-g.' Kam na nakua-ding kuri, 'rather better
 thy am to-day worthily not am.' Father-by his servants-to said, 'good from
 ruka kama kama kama do-bi kama na-ni, gu-t-ding gu-t-shab
 good cloth bringing-out bring him-to clothes place, hand-on ring
 kanga-ring pants, ui tshel ranga shu-u mo-ni, kshahi kha-ni
 foot-on shoe, and fat calf kill eat, merry make.

Chia-u-thai-ni ku-kai-sai-ta, di gya-u ya shya-sh', unag shingad;
 What-of-reason-for saying, this my son was-died, now became-alive;
 yhi-shrita, unag khey-shi.' De-rang do-bi kshahi shad la-ti-ro.
 was-let, now was-found.' Then them-by merry making began.

De-u mare ya shi-ring to-i. Apol shun-na kachang yi-yi, gura-u
 He big son field-in was, When house-of war came, dragging-and
 garpind shiki the-ni. De-rang i pargar-bi, 'na,' kucha rug-it, 'di shiki shad?'
 dancing sword heard. Then one around-to, 'come,' saying asked, 'this what is-it?'

De-i do-bi kuri, 'kama na unad; kama ha-ni tshu ranga
 Him-by him-to said, 'thy younger-brother has-come; thy father-by fat calf
 shruin, da mji-taji khey-nimi thal-ni.' Da ranga-shu tang i-bi
 has-killed, his wife finding sake-for.' He getting-angry inside to-go
 na thu-di. De-rang de-u ha dag-tug najo dou chan-di. De-i ha-bi
 not heard. Then his father outside coming him entrained, Him-by father-to
 landing ku-yi, 'khi-u, chamo kashu gya kama bi lhu-to-g. A-pol-ha kama
 owner said, 'In, those years I thy servant done-have.' Bye thy
 katum na tong-kata. Kai apala i ha la-tja gya-bi na na-na, kha,
 order not transgressed. Then-by ever one part-of bid me-to not consent, that,
 "kama yir-tung into kshahi lha-u." A-pol kama di ya shi, shilai
 "thy friends-with together merry make." What-time thy this son came, when-by
 kama shi mashi tshel-ring pha-kog-ti, ka-i da-na thalai tshel ranga
 thy property had labour-to squandered, thereby his sake-for fat calf
 sha-ta-na." De-i do-bi ku-yi, 'u ya, ka hamshe-ring gya kachang to-to-na,
 killed-kat.' Him-by him-to said, 'O son, thou always me-of near blood.
 Gya do-e shi to-t, da kama shad, Par kshahi lha-i kshahi shu-bi yhi
 Meat plate-of what is, that thing is. But merry making merry to-to proper
 to-i; shu-u thal-ni kua-ta-sha, di kama na shya-sh, da
 was; what-of sake-for said-off, this thy younger-brother was-died, is
 shingad; yhi-shrita, unag khey-shi.' became-alive; was-let, now found-to.'

CHAMBA LAHUŪ.

The majority of the inhabitants of the Chamba State speak Arjya dialects. There are, besides, some speakers of Tibetan and of a dialect which is almost identical with Manchuŕ. The latter is spoken in the north-east of the State. The number of speakers was estimated at 1,387 during the preliminary operations of this Survey, and it was returned as 1,543 at the last Census of 1901.

AUTHORITY.—

RHYS, Rev. T. GUTHRIE, B.D., M.A.S.S.,—*The Languages of Chamba State*. Calcutta, 1898.

The Rev. T. Guthrie Bailey has written a full account of the dialect which he proposes to call Chamba Lahuŕ. He has kindly allowed me to make use of it for the notes which follow. He has also been good enough to allow me to reprint a version of the Parable of the Prodigal Son and a list of Standard Words and Phrases. See below on pp. 466 and ff., 512 and ff.

Chamba Lahuŕ is almost identical with Manchuŕ. The Chamba copy of the Manchuŕ version of the parable mentioned above is probably meant to be an illustration of Chamba Lahuŕ. It will therefore be sufficient to make but a few remarks.

Articles.—The numeral 1, *one*, is used as an indefinite article; thus, *i* *maŕ*, of a man; *i* *akhiŕ*, a money lender.

Nouns.—The inflection of nouns is in most particulars the same as in Manchuŕ.

Gender.—The natural gender is distinguished in the usual way; thus, *ŕa*, father; *pā*, mother; *chā*, male goat; *lā*, female goat; *ŕa-ŕāŕ*, male cat; *lāŕ*, female cat; *gāŕā*, horse; *maŕ-ŕāŕ*, man; *pā-pā*, daughter, and so on.

Number.—There are two numbers, the singular and plural. The plural is not expressed when it appears from the context; thus, *lāŕāŕ*, elephant, and *elephants*. The usual plural suffix is *-ŕ*; thus, *ŕāŕ*, sister; *ŕāŕ-ŕ*, sisters; *pā-pā*, daughter; *pā-pā-ŕ*, daughters.

Case.—The case of the singular and of the plural differ in the same way as in Manchuŕ.

The subject of intransitive verbs and the object are not distinguished by adding suffixes. The subject of transitive verbs, on the other hand, is put in the case of the agent, which is said to be formed by adding *ŕa* or, after vowels, *ŕ* in the singular and *-ŕ* in the plural; thus, *ŕāŕ-ŕa*, by a horse; *lāŕ-ŕ*, by a father; *pā-pā-ŕ*, by a daughter; *gāŕā-ŕ*, by the horse; *pā-pā-ŕ*, by the daughter; *ŕāŕ-ŕ*, by the sister.

The suffix of the dative is *ŕa* or *ŕi*; plural *ŕā*; thus, *ŕāŕ-ŕa* and *ŕāŕ-ŕi*, to a sister; *ŕāŕ-ŕā*, to horses; *pā-pā-ŕā*, to daughters. *Pā* is used instead of *ŕāŕ-pā*, to a horse.

The suffix of the genitive is *a* or *-ŕ*, plural *ŕā*; thus, *ŕāŕ-a*, of a horse; *ŕa-ŕ*, of a father; *maŕ*, of a man (*mā*, man); *pā-pā-ŕā*, of daughters. The genitive can also be expressed by putting the governed before the governing noun, without any suffix; thus, *lāŕāŕ*, of an elephant; *ŕāŕ* *chāŕā* *gāŕāŕ*, the white horse's saddle. The final *a* of *ŕāŕā* is probably developed from the nasal sound in *ŕāŕ*, horse.

The aditive is formed by adding *daŕa*, i.e., *da-ŕa* therefrom, to the base or to the genitive; thus, *ŕāŕ-daŕa*, from a horse; *ŕa-ŕ daŕa*, from a father. *Daŕa* is by origin an aditive of the demonstrative pronouns *da*, *ŕa*, and the actual suffix is *ŕa* as in the case of the agent.

A demonstrative and locative are formed by adding *ei*, *ai*; thus, *how ei*, on the foot; *adher ei*, in the cereals; *old ei*, in the field. A shorter suffix *r* occurs in *old-r*, here; *old-r*, there, etc. It is perhaps connected with *ei*, plural *de* in *so-ei*, on that side, *di-ei*, on this side; *gi-ei* *ai*, with me; *old-ei* *ai*, with his sister; *gi-ei-de* *ai*, with my friends.

Other relations are indicated by means of postpositions. Such are *adren*, in; *Adri*, beside; *piet*, under; *thai*, on account of; *thai*, behind; *giat*, upon; *old*, before, and so on.

Adjectives.—Adjectives precede the word they qualify; thus, *aiat ei*, the white horse. The particle of comparison is *ei*; thus, *old ei* *aiet*, older than big. Bigger than the chair.

Numerals.—The first numerals are given in the list of words. 'Two' is also *ai*, compare *ai-ai*, twelve; *ai-ei*, two hundred. Other numerals are *ai-tai*, eleven, *ai-shen*, thirteen; *ai-pi*, fourteen; *ai-ai*, fifteen; *ai-tai*, sixteen; *ai-ai*, seventeen; *ai-ei*, eighteen, *ai-tai*, nineteen. Higher numbers are counted in twenties. Ordinals are formed by adding *ai*; thus, *ai-ai*, first; *ai-ei*, second; *ai-shen-ai*, third.

Pronouns.—The following are the personal pronouns:—

	I	We	Thou	You	He	They
<i>Form . . .</i>	<i>gi</i>	<i>gi</i> or <i>gi-gi</i>	<i>hi</i> , <i>hi</i>	<i>hi</i>	<i>hi</i>	<i>hi</i>
<i>Agent . . .</i>	<i>gi</i> , <i>gi</i>	<i>gi</i> or <i>gi-gi</i>	<i>hi</i>	<i>hi</i>	<i>hi</i>	<i>hi</i>
<i>Objective . . .</i>	<i>gi</i> , <i>gi</i>	<i>gi</i> or <i>gi-gi</i>	<i>hi</i> , <i>hi</i>	<i>hi</i>	<i>hi</i> , <i>hi</i>	<i>hi</i>

Note also *ai*, *ai*. The Rev. A. H. Francke informs me that there are also dual forms of the pronouns, and, moreover, both exclusive and inclusive forms of the dual and plural of the first person. Thus, *ai-gi*, I and he; *ai-gi-gi*, I and thou; *ai-gi-gi-gi*, you two; *ai-gi*, they two; *gi*, *gi*, I and they; *ai-gi-gi*, I and you; *ai-gi-gi-gi*, you.

Demonstrative pronouns are *ai*, this; *ai*, that, and *ai*, that (recurrent near, there; *ai-ei*, on that side, etc.). Note *ai* *ai* *ai* *ai*, in that country, where the demonstrative precedes the qualified noun in the genitive.

Interrogative and indefinite pronouns are *ai*, who? *ai*, by whom? *ai*, *ai*, *ai*, whose? *ai*, which? *ai*, what? *ai*, *ai*, why? *ai*, *ai*, how much? *ai*, *ai*, how many? *ai*, something; *ai*, anything. The interrogative pronouns can also be used as relatives; thus, *ai* *ai* *ai* *ai* *ai* *ai*, what time have you seen, when he approached the house; *ai* *ai* *ai* *ai* *ai* *ai*, how much property made come me to give, give me the property that falls to me.

Verbs.—The conjugation of verbs is the same as in Mandarin. The pronominal suffixes added in order to distinguish the person of the subject are *gi*, *ai*, *gi*, or nothing for the first; *ai* and *ai* for the second; *ai*, *ai*, or nothing for the third person singular; *ai* for the first and second, and *ai* for the third person plural.

Verb substantive.—The usual bases of the verb substantive are *shu*, *sei*, *to*, or *tsu*. Compare the table which follows:—

	Present.		Past.	
Sing. 1	<i>shu-t</i>	<i>tsu-t, tsu, tsu</i>	<i>tsu</i>	<i>shu</i>
2	<i>shu-n</i>	<i>tsu-n</i>	<i>tsu-n</i>	<i>tsu-n</i>
3	<i>shu-t'</i> <i>shu</i> <i>tsu-t</i>	<i>tsu, tsu, tsu</i>	<i>tsu</i>	<i>tsu</i>
Plur. 1	<i>shu-t</i>	<i>tsu-t</i>	<i>tsu-t</i>	<i>tsu-t</i>
2	<i>shu-t</i>	<i>tsu-t</i>	<i>tsu-t</i>	<i>tsu-t</i>
3	<i>shu</i>	<i>tsu</i>	<i>tsu</i>	<i>tsu</i>

Forms such as *tsu* *tsu* are also used in the plural. Forms such as *tsu-t*, *tsu-t*, *tsu-t*, we are, are compounds containing the base *tsu*, *tsu*, and an auxiliary *do* which is probably originally identical.

Finite verb.—The verb substantive plays a considerable rôle in the formation of the various tenses of finite verbs.

Present time.—The present tense is formed by adding *tsu*, *t*, followed by the personal suffixes to the base or to a participle ending in *gi*, *tsu*, *t*, etc. Thus, *tsu-gi-t*, *tsu-gi-t*, I fall; *tsu-gi-t*, *tsu-gi-t*, then fallen; *tsu-gi-t*, *tsu-gi-t*, he gives; *tsu-gi-t*, *tsu-gi-t*, it is done; *tsu-gi-t*, they do. Forms such as *tsu-gi-t*, he gives, show that the third person, singular is formed by adding the personal suffix directly to the participle; compare also *gi-gi*, comes; *tsu*, lives. The latter form is identical with the base.

The participle used in the formation of the present tense can also be described as verbal nouns. A form such as *tsu-gi-t*, I take away, can literally be translated 'taking-off-by-me.'

Past time.—A simple past is formed by adding *t* and subjoining the personal suffixes; thus, *tsu-t*, I said; *tsu-t*, then heard; *tsu-t*, we, you heard. The suffix *t* often coalesces with a preceding vowel in various ways; thus, *gi-gi*, I came; *gi-gi*, he gave; *tsu-t*, they did; *tsu-t* and *tsu-t*, didst. Similarly we also find *tsu-gi-t*, I saw.

The termination of the third person is *tsu*, plural *tsu*, after *tsu*-sounds; thus, *tsu-t*, he was found; *tsu-t*, they were found; *tsu-t*, he got angry.

A compound past is formed by adding *tsu*, *tsu*; *tsu*, *tsu* to the base and conjugating throughout; thus, *tsu-t*, I became; *tsu-t*, became; *tsu-t*: became; *tsu-t*, we, you, became; *tsu-t*, they became; *tsu-t*, I ate; *tsu-t*, ate; *tsu-t*, ate; *tsu-t*, we, you, ate; *tsu-t*, they ate.

Instead of *tsu*, etc., we sometimes find *gi*, etc.; thus, *tsu-gi*, I came; *tsu-gi*, he came.

The most common past tense is apparently formed by adding *tsu* (*tsu*), etc., to the base or to a verbal noun ending in *gi*, *tsu*, *tsu*, *tsu*, *tsu*, etc. Thus, *tsu-gi-t*, I came; *tsu-gi-t*, he gave; *tsu-gi-t*, they went.

Tsui is by origin a past tense of the base *tsu*, which is used as a verb substantive. It can also be added to conjunctive participles; thus, *tsu-gi-t*, having come-and-I, I came.

Instead of *tsu*, etc., we also find *gi*, etc., in *tsu-gi*, I came, etc.

An *i*-suffix occurs in forms such as *i-lai*, *i-liai*, and *i-li*, he went; *lai-ing*, I heard, and so on. It perhaps belongs to the base.

Future.—The future is formed by adding *e* to the base or to the verbal noun ending in *a*, etc. The suffix of the third person singular is *ai* or *da*. Thus, *gi-g*, I shall go; *gi-e*, will go; *gi-da*, will go; *da-pai*, we shall fall; *ai-mae*, they will give. Forms such as *ai-ai*, we shall know; *ai-e*, they will leave, etc., are by origin indefinite.

Imperative.—The imperative is formed by adding *a*, *e*; thus, *rai*, give; *lai*, do; *lai*, leave. A suffix *ai* is used instead in *ai-ai*, come; *lai-li*, bring.

The base alone is apparently used in *li*, go.

The verbal noun ending in *pa*, etc., can also be used as an imperative; thus, *ai-pa*, fall.

A plural imperative is formed by adding *ai* or *da*; thus, *ai-ai*, come ye; *lai-li*, go ye. *ai-ai-ai*, let us eat, is a future.

The negative imperative is formed by prefixing *ai* or by suffixing *ai*, plural *ai-ai*; thus, *ai-li*, do not do; *ai-ai*, fall not; *ai-pai*, *ai-li*, fall not ye. Note contracted forms such as *ai-lai-ai*, do not come; *ai-lai-ai*, do not ye go.

Verbal nouns and participles.—The base alone is used as a verbal noun; thus, *ai-ré*, running gave, he ran; *li-ai* *ai-tai*, thus-by eating is-by-thus, thou hast to eat.

A common verbal noun is formed by adding *a*, *pa*, *da*, *ma*, *ai*, *pa*, etc. Thus, *pa-ai*, going-was, he went; *rai-pa-ai*, striking-was-by-me, I struck; *ai-ai* *da-pa* *li-ai*, not falling makes, do not make a habit of falling; *li-ai* *ai* *ai-ma* *ai-li*, thus-by man striking made, do not habitually strike anybody; *da-e* *ai-ai* *ai-li* *da-e*, thus-by striking made-they, they usually struck.

The same suffix is apparently used to form relative participles and nouns of agency; thus, *ai-ai* *li-ai* *ai*, work done, servant; *ai-ai*, friend.

If the final *a* is replaced by *i* the meaning is apparently that of an inflex of purpose; thus, *gi* *i-li* *ai-g*, by-me to-go was-I, I had to go; *ai-pa* *ma*, to say; *rai-dai*, in order to fail, etc.

Conjunctive participles end in *pa*, *a*, *ji*, *ja*, *ri*, *ai*, *j*, *ai*, and so on; thus, *ai-ai*, seeing; *ai-ai* *rai-pa*, dividing give; *ai-pa* *ai-li*, waiting left; *ai-ai*, having come; *ai-ai*, falling; *ai-ai*, seeing; *ai-ai* *ai*, he is sitting; *ai-ai*, talking out; *ai-ai*, leaving, and so on. Compare the suffixes of the case of the agent and of the terminative.

Negative verb.—The negative particle is a prefixed *ma*; thus, *ma* *rai-ai* *da-e*, they did not give; *ma* *da-g*, I shall not fall. *Ma* sometimes concludes with a following vowel; thus, *ai-ai-g*, I shall not go. It is sometimes also suffixed; thus, *ai-ai* *ma*, did not neglect. The past negative forms of *ai*, to come; *li*, to go, are formed as follows:—

	Sing.	Plur.	Sing.	Plur.
1	<i>ai-pai</i>	<i>ai-ai-ai</i>	<i>ai-pai</i>	<i>ai-ai-ai</i>
2	<i>ai-ai</i>	<i>ai-ai-ai</i>	<i>ai-ai</i>	<i>ai-ai-ai</i>
3	<i>ai-ai</i>	<i>ai-ai-ai</i>	<i>ai-ai</i>	<i>ai-ai-ai</i>

The negative is, in each form, a suffix.

For further details the student is referred to the version of the Parable of the Prodigal Son which follows, and to the list of Standard Words and Phrases on pp. 433 and ff.

[No. 42.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

CHAMBA LINGUÏ.

(STATE CHAMBA.)

(Rev. F. Graham Bailey, 1904.)

I mǎi jɛr yə tɛ. Choje yə hǎnɛg kɛi, 'ə hǎ, anyə
One man-of two sons were. Small son-by father-to said, 'O father, what
 mǎi gə-ti pɛpə gə-ti mǎi. Dɛi ɛnə mǎi phǎt mada. Dɛi
property we-to come made give. Him-by own property dividing gave. That-from
 thak thəp dɛnə choje yə yǎi jənt jənt hata, ɛnənt mǎkha-d tɛ.
after few days small son-by all things together made, far country-to went.
 Dɛt dɛt mǎkha hən hǎit, tɛt mǎi phǎp hət. Də hǎt-ti hǎit
There him-by had work did, own property wanting left. That time-in all
 khənt chajit dɛ dɛh-ti tɛt sɛgɛ dɛnt (or, tɛt). Dɛt dɛ
spend becoming-went that country-in great famine became (went). Then he
 dɛnt chajit. Dɛt dɛ dɛh-ti ɛ ɛhənt dɛt tɛ. Dɛt tɛt
strengthened became. Then that country-in one rich-man near went. Him-by own
 dɛ-ti dɛnt rǎit hǎit. Də mǎnt tɛ, 'dɛ ɛnəg ɛnt mǎnt
field-to come to grass eat. His mind was, 'that herb/food water-by eating were
 tɛt kɛg pɛntɛg.' Aɛt dɛt ɛhənt ɛn mǎnt. Dɛt
own stomach I-might-fill.' By-ones him-to emptying not gave-day. Then
 dɛ-ti tɛnt hǎit, tɛ hət, 'gɛ tɛt anyə hǎnt-ti hǎt
him-to come came, then said, 'my father-of how-many work-days-to much
 ɛt tɛ; gɛ dɛt ɛnt dɛnt. Gɛ hǎt ɛnt gɛ hǎt dɛt yəg, wɛt
bread is; I here hungry die. I standing arising my father-of near will-go, ɛnt
 gɛ dɛ-ti hǎt, "gɛ ɛnt-tɛ hǎt gant hǎt. Dɛt dɛ jəg
ly-me him-to will-ay, "ly-me heaven-of-and of/there ɛnt did-I. Now this worthy
 mǎt hǎnt hǎt yə hǎt-m. Gə-ti hǎt (hənt) hǎnt-ti dɛ mǎt hǎt,"
and-ay again tɛy ɛn tɛ-ay. He-to tɛy (tɛy-ay) work-days-of his male."
 Dɛt ɛnt tɛt hǎt dɛt D. Dɛt dɛ dɛt tɛt, dɛ dɛt dɛ hǎt
Then arising own father-of near went. Now to far was, ɛnt arising his father-to
 dɛt hǎt; dɛ dɛ-tɛ; dɛ mǎnt gant hǎt mǎnt ɛn hǎt. Dɛt
gɛt came; he ran; him-by work-to entrance made, much his made, Him-by
 dɛt hǎt, 'gɛ ɛnt-tɛ hǎt gant hǎt. Dɛt dɛ jəg mǎt hǎnt
him-to said, "ly-me heaven-of-and of/there ɛnt did. Now this worthy not-to again
 hǎt yə hǎt-m." Dɛt hǎt ɛhənt hǎt, 'rǎt rǎt khən hǎnt
tɛy ɛn tɛ-ay.' His father-by accounts-to said, "good good clothes taking-and

hidani, kas do-ti khou nidi; gū gūhob nani, kounti pūar
 kring, kyo-ye kin-to chātes pūon; koud-to cing pū, fū-d-on chon
 nidi; māpū rous chāron; yū nānāi khūti hānāi, dū gūpū fūji
 pū; pūat cūf' tū; kyo-ye shāit-ōat mōry shāit-mān, tūat apōch mōting
 dū giā yō mō tūi, mōtō hōnāi shōing-ō; tūi hūhūhū, mōtō khou
 tūat mōtō mōtō mōtō, mōtō apōch shōit-mōtō; fōrmōry mōtō-ōat, mōtō shōit-mōtō
 mōtō. Dūf' dūi khūti hānāi, mōtō
 mōtō. Tūm ky-tūm mōry mōtō.

Dū mōry yō shō-t tūi. Dū gūhōi chānāi kachā pū (or, tūi)
 Tūi tūi mōtō fū-d-to mōtō. What tūm khou mōtō mōtō (arrived)
 gūhōi gūpū mōtō shōi tūi. Dūf' tūi shōpū-ōi tūi-kūti shōgūhōi,
 shōgūhōi shōgūhōi of shō mōtō kōud. Tūm mōtō mōtō-ōat called mōtō,
 'shōi shōgūhōi?' Dūi dūi kōi, 'tūi mōtō mōtō; tūi hōi
 "shōi shōgūhōi?" Tūm-tūi mōtō-ōat, 'tūi yōung-ōat kōmōtō; tūi fōtō-ōat
 tūi mōtō shōgūhōi, tūi tūi dū rūj-tūi kōmōtō.' Dū mōtō shōi
 fūi cūf' mōtō, q'f'f'f' fūi-kōi hōi mōtō mōtō-ōat. Tūi mōtō mōtō
 tūm mōtō. Dū tūi dūhōi mōtō dū shōitō. Dūi tūi-kōi mōtō
 tūi mōtō. Tūi fōtō mōtō mōtō tūi pōmōtō. Tūm-tūi fōtō mōtō
 tūi, 'dūi kōmōtō tūi tūi kōmōtō; gū tūi hōi mōtō mōtō. Kū
 mōtō, 'mōtō mōtō tūi mōtō dū-tūi; kyo-ye tūi mōtō mōtō mōtō. By-tūm
 shōi tūi tūi gū-tūi mōtō mōtō (or, shōi), 'tūi mōtō shōi kōmōtō gūpū
 mōtō mōtō mōtō mōtō mōtō mōtō. "tūi mōtō mōtō mōtō mōtō mōtō
 tūi." What-tūm tūi, tūi mōtō mōtō, tūi-tūi tūi pōmōtō had mōtō-ōat
 kōmōtō tūi, tūi dū tūi mōtō mōtō. Dūi dūi tūi, 'tūi yō,
 mōtō mōtō, kyo-tūi tūi fōtō mōtō mōtō.' Tūm-tūi mōtō-ōat, 'tūi mōtō,
 kō mōtō gū kōmōtō tūi; gū tūi, dū tūi shōi. Khūti tūi,
 tūi mōtō mōtō mōtō mōtō mōtō mōtō mōtō mōtō mōtō mōtō mōtō mōtō
 khūti shōi fūi tūi. Kū dū mōtō mōtō mōtō mōtō mōtō mōtō mōtō
 mōtō mōtō mōtō mōtō mōtō mōtō mōtō mōtō mōtō mōtō mōtō mōtō
 shōing-ō; tūi hūhūhū, mōtō khou tūi.
 mōtō mōtō; fōrmōry mōtō-ōat, mōtō shōit-mōtō mōtō.

jay. With regard to the rest we may compare *shoon*, three; *ayeh*, five; *ah*, ten, and *ayih*, seven.

The personal pronouns apparently also agree. Compare *gye*, Manchiké *gye*, I; *gye-sheng*, to me, compare Manchiké *gyee*, my; *gye-ee*, our, compare Manchiké *ayye*, we; *ku*, Manchiké *ku*, thou; *ku-ee*, Manchiké *ku-ee*, thy; *kye-ee*, your, compare Manchiké *kye-ee*, you; *de*, Manchiké *de*, he, and so forth. Forms such as *gye lay-gu*, my own; *gye-sheng*, to me, show that the possessive suffix in Rangit in reality has the form *a*. Compare the remarks under the head of Manchiké, p. 439. I am indebted to the Rev. A. H. Francke for the list of pronouns in Tisan which follows:—

	Singular		Dual		Plural	
	Exclusive.	Inclusive.	Exclusive.	Inclusive.	Exclusive.	Inclusive.
1st person	<i>gye</i>	...	<i>ayih</i>	<i>ahing</i>	<i>ayye</i>	<i>ayyeeng</i>
2nd person	<i>ku</i>	<i>kyeeng</i>	...	<i>kyeeng</i>	...	<i>kyee</i>
3rd person	<i>de</i> , <i>de</i>	...	<i>dehe</i>	...	<i>deee</i>	...

The respectful form *kyeeng*, then, is probably a plural.

Such indications as can be gleaned from the scanty materials at our disposal therefore point to the conclusion that Rangit is a dialect very closely related to Manchiké.

Burial does not appear in persons aspirated soft consonants. In addition to the palatal *ch*, *chh* and *ch*, we also find the palatal affricates *ch*, *chh*, and *ch*. Thus, *chommed*, a girl; *ba-chha*, a son; *chommed*, a friend.

Hard and soft consonants are sometimes interchanged. Thus, *batgharog*, to the son; *gyat-dog*, on the back; *kye-dog*, in the village. In many cases a hard consonant corresponds to a soft consonant in Tibetan; thus, *gya*, Tibetan *kye*; *chom*, Tibetan 'adoin; *prop*, Tibetan, *brap*, etc.

Double consonants are sometimes simplified. Thus, *gyat*, Tibetan *gyat*, back; *lar-ma*, Tibetan *shar-ma*, star; *aying-fed*, Tibetan *aying-dye*, pity; *ad-i*, Tibetan *beur-da*, good, and so forth.

In other cases double consonants are preserved; thus, *gya*, anger; *shomma*, feast; *kyipya*, happy; *amad*, heart; *prop-pa*, book; *ladpa*, shoe; *shompa*, horse; *shada*, iron. Occasionally we find a vowel inserted between the concurrent consonants; thus, *fyad* or *fyad*, Tibetan *drag*, etc.

It will be seen that Tibetan words are differently treated. Some of them preserve the pronunciation of classical Tibetan; thus, *chom*, hunger; *shar*, tax; *shompa*, rich. Others agree with modern Tibetan; thus, *chom*, classical *chom*, cabbage; *chadpa*, classical *ayadpa*, behaviour. We must conclude that there are two layers of such words, some old and others modern.

The qualitative suffix *gyi* occurs as *gyi*, *gyi*, *gyi*, *i*; thus *ham-gyi*, thy; *phag-gyi*, of the pig; *shompa-gyi*, of the horse; *am-i* of the father. Note also *da-i*, his, from *dal*, he. *Gy* apparently also interchanges with *dy*, *ch*, *chh*, and so forth, in several verbal forms.

We have no information regarding tones and accents in the dialect. A final consonant is sometimes only half pronounced; thus, *chtye-h*, we go.

Article.—The numeral *shih*, *sh*, *sh*, one, is used as an indefinite article. Thus, *myat shih shih*, familiar guest a; *chommed shih*, a daughter; *mi shih-rog*, or, shorter *mi sh-rog*, to a man.

Nouns.—With regard to the formation of nouns we may note the use of the prefix *a* in nouns denoting relationship. Thus, *a-ma*, father; *a-ma*, mother; *a-shih*, brother; *a-ga*, uncle, etc. All these words are, however, perhaps Tibetan loan-words.

A suffix *gyi* is apparently used in words such as *brag-fel*, bull; *myi-gyi*, son.

Gender.—Gender is only apparent in the case of animate beings. It is distinguished by using different words or by adding affixes. Thus, *mi*, man; *lar-mi*, woman; *shompa*, horse; *gof-ma*, mare; *lam-dyi*, bull; *hamba*, cow; *shpa*, dog; *me shpa*, bitch; *sho-ma*, male deer; *sho-ma*, female deer.

Number.—There are two numbers, the singular and the plural. The plural is not distinguished when it appears from the context. According to the list of words the usual plural suffix is *shih*; thus, *am-shih*, fathers; *mi shih-shih*, good men; *hamba-shih*, cows. A plural is also formed by adding *shih-shih*, all; *shom*, all, etc. Thus, *shompa shih-shih*, horse all, horses; *chommed shom*, daughters; *sh-dyo-ma*, they. The final *ma* in *shom* is perhaps a plural suffix. *Shom-rog* can be shortened to *sh-rog*; thus, *prop-sh-rog*, to the servants; *chom-sh-rog*, to the friends.

Case.—The base alone is used to denote the subject of intransitive verbs and the object. The object is, however, sometimes followed by the postposition of the dative. Thus, *yang shag ahi-ohi*, having requested a farmer (Ah to a farmer).

The subject of transitive verbs is usually put in the case of the agent. The usual suffix of that case is *shi*, (*si*), and, after vowels, *si*; thus, *phag-shi-dag-shi*, by the younger son; *am-shi*, by the father. In the plural *shi* is used; thus, *am-shi-shi*, by fathers; *sham-shi-shi*, by daughters.

The pure instrumental is apparently formed as in Tibetan by adding the suffix *dag*; thus, *ro-shi-dag*, with ropes.

The dative, locative, and terminative have all been confounded into one case, which is occasionally also used to denote the object of transitive verbs. The suffix of this case is identical with the suffix of the terminative in Tibetan. It has various forms such as *rog*, *dag*, *dag*, *dag*, and *shag*. *Rog* is only used after vowels. Thus, *bagdag-rog*, to the son; *am-rog*, to the father; *yag-po-shi-rog*, to the servants. After the final *i* of adjectives, however, *dag* is used instead; thus, *shah-dag-ohi*, all-in-front, from among all.

Dag and *rog* are apparently used promiscuously after consonants. *Dag*, however, is generally added after *a*, *e*, and after mute consonants, while *dag* is the regular form of the suffix after *i*, *u*, *u*, and *ng*. Thus *bag-dag*, in a country; *par-dag*, on the back of; *shagdag-ohi*, from on the field; *shi-dag*, to him; *sham-dag*, in the house; *am-dag*, to them; *dag-dag*, on the feet. There are, nevertheless, several exceptions to this latter rule.

Rog only occurs in connection with the indefinite article, and the initial *k* originally belongs to the numeral *shu*, one. Thus, *shu shi-rog*, is a son. The fuller form *shishag* is also used.

Shag is only used in the plural, and probably contains the plural suffix *shi*. Thus, *am-shag*, to father; *sham-shag*, to them.

In *rong-shi shi-dag*, on the top of the hill, we apparently have a suffix *og* used in the same way. The full form is, however, *shig-og*.

The suffix of the ablative is *ohi*. Thus, *ying-shi-ohi*, from compassion; *sham-shi*, through hunger. *Oh* is often added to other postpositions. Thus, *shu-shi-ohi*, from in the field; *sham-shi-ohi*, from with a daughter; *am-shi amag-ohi*, from with a father, and so forth.

The suffix of the genitive occurs as *ygi*, *gi*, *kyi*, and *i*. The form *ygi* is only used after *a* and *i*; thus, *am-am-ygi*, of food; *am-ygi*, thy. *Gi* is the common form after soft consonants. Thus, *phag-gi*, of the wine; *rong-gi*, of the hill. *Kyi* occurs after *a* in *dag-gi*, of the village; *sham-gi*, of the horse.

After vowels the suffix is simply *i*. Thus, *shu-i*, of the tree; *am-i*, of the uncle; *shag-i*, of the son; *ygi am-shi-kyi-dag shi-ygi shing dag-mag shi-shi-shi*, my uncle's son his sister wife brought-bro, the son of my uncle is married to his sister.

The suffix *i* also occurs in *shu-i*, which is used in addition to *shiggi*.

Other relations are indicated by means of postpositions. Such are *dag*, with; *shu*, to; *shamdag*, near; *amag*, in, to; *amag*, together with, added to the base; *am-shag*, for the sake of; *sham-shag*, in the presence of, *shu-ohi*, behind; *amag*, to, at the place of; *amag-ohi*, from, and so forth, added to the positive.

In *legs* and *things*, as in far country, the postposition is perhaps *ang*; compare *the-oo-ang*, or *thawet-ang*, there; *thang*, within; *ang*, here.

Adjectives.—Most adjectives end in *i*; thus *chik-i*, warm; *chik-i*, fat; *noo-to-i*, wealth-having, rich; *fool*, good; *ghil-i*, all; *all* and *dal*, good; *marol*, bad; *not*, much; *not*, far, and so forth. It seems as if such forms were originally positives. Other adjectives end in *po*; thus, *apo*, good; *wang-po*, many; *ang-po*, alive; *ghapog-po*, rich. They are perhaps borrowed from Tibetan. The same is the case with forms such as *chag-po*, dear; *gyag-po*, quick; *thag-po*, wise, etc.

No termination is added in forms such as *apras*, also, well-tasting; *fooly*, short; *yoo*, right; *woo*, weak, and so forth. Note the reduplication in forms such as *pad-pad*, rough; *sil-sil*, smooth.

Adjectives usually follow, but sometimes also precede, the word they qualify. Thus, *ghat chik sil*, well fat a; *thawet wot*, workmen many; *sil chagog-ghat*, the white horse's.

The particle of comparison is *haga*; compare Manchú *hà*. Thus, *the-oo haga all*, him than good; *dal-ggi a-chik dal a-cho haga ghel al*, his brother his sister from tall is. Compare also *ghat ghil-ghog-ghil all*, clothes all-in-from good, the best cloth.

Numerals.—The numerals are given in the list of words. They usually follow, but occasionally also precede, the noun they qualify. Note the final *i* in most numerals. The Burmese forms most closely correspond to those in use in the Almon dialect. Higher numerals are counted in twenties as in Kachwari. Thus, *aprasat chik*, two twenties ten, fifty. In *ghaghe aphe-ghag*, two sons; *aphe-ghat* sons, two fathers, *ghag* and *ghat* look like generic particles.

Pronouns.—The following are the personal pronouns:—

	Sinhalese.		Tamil.		Pali.	
	Ordinary.	Respectful.	Exclusive.	Inclusive.	Exclusive.	Inclusive.
1st person	<i>ggi</i>	—	<i>ghag</i>	<i>o-ang</i>	<i>ghag-ghat</i> , <i>ghag-ghat</i>	<i>ang-ghat</i> , <i>ang-ghat</i>
2nd person	<i>ghat</i>	<i>ghat</i>	—	<i>ghat aphe-ghat</i>	—	<i>ghat-ghat</i> , (<i>ghat-ghat</i>)
3rd person	<i>dal</i>	—	<i>dal aphe-ghat</i>	—	<i>dal-ghat</i> , <i>dal-ghat</i>	—

There are also emphatic forms such as *ghag-ghat*, I. Other forms are *ggi-ghat*, by me; *ghat-ghat*, by you; *dal-ghat*, by him, etc.

Ggi, I, corresponds to Manchú *ghag* and to *ji* in the Almon dialect. *ghag-ghat* we, should be compared with *ghag-ghat ghag*; *ghat*, then, with *Chandighat*, *ghag-ghat ghag*, etc.

Demonstrative pronouns are *the*, this; *noo-oo* and *thawet*, that. Note also demonstrative adverbs such as *thang*, thus; *wang*, so; *ang*, there; *ghag*, here; *da*, now, and so forth.

Interrogative pronouns are *an*, who? *āha*, what? *gad*, where? *u-ān*, when? *itāp*, how much, how many? and so forth. Indefinite pronouns are formed from the interrogatives by adding *re*; thus, *an-re*, by anyone; *āha-re*, ever; *āha-re*, any.

There are no relative pronouns. Relative participles are used instead. The suffix *āp* is usually added in order to form such participles. It apparently adds definiteness. Thus *te-ni-āp āgāha*, the older son; *ān-pā āgāha ma-gān-āhi-āp ān-pā īmāni sibi ma-gāp-ān āha*, then-by am not-worthy-being thy workman one with like make, make me, who am not worthy to be your son, like one of your workmen; *pāi-āp-āp-tet*, by the younger one, by him who was the younger one; *pha sātā-āp-āhi-āp*, clothes all-in-from the-good-one, the best cloth. The relative participle sometimes precedes the qualified word. Thus, *pāi-āp āhāp-āhāp-āhi-āp an-āh*, me-to to-be-got-necessary-being property-share, the share of the property which I shall get.

The interrogative pronouns are sometimes used as relatives. Thus, *an āhāp-tāp tātā*, all the property he had; *ān-āhāp-āhā pāi-āp at-tāp*, whatever is mine.

Verbs.—The conjugation of verbs is of the same kind as in English. The various persons are, to some extent, distinguished by means of pronominal suffixes. In the first person singular *ga*, or, after vowels, *g*, is added. Thus, *ga-ga*, am; *āhāp-āhāp*, strike. The latter form consists of a base *āhāp-āhā*, the first *ā* having been changed to *a* under the influence of the suffix *g*. This *g* is of course an abbreviated form of *gā*, I, and the change of *a* to *e* is due to the *g* which follows the *g* in the full form. In *āp-ān*, I did, an infix, *ā*, which is identical with *pā*, is used instead. In a similar way an infix *āp* or *a* denotes an object of the first person singular in forms such as *pāi-āp āhāp-āhān*, me-to strike-me, I was beaten; *āp-ān-ā*, make for me.

A subject of the second person singular is usually indicated by adding a suffix *an*; thus, *ga-an*, art. An infix *a* is used instead in *at-an*, want.

A subject of the third person is not usually indicated by means of any suffix. Sometimes, however, *re* is added, and this suffix is used in all numbers; thus, *āp-āhā-re*, does; *āp-āhāp-re*, they do.

The plural forms are also used in the dual. The marking of the subject by means of suffixes is not so common as in the singular. A suffix *ni* is often used in the first and second persons; thus, *ga-ni*, we are, you are. In many cases the same suffixes are modified in the dual and plural in such a way that the initial consonant is aspirated and, if it is soft, hardened. Compare *āp-ān*, he did; *āp-gān*, they did; *āhāp-āp-ān*, he will beat; *āhāp-āp-ān*, they will beat; *āp-gāp*, I go; *āhāp-gā*, we go. Consonants such as *d* and *g* are sometimes added; thus, *āhāp-āp-āhā-d*, they will beat; *āhāp-āhāp-g-ni*, you beat, and so on. I have not, however, been able to detect any rule for their use.

The personal suffixes are often dropped altogether; thus, *ān*, I went; *ni-an*, I was.

Verb substantive.—The usual bases of the verb substantive are *ga* and *ni*; thus, *ga-ga*, am; *ni-an*, was. Other bases are *āp* and *gā*; thus, *āp-an*, to be; *āp-āhā*, having been; *gān-āhā*, we were; *gān-gān*, they were.

Finite verb.—On account of the frequent use of pronominal suffixes the conjugation of an ordinary verb makes a rather complex impression.

Present time.—Several suffixes are used to form a present. A common one is *ān*,

plural *sthe*. Compare the table which follows and which registers the usual forms of the present tense of the verb *sthe* *sthe*, to make:—

	Singular.	Dual.	Plural.
1st person indicative	<i>sthe-sthe</i>	<i>sthe-sthe</i>	<i>sthe-sthe</i>
1st person indicative	.....	<i>sthe-sthe</i>	<i>sthe-sthe</i>
2nd person	<i>sthe-sthe</i>	<i>sthe-sthe</i>	<i>sthe-sthe</i>
3rd person	<i>sthe-sthe</i>	<i>sthe-sthe</i>	<i>sthe-sthe</i>

Sthe is probably the suffix of a participle or verbal noun. The same is the case with *ye* in *sthe-ye*, I go; *sthe-ye*, goest; *sthe* in *sthe-sthe* *sthe-ye*, beating war, and so on. Compound forms are *sthe-sthe* *sthe*, having-out in, he lives, and so on.

In forms such as *ye*, *he*, *are*; *sthe-ye*, *am*, the base alone is used as a present.

Past time.—The most common suffix of the ordinary past is *re*, dual and plural *sthe*; thus, *sthe-sthe*, I did; *sthe-sthe*, didst; *sthe-sthe*, did; dual and plural *sthe-sthe*; *sthe-sthe*; *sthe-sthe*; *sthe-sthe*.

A perfect is formed by adding *re*; thus, *sthe-sthe-sthe*, I struck, I have struck; *sthe-sthe-sthe*, had done; *sthe-sthe*, has done, have done. Such forms correspond to the Tibetan perfect ending in *-pa*. Another perfect is formed by adding *re*, plural *sthe*; thus, *sthe-sthe*, had done; *sthe-sthe*, you had done. This perfect is only used in the second and third persons. It corresponds to the Lushai perfect in *sthe*.

A suffix *re* occurs in *sthe-re*, went; *sthe-re*, wentest; *sthe-sthe-re*, I transgressed, and so forth.

Note finally the suffix *re* in *sthe-sthe-re*, they began, and forms such as *sthe-sthe*, we were; *sthe-sthe*, you, they, were.

Future.—The suffix of the future is *sthe-re* or *sthe-re*, i.e. *re* added to a participle ending in *sthe* or *re*; thus, *sthe-sthe-re*, I shall strike; *sthe-sthe-re*, thou wilt do. *re* becomes *sthe* in the plural; thus, *sthe-sthe-sthe*, we shall do; *sthe-sthe-sthe*, you will do; *sthe-sthe-sthe*, they will do.

Imperative.—The base alone is used as an imperative; thus, *sthe*, *sthe*; *re*, *re*. In the plural *sthe* is added; thus, *sthe-sthe*, make ye. An imperative suffix *re* occurs in forms such as *sthe-re*, *sthe*; *sthe-re*, beat; *sthe-re*, put on. An indirect or direct object of the first person is often indicated by adding *sthe*, after vowels *re*, and a suffix *re* in the same way often refers the action to an object of the second or third persons; thus, *sthe-sthe*, make me, make for me; *sthe-sthe-sthe*, make ye me; *sthe-sthe*, give me; *sthe-sthe*, make him; *sthe-sthe*, give him. The suffix *re* is also used in newer verbs; thus, *sthe*, go; *sthe-sthe*, run.

The particle of prohibition is *sthe*; thus, *sthe-sthe*, make not; *sthe-sthe-sthe*, run not.

Verbal nouns and participles.—The Bantu verb, like that of other Tibetan-Burman languages, is properly a verbal noun. The base itself is freely used as a noun and case suffixes are added. It is a consequence of the nominal character of the verb that it is difficult to distinguish between what we might call participles and verbal nouns.

The suffix *sthe*, which is often pronounced *sthe*, is very commonly used to form a conjunctive participle. Compare *sthe-sthe*, asking; *sthe-sthe*, having gone; *sthe-sthe* *sthe-sthe*, to

die finished-having, having died, etc. If there is more than one subject *ji* is changed to *chhi*; thus, *shad-ahhi*, making merry. In similar verbs *ji* is usually replaced by *chi* or *chhi*, plural *chhi*; thus, *honnag-ahhi*, having taken place; *siann-ahhi*, having arisen; *shoh-ahhi*, returning, etc.

The postposition *de* is used to form a kind of infinitive of purpose; thus, *ai-de wa* pleased-to, go not could, he could not go; *hinn-de gyen-ted-oh*, to-dill necessary-thinking, wishing to dill; *ann shad-de de-va*, asked to-be-merry giving, making merry.

The postposition *ai* is added to bases ending in a vowel. Thus, *an-ai shann-ji* eating having-finished, having devoured.

The postposition *ueng*, with, forms a kind of conditional mood. Thus, *ueng-ueng*, saying-with, if you say.

A common suffix which is used to form verbal nouns and participles occurs in various forms such as *hpa*, *ha*, *hla*, *cha*, etc. It is probable that we have here to do with more than one suffix. We may perhaps compare the base *hpa*, to become, and Parli *cha*.

Such forms are properly verbal nouns. We must, however, sometimes translate them as verbal nouns, and sometimes as participles. Thus, *gyi-rop shyp-ah-pa ai-va*, me-to beating was, I was beaten; *ann por-ha*, no-harrying, without harrying; *ueng-de-va*, granting-to, he is granting; *shin-ah-e-like gash*, our going is, we go; *ah-oh-cha*, to appoint; *ah-oh-cha shann-ji*, dying finished-having, having died; *hann shyp-ah-cha-va*, then-by obtaining-is, then obtained; *shyp-ah gyen-ah-ji-gyay*, getting necessary-being, a rich should be got.

A very common verbal noun is formed by adding the suffix *chann*, i.e. *cha* and a suffix *nn* which is identical with the *nn*-suffix of the *shann* dialects. Thus, *ha-chann* to turn; *hry-chann*, to hile; *shy-chann*, to cover; *shyp-chann-haw-shyp*, finding-on-account-of, because he has been found.

Forms such as *shh-mann*, struck, contain the same suffix *nn* and probably the verb substantive. *Mann* is a very common suffix of verbal nouns. Thus, *ann-mann*, food; *shh-mann*, to meet; *gyay-mann*, to listen; *shh-mann*, to cut grass; *shp-mann*, to speak and so forth.

A common verbal noun, which apparently has the meaning of a past, is formed by adding a suffix *h*. It is sometimes added to the base, and sometimes also to the suffixes mentioned in the foregoing. Thus, *ann-h-tang*, having-come-on; *shh-h-tang*, being-found on; *h-ah-h-tang*, on having said.

There is *gyen-ah-ai-va*, divided-given-was, perhaps contains the same suffix. Compare, however, *ueng*, time; *shyp-ah-ai-va-ueng*, when beating; *shh-ah-ai-va-ueng*, when arriving.

A present participle active is formed by adding *ah-pa*, plural *ah-pa-ji*, and a past participle passive by adding *ah-tang*, plural *ah-tang-ahhi*; thus, *shp-ah-pa*, doing; *shp-ah-tang*, done.

Passive voice.—There is no passive voice. 'I am struck' must be translated 'somebody struck me.'

Negative particle.—The negative particle is a prefixed *nn* and before imperatives, *shh*. Thus, *ann de-va*, he did not give; *shh de*, give not.

Order of words.—The order of words is subject, object, verb. Adjectives and numerals usually follow, and positives precede the noun they qualify.

For further details the student is referred to the specimen which follows and to the list of Standard Words and Phrases on pp. 531 and 2.

[No. 42.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

BUNÁN.

(DISTRICT LAHUL.)

(Rev. A. W. Neale, 1899.)

ME	ti-kog	ba-tsha	nyi-khying	tan-ji.	phitai-tan-tai	awa-roq.	'gyi-i
Man	one-to	am	two	belong,	the-possessor-by	father-to,	'my
awa,	gyi-roq	khag-sha-gyan-shi-gang	non-dal	gyi-roq	da-a,	roq	
father,	me-to	to-be-faunt-poss-being	property-stare	me-to	plus,	so	
lai-ji,	a-ma-si	nor	yhine-thir-na.	Kang-chi	not	ma	gar-ka
harap-aid,	father-by	property	distorted-gone.	Then	much	not	harapag
pha-tai-gang-ha	nor	ghilli	da-ji	laga	wa-i	ti-kung	ai-na.
the-possessor-by	property	all	gathering	country	for	one-to	want.
Tai-li	chhad-ma-tog	this-into.	Nor	kha-ta-yi-gang	ghilli	ta-ré	
All	water-into	gone.	Property	whatever	all	to-act	
kham-ji	tha-na	laga-tog	ma-gé	wai tiki	ra-ji	kha-na.	Ton-dag
fulfilling	this	country-to	famine	great	come	hungered.	Former
ting	sha-ji	tha-na-si	phag	rang-yi	chai-ja	rig-tog	this-na.
one-to	requesting,	him-by	since	hardman	appointing	field-into	sent.
Kang	phag-yi	sa-man	kha	aii-gag-dang	in-aii	cha	kang-da
There	since-of	food	what	being-with	himself-of	belly	to-fill
ma-si-na	ma	da-na.	Kang-chi	tal	dan-pa	so-ji	khang
suppose	not	gone.	Then	is	memory	refreshing	this
ha-mi	so-i	gang.	Tha-na-shag	sa-man-gyi	long-shed	not'i-ai.	gyi-
workmen	many	are.	Them-to	food-of	plenty	sent-in.	Land-to.
ning	khyag	khaw-gi	shi-chag.	Da	shan-shi	awa-i	da-chi-mang
other-hand	here	hunger-by	die.	Now	arising	father-of	procreation
ai-ji	'gyi-i	awa.	ram-mang	ha-gyi	da-chi-mang	dig-pa	
haring-gone.	'my	father,	Arise-and	year	procreation-to	die	
ig-ji	ha-gyi	ba-gta	ma-gyu-shi-gang	ha-gyi	ha-mi	tiki	
haring-down	poss-by	am	not-worthily-being	thy	work-man	are	
ang	hag-na	Hin,"	ang	shu-ka-to,	ni-ji.	shan-shi	awa-i
with	like	make,"	thus	will-request,	thinking,	arising	father-of
manag	ai-na.	Awa-si	ré	wai-chi	not	hang-ji	nying-jai-chi
once-in	went.	Father-by	also	far-from	come	men-having	compassion/feeding
ba-gta	ha-chang	groi-chi	khang-gré-tog	khiti-shi	tal-dag	a-u	da-na.
am	now	running	not-on	chasing	him-to	him	gone.

Nung-chi bu-gha-ai tal-dag, 'gyi-i awa, gyi-ai nam-nang haug-yi da-ohi-
 Then son-by him-to, 'my father, son-by become-and the present-
 nang dig-pa ig-ki-aa. Tau-chi khong haug-yi bu-gha ma-gyua-ohi-
 is in his home-dome. To-day-from after year son not-worship-aa,'
 nang ahi-aa. A wa-ai yag-po-hu-rog, 'da phaa tsai-dag-ohi
 then requested, Father-by servant-to, 'son cloth old-in-from
 shi-ang khyng rid-chhi tal-dag pha-ra; lig-tog la-ah, tang-dag
 good-aa here brought-coming him-on put; hand-on ring, feet-on
 trad-pa ri haa. Nung-chi lu-tgi chhi-i ti-ki pa-ji aa-ni, aa
 shoes also put. Then calf fat one sitting eat, mind
 thad-chhi jai-ni. Then chhi-i ha-thang ring-nang, gyi-i the bu-gha
 being-marry ah. That what-of for said-if, my this son
 old-cha kham-ji, nang ky-aa; kyot-ji, tab-ah khong-cham-ha-thang,
 dying finished-coming, alive become; but, again found-being-as-account-of,
 nang lo-chia tang tal-gu-ra thad-chhi chon-aa lig-cha ang-chhang,
 then saying-on that-rit marryly found making began.
 Nu-na nang ta-ni-tyng bu-gha rig-tog-chi tab-ohi kyan ha-thang
 Then three-of elder-to son field-in-from returning house near
 kh-chi-ang ro-na nang khort-to-i had yu-chia-tang yu-po thng
 arriving-where male and dancing-of around leaving-in servant one-to
 akat-ji, 'the kha yu?' chon-aa, Yag-po-ai, 'haug-yi had
 calling, 'this what is?' asked, Servant-by, 'your younger-brother
 ra-tang awa-ai the-aa bu-gha kham do-i-dag tab-ohi do-tang
 coming-on father-by that son hearl, good-in had leading-on
 lu-tgi chhi-i 'ti-ki pa-na,' nang lo-ohi yu-ji po tang-chi tang
 calf fat one killed,' then saying leaving anger entering inside
 ai-to na phoi-aa. Awa phi-ang ra-ji tighy jam-ni-rog, 'thang-nang ra,
 going not avoid. Father outside coming words said-with, 'within come,'
 nang lo-na. Bu-gha-ai, 'awa, lo thang ti-ki at-tog gyi-ai
 so said. Son-by, 'father, your so-much a time-in son-by
 haug-yi yag-po ti-ki-ji haug-yi ag-tog-chi u-ka-ra na gal-hu-gy,
 your servant making your mouth-in-from ever not transgressed,
 ha-ai gyi-i da-ro-gu-ra-dang thad-chi shyd-po lig-cham-ha-thang lo-lu-tgi
 there-by my friends-with marry happy making-also-for bid
 tiki ro na dan-na-na,' nang lo-na, 'Da haug-yi phiggi bu-gha
 one even not present,' then said, 'Now thy younger son
 the-aa aaad-gang-na-ho-ra nang na chad-on-tog thir-ji tab-
 , that baraka with property water-into having-thrown having-
 , chi tal-dag lu-tgi chhi-i da-na-na,' nang lo-na. Nung-chi awa-ai
 returned him-to calf fat present,' so said. Then father-by

kol-as, 'gyi-l ba-gba, han ukaré gyi naag nyen-po tho-e-dang, kin-dang-kha
aid, 'my son, then always we with together being-in, whatver
 gyiwag ni-l-tang, tha-am han-dag ni ni. Da han gyi kol shi-sha
me-in being, that there-is also is. Now the younger-brother dying
 khom-pl, son-am; kyol-sha khom-pl, khang-shi-trag-dag thad-shi
daring-finished, food; last-being daring-finished, found-being-in merry
 skyid-po lig-sha gyen, naag kol-am.
happy making proper, that aid.

R is interchanged with *r*; thus *gudpair* and *gudpair*, *over*; *dajaw* and *dajaw*, *with*. *S* sometimes interchanges with *sh*; thus in the suffix of past time.

Note also the frequent aspiration in words such as *ade*, *not*; *hahaw*, *far*; *hah*, *that*; *ahd*, *bring*; *ahd*, *ask*; *ahd*, *horse*, and so forth.

We have no information regarding accentuation or tone.

Articles.—*ah*, a shorter form of the numeral *ah-hā*, one, and indefinite pronouns such as *hahaw*, *hahaw-ah*, and *hahaw-r*, some; *gah*, some, and *gah*, much, are used as indefinite articles; thus, *ah* number, a current; *ahaw* *ah*, a father; *hahaw* *ah*, a man; *gah* *ahd*, a horse; *gah* *ah-hā*, in a village.

Nouns.—There are no instances in the materials available of any suffixes or prefixes used in order to distinguish gender. Different words are used for that purpose. Thus, *ah*, bull; *hā*, cow; *hah*, dog; *ahah*, chick. Forms such as *ahd* *ahah*, *man*, *ah*, *hahaw-woman*, show that Bangha is in this respect agrees with other neighbouring forms of speech.

Number.—The plural is not distinguished by means of any suffix when it can be inferred from the context. When required, a suffix *ahaw*, *ahd* or *ahd* appears to denote the plural; thus, *ah-ahaw*, the birds; *ahd-ahd*, dogs; *ah-ahd-ah*, of the skins. Compare *Bamyl*. In *hahaw* *ah-ahd-ah* (i.e., *ah-ahd-ah*) with *ahd*, one man-of two men, the same suffix has apparently been used in order to form an honorific singular. A kind of plural can also be effected by adding words such as *ahd*, *ahaw*, many, and so forth; thus, *ah* *ahd*, fathers; *ahaw* *ah*, fathers.

Case.—The various cases are apparently often interchanged. Thus both the genitive and the dative are used as nominatives, the genitive also serves with the function of a dative, and so forth. The regular case system is apparently as follows.

The nominative and the accusative, i.e., the cases of the subject of intransitive verbs and of the object, are not distinguished by means of any suffix, although the genitive and the dative sometimes occur in the function of the object. Thus, *jah-gō* *ahah-ah*, his chance-(of) he divided; *ah-ahah* *ah-g* *ah-r* *ah-ah*, him-(to) he began-to clasp.

The subject of transitive verbs is usually put in the case of the agent, which is formed by adding the suffix *ah*, *ah*, *ah*, or *r*; thus, *ah-ah* *ah-r*, father-by said, the father said; *ahpaw-ah* *ah-r*, small-by said, the younger said.

The same form is also used as an instrumental; thus, *ahah-ah*, with virgins.

Instead of *r* we occasionally find forms such as *ahd* or *speech*. Thus, *ahd* *ahd* *ahd* *ahd* *ahd*, simple man-by skin took; *ahd-ahd* *ahd* *ahd*, by the fathers.

The usual suffix of the dative is *ahah* or *ahah*, also written *j-ahaw* and *ahaw-j-ahah*; thus, *ah-ahah*, to the father; *ah-j-ahah*, to the father; *ah-j-ahaw*, to him. In *ah-g* *hahaw-ah* *ahah* *ah* *ahd*, his anyone-by anything not-gave, no one gave him anything, the genitive has apparently been used instead of the dative, or else there is a dative suffix *j*, &c.

An ablative is formed by adding the suffix *ahah* or *ahah*. Thus, *ahaw* *ahah* *ahah*, from a distance; *ahaw* *ahah* *ahah* left from a daughter.

The suffix of the genitive takes the forms *gah*, *gah*, *j*, and *r*; thus, *ah-gah*, of the father; *ah-g*, of a man.

So far as we can judge from the specimens, the terminative is commonly used as a locative. It is formed by adding the suffix *ah*, *ah*, *ah*, or *r*; thus, *ah-ah*, on the hand; *ah-ah*, and *ah-ah*, on the way; *ah-ah*, in the cave. Note *ah-ah*, in the cave.

Other locative suffixes are *sa*, *si*, or similar forms, and *lāḥ*; thus, *lāḥap-sa*, at the bottom; *si-lāḥ*, in the village.

Other relations are indicated by means of postpositions. Such are *hōdā*, instead of; *lāḥar*, behind; *pā-siḥ*, before; *gān-pāḥ*, between; *āgān-sa*, behind; *hōt*, from; *lāḥ-sa* and *hōn-siḥ*, under; *lāḥā* and *lāḥ*, for the sake of; *sa-lāḥ*, with; *si-sa*, before; *pāḥ*, *pān*, *sa*, and so forth. Postpositions are sometimes added to the base and sometimes to the genitive.

Adjectives.—Adjectives precede the qualified noun in the nominative. In *ayāpān-si siḥi dān-siḥān dā-siḥ*, the small-by we all gathering, the younger we having gathered all, the case suffix has been added to the adjective *ayāpān* and *siḥ*, as we would expect, to the noun.

The particle of comparison is *hōt*; thus, a *pāḥān* a *hōn-siḥāpāḥ* *hōt* *siḥān* *siḥān* *siḥ*, his brother his sister from more tall is; *dāḥā* *hōt* *pāḥān*, all from good, best. Compare Chantia *Lahāḥi* *siḥ*.

Numerals. The first numerals are found in the list of words. They precede the noun they qualify. *Nānā* *siḥ*, fifty, literally means 'two twenties ten.' *Nānān*, hundred, should perhaps be *sa-sa*, five twenties.

Prepositional.—The usual forms of the personal prepositional are as follows:—

	I	We	Thou	You	He	They
<i>From.</i>	<i>pā, pā-si</i>	<i>siḥap</i>	<i>gā</i>	<i>gān</i>	<i>hōt, a</i>	<i>sa, ho-siḥān</i>
<i>Agent.</i>	<i>pā</i>	<i>siḥap-s</i>	<i>pā-si, pān,</i> <i>pā-s, pāḥā,</i> <i>pān</i>	<i>pān-si</i>	<i>a-si, siḥ,</i> <i>sa, ho-siḥān</i>	<i>sa-si, ho-siḥān-s</i>
<i>Object.</i>	<i>pā-s, pā-si,</i> <i>pā, pā</i>	<i>siḥap-s</i>	<i>pā-s, pā-s, pā</i>	<i>pān-s</i>	<i>a-s, siḥ, a,</i> <i>hōn-siḥ</i>	<i>siḥāp, ho-siḥ,</i> <i>siḥāp</i>

Besides, several other forms occur, such as *pā-sa*, by me; *hōt-pān-pāḥ*, by him, ill. *hōt-siḥān*, and so forth. Most of them are due to misunderstanding in the translation or to misreading of the original draft. Others are simply slightly different forms of those registered in the above table, and they will be easily understood when met with.

The Aryan loan-word *apāḥ*, *apāḥ-pāḥ*, *apāḥ-s*, own, is used as a reflexive prepositional.

The pronoun *a*, *si*, *he*, is sometimes used in order to repeat a preceding noun before postpositions or governing words. Thus, *siḥ siḥāp dāpāḥ siḥ-si*, his his-father-of pity came; *hōn-siḥ pāḥāḥ siḥ a-siḥāḥ siḥ-sa*, him-by poor man him-to asked, he asked the poor man; *i pāḥāḥ siḥ siḥ-si*, this poor man his-carry-by, from carry of this poor man. Compare the corresponding use of pronominal prefixes in several Negrit dialects, in Kuki, Chin, and so on.

Demonstrative prepositional are *i*, *siḥ*, *siḥ*, and *i*, this; *hōt*, *hōn-siḥ*, *a*, that.

The interrogative prepositional are formed from the bases *hān*, and *gā*. Thus *hān-siḥ*, who? *gā-dāḥ-siḥ*, from whom? *hān*, what? *gā-siḥ*, how much? how many? *gān-siḥ*, how-having-done? how? and so forth. By adding *si* or *s* the interrogative bases are made indefinite. Thus, *hān-siḥ* and *hān-si*, a certain; *gān-s*, a certain; *hān-si*, *hān*, anything, some.

Relative prepositional are *pā*, *pā-si*, *pāḥ*, *pāḥ-si*, *pāḥ-siḥ*, who; *pā-siḥān-siḥ*, wherever. They are Aryan loan-words. Thus, *siḥ-sa-siḥān siḥān pā-siḥān*, by the marks which the entire

Compound suffixes are *see, chae, and doe* ; thus, *chê-see, asked* ; *chê-chae, demanded* ; *gi-tae, made*. There are no instances of such forms in the first and second persons. The *a*-suffixes are sometimes used in connection with a prefix *ho* ; thus, *ho-louch, got angry* ; *ho-tê-see, he was lost* ; *ho-chê-chae, he was alarmed*.

The base is sometimes reduplicated in the past, and suffixes such as *chê, k, and a*, all probably various forms of the copula, are added. Thus, *go-gi-chê, he has done* ; *gi-gi-chê, thou gavest* ; *chê-chê-a, he went*.

Compound forms are *chê-n-atch, lived* ; *gi-n-atch, were eating, and so forth*.

Note, finally, isolated forms such as *Shopyda, squandered* ; *Shae-yei, galled* ; *maai-ai, entreated* ; *chê-kia, chê-pach, and chê-pach, went, and so forth*. Several additional forms will be found in the list of words.

Future.—The present is apparently also used as a future ; thus, *chê, I shall go* ; *chê, I shall say*. According to the list of words the most common future suffix seems to contain a *t*.

Imperative.—The base alone is often used as an imperative ; thus, *har, take* ; *chê, give* ; *chê-shen-pê, cloth make, put on*. Common imperative suffixes are *ai*, and *chê*, the latter also occurring as *dei* and *chê*. Thus, *chê-ai, give* ; *chê-chê, give* ; *gi-tai, make* ; *gi-chê, bid*.

The list of words contains several additional forms. No instances of their use are, however, given.

The materials available do not contain any example of a negative imperative.

Verbal nouns.—The base alone is used as a verbal noun. Thus, *chê, to feed* ; *fang, to detach*. The usual suffix is *ai* or *ai* ; thus, *chê-ai ching-ai, to strike is proper* ; *chê-ai-ai man-ai gi-ai, going of mind not made, he did not want to go* ; *gi-ai-ai, measuring for, in order to measure*.

A suffix *t* apparently occurs in *gi-pang-t, to fill*. *Chê-see, word*, is properly a past participle of *chê, to say*.

Participles.—Participles which are used as adjectives are formed by adding *a*, past *see*, to the base ; thus, *gi-a-atch, eating were* ; *chê-a-ai, dying I am* ; *chê-see chê, the left hand, the hand which had been left* ; *gi-see-see, filled, full*.

The suffix *a, ai, chê, chae, chae, or chê* forms conjunctive participles. Thus, *gi-a, having* ; *chê-ai, coming* ; *chê-ai, returning* ; *chê-chê, going* ; *chê-chê, comparing* ; *chê-chê, eating*. Such forms are occasionally also used as adjectives ; thus, *chê-chê-ai, that-comes properly, stolen property*.

Other conjunctive participles are formed by adding the suffixes *ai, (ay)* and *chê* ; thus, *gi-ai, calling* ; *chê-ai, belonging* ; *chê-ai, gathering* ; *chê-ai, having*. In *gi-k-hua, taking up carried*, a suffix *k* has apparently been added. Compare *gi-k-hua, having died was, had died*.

Negative particle.—The negative particle is a prefixed *see, or, structure, see*. Thus, *see chê-ai, did not give* ; *see fê-ai, I did not transgress* ; *chê-see man-ai, to say (worthy) not am*.

Order of words.—The order of words is the same as in connected forms of speech, subject, object, verb. Adjectives and numerals precede the qualified word.

For further details the student is referred to the specimens which follow.

[No. 44.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

RANGKAS OR SAUKIYA KHUN.

SPECIMEN I.

(DISTRICT AUNGMYA.)

KHANGYI SŌH-GO RANGKAS.
PRODIGAL SON-OF STORK.

Khamri ni (la. nī)-chā-k nīd sŏi. Gŏr khā khā makh, nyāpān-u
 Certain man-of two sons. And what what story, young-by
 apān hā-j-chākh ū-a, 'hā hā, gŏ nyākh-pāñl jāgŏ jā jī
 hā father-to said, 'O father, thy property, from my share we
 dā jā jī chyang-gāñl jā jā jī dā' Gŏr hrai-yān-pāñl
 give, what mine property is my share 'we give.' And that-on-from
 nī-guāñl-pāñl apān jā-jŏ chāh-tā. Gŏr nān jŏ nān hā,
 then-between-from his share divided. And many days not more,
 nyāpān-u sŏi ōñk-chān dāk-chān 'dā-nyā hŏnān dā tabān
 younger-by son all all gathering for country went
 gŏr hrai mālā chāch apān-gŏ māl-tā thangyā. Gŏr
 and there wrong living own property squandered. And
 jā hrai jāk-chān-dākh hā-tā, hrai dā pān kīl pāñl
 when he all had-spent, that country thy family fell,
 gŏr ū tang ka-thŏ. Gŏr ū hrai dā khamŏ jŏyān
 and he destitute became. And he that country some good
 nī rakākh dī-chāi nāi-ch, gŏr nāi ū-chāñl apān nāi nāi
 man with going stayed, and him-by him his field-to went
 hā yā-a. Gŏr hŏidān hōnā jāñl nāgŏr jāñl hā apān
 to-grass said. And those heads-with which water ate gladly son
 dā yungŏ vi nāñl, gŏr ū-g khāñl-d khāñl nā dā,
 belly to-fill he (?) wished, and him say-one-by anything not gave,
 Gŏr jā hrai apān dā-chākh chyang-chā-ch hrai-pāñl ū-a, 'jā
 And when he his reason-to returned there-from said, 'my
 hā-k nāñl ō dān-yn jā-n nān jāñl, gŏr jā
 father-of arrows their belly-from food more eat, and I
 pāi dāñl ū. Jī hrai-chā apān hā-chāñl dā gŏr ū-chāñl
 hunger dying am. I rising own father-to will-go and him-to
 hā-tā. 'hā hā, jā-a thangyā mākākhā nāñl gŏr
 will-say, 'O father, me-by And's will (?) not-to and

gō sīman pēp gūā. Gār jō pīr gō dōt kōn-am mō-nī.
af-ter be-fore sin did. And I again thy son in-my not-am.
 Jō (i.e. jī) opōt tō nūkar gō-tā. Gār opōt-k hā-g chāhī
He own one agreed made. And own father-of near
 hāhā dōh. Gān (i.e. gār) hēt hēkam ā, n hā-t hēkam-pūh
cri-ple went. And he for was, his father-by far-from
 hā-t, pīt t-g t-hāg dāyā rā-āh, gār hēn-pūh n-āyō n-chāhī
son, and his his-father-of pīt came, and there-from running him
 n-g hō-t hā-t gōt chāh dā. Gār nōt-n n-chāhī
his know-to clapped and his gave. And son-by him-to
 hō-t, 'hā hā, j-t, hāngm mōchōyī pām
said, 'O father, me-by that's will (?) according-to (?)
 mō-nī gār gō-g nōpōt (i.e. nōmōt?) pīt gō-t. Gār jō gō-g
not-is and thy be-fore sin did. And I thy
 nōt nōm mō-nī. Gār hō-t opōt-gō nūkar hō-t,
son in-my not-am. And father-by own stream said,
 'chāh-hēt jōyā chōkam thāt-nō rāi gār i rā-nō chōkam-gī.
'all-from good rule taking-out bring and this bringing put-on.
 Gār o hō-t lōg-chāh gār lōk pōt chōkam-gī. Gār
And his hand-on ring and feet-on shoe put. And
 jī jī-m chōt ng-nī. Kā-hā, i jīr nōt pōt-nīchā, gār pīt
my calling proper-to. Kā-hā, this my son send-was, and again
 tūch; 'hēt hā-brām, thōpīk tūch.' Āpī hēt hā-brām hām
is-alive; he not-knt, again is-found.' Then they finding merry
 kā-hā.
 mōt.

hīl t-g pōt nōt nū-c tūch. Gār hīl n rā-āh
And his elder son fold-in was. And then he coming
 hīl nōt ch-j sīman chōpīng-nī-j, n-n thōt-hī j-tā gār
and know coming near returned, him-by music and
 nōhōt-ch dōh sāmā. Gār n-n tō nūkar vī-nō
dancing-of sound heard. And him-by own stream called-having
 rā-nō, 'hō-g thōt hēt kha-n ?' Gār n-n n-chāh
said, ' (He-of) meaning (?) that what-is ?' And him-by him-to
 hā, 'gō pī-khā nī-āh. Gā, 'hā-nō jōyā gō-gō-ā; hā-hā,
said, 'thy brother came. Thy father-by good has-made; wā,
 n-n ā jōyā tang-n.' Gār n kalach gār n hāh
him-by him well found.' And he got-angry and him-by inside
 jī-nōt-k mōn mā gā. I-hāhī ā hā-nō thāt rā-āh gār
going-of mind not made. This-for his father-by out came and
 n mōmōt-āh. Gār n-n n-pōt hā-āhī hā-t, 'jōmā (i.e. jī-t)
him re-acted. And him-by own father-to said 'me-by

i-lā	ka-m-taŋ	gō	ŋya	gā-lā,	gār	ŋ-a	gūl-pūy	gō
is-many	goes-from	thy	service	did,	and	me-by	any-time	thy
h-oun	na.	ŋlā.	Goon	gūl-pūy	tā	nyāpā.	ma-lā-ko	rah-
word	and	transposed.	There-by	any-time	one	small	great-of	hid
lā	na.	dā-na	ŋō	rahāt-h	ŋagar	hōm	na.	ŋlā
even	and	passed	I	friends-of	with	merry	might-be.	And
gō	stā	hachhō-ŋam	dā	mā	urā.	ŋai	hō	ri-ŋ.
thy	was	karle's	with (?)	property	agwandered,	when	he	came,
hā	gō-a	a-lāhā	mān	hān	gō-gā-ŋl.	Gār	to	hā-a
then	there-by	him-for	great	feast	modest?	And	to	father-by
a-ŋang	hō-a,	'stā,	gō	ŋō-rahā	stā-na.	gār	ŋō-g	ŋō
him-to	said,	'am,	then	me-with	hardest.	and	mine	went
sā	gō	lā.	I	hāyā	hā	than	ŋō	khān
is	there	is.	This	proper	is	that (?)	we	merry
hāhā;	hā-lā,	I	gō	pā-ŋan	hā	ŋai	pā	hān,
should-be;	why,	this	thy	brother	is	who	died	was.
thā;	gār	hānā,	thāh-ŋā-ŋā.					
is-also;	and	was-just,	was-found-again.					

[No. 45.]

TIBETO-BURMAN FAMILY.

TIBETO-HIMALAYAN GROUP.

RANGKAS OR SAUKITA KHAN.

SPECIMEN II.

(DISTRICT ALMORA.)

TĀ KATHĀ SĪNĪ.

ONE TALE II.

Jāhān khich mīg kāk kōg khōda hōē diēg.
From-by other man-of sake-for girl dips he is-cought (?)

Grār māg-khā tā mhan sūd mī jai-tōg tā ayigun chyan gīr
Certain village-in a very simple man, whom our small house and
land house-māi shān-sich. Og nakhā-sich 5-days in gha-ayach
some female-male-people lived. His neighbour-by him-with easy making
by catch-sich-man-dya night lak-nō hōē māg-khā-paū in without
his simplicity-by opportunity nothing him village-in-from is-capt attempt
gān-sich.
made.

Hōē tā jai jai t-g māg-mān jiyān-r dīag-a-sich, mō-nō
Then one day when his female-male-people jungle-in grazing-were, then-by
a tā hōē khōda gīr imā g-a-tē diēg mī-a. Hōē gariba
then one precipice-in threw and so doing all killed. That poor
and mī-sich hōē mī-māh hōē khōa gīr bā-chān gōnā gūā
simple man-by those some-people shān took-off and shān somehow doing
magāt-tē hōē. Amōr a man kākch, gīr hōē-nō gūā phā-t
nothing-for took. Upon him night befall, and there some come-in
ka-chāch. Pād-mōch hāyagū gīr kha-mī kha-sich mīl brāman-paū
stopped. Midnight after some thief stolen property far-from
kha-nō dīyag-tā gīr hōēd phār dē gō. Hōē phā hōēr mī-gī
braying arrived and then-by some-at shān made. That once inside their
mīg khachāpī pān-nō hōē mī mhan kabyāch gīr n-a hōē bā-chān.
their note hearing that man much feared and him-by those shān
khōyē jai n-a chān mīl chān-ma mōkī tā. Phā khōir
under which him-by brought himself in-side attempt (?) made. One inside
bā khachāpī yān-a kha-mī ka-rā-chān gīr khōm-ayach shān mīl
shān note hearing shān were-alarmed and shān-by all shān
jai mīchan brān shānch kākch. Dūbā mī-a hōē mīl
which man shān living ran. Simple man-by that shān

apau mayk tsa gir apau star tispach. I mal jai u-a
 him with took and one village-to went. This star which him-by
 kange u-a pi-mik u-a paka khamir-chahé th aig th-chau.
 got him-by to-measure him-by neighbour some-to a measure asked.
 Hwa pape mi-chau iho-gó hah gi-mé hat ki baidan kha
 That neighbouring man-by this-of discernment making for that him-by what
 rini-a, aig khung-wa ho vakha. Hwa d'hal mai-i mal
 brought, measure bottom-of for applied. That simple man-by silver
 pi-né aig jai dō-dich hwa dā-i gi-a khung-wa li-na
 having-measured measure which borrowed that gave and the bottom-of far-by
 khar mal hadich. hat i-g pape-gé mi-chau kha chyang-rich,
 some silver took. This-by his neighbourhood-of man scarce some,
 haidai garh mi u-chahé thō-ma, 'ga-u i-hé gir mal gumā-pau
 them-by poor man that-to asked, 'there-by or-much some silver how-doing
 gudaé tispaché?' U-a hwa, 'apau-g khung-mal lé mang-pé.'
 whence called?' Him-by said, 'self-of female-poor-male-poor silver having sold.'
 I garh mi i-ha gir mal hah-é o-g pape-na apau-g
 This poor man him-self-by and other character-by his neighbour-by one
 duk mi-mal mi gir o-g hō-k rang-k had. Gile kha, h,
 all over-poor killed and their silver-of to-sell took. And what happened,
 ki u-a h ma-ma aipha ma-mal mal tang-a.
 that him-by this-by bargain-by only little silver got.

I mamā-a th ri-ch u-a garh mē-g chim mō paktas
 This mother-by anger coming him-by poor man-of house(-to) fire set
 gir iho-gé pui-té gi-ta. Garh mi mi phā thau-ma gār th
 and this-of ashes made. Poor man all (?) ashes collected and one
 thailē-tā, gir u-gé rang kum thispach. An-th u-a apau thail
 bag-in pot, and it to-sell taking went. May-on him-by one bag
 anga pōr-é si-ta gir th thāthi-chahé jai niam a-th t
 way-of corner-of left and a spring-to which near was water
 tang dāch. I-jā-é th khich mi bi bōjh hō-thāi th
 to-dried went. This-time-of one other man flour load having water
 tang dāch. Thāch-é u-a thaua apau thāi si-né phā-g
 to-dried went. Returning him-by mistaking one load having ashes-of
 bōjh had gār apau-gé apang dāch. Hwa garh mi hō thak-ma gā
 load took and one some went. That poor man also returned and
 hwa m-ma bōjh jai khich mē-i a-th dō-ch u-a gik kum.
 there put load which other man-by leaving went him-by taking carried.
 Hwa khich hahé kham i-hāthi van-é u-a u th-a,
 That load-on some strange-sides this-inside seen him-by it opening,
 ki pū-ma tang-a. Hē u-a u bōjh apau mar had, jai-té
 flour filled found. Then him-by that load his home-to took, so-that

u-a hət h-g h-g anđj gae, hē apot-gō pəpəl
himself that flour-of weight-of measuring made, then his neighbour
 nīg tōchənt. O-g pəpəl hī pī-ət gəth mīa apot-gō
measure asked. His neighbour flour having poor man-by one
 ching pīng bəđđ hī təpəu u-a lək apot-gō dypən mē pī-a,
house-of asking/ invited flour got him-by also self-of house fire set,
 gār hət u-gē phē-gē rang mē tīchē (l.e. tīe-chā ?), gīr kīlāichē apot-
and he the asking-of selling set could, and despairing one
 sār rī-chā gīr jai-māth u-a gīnē bəđđ hāp pəđđīchē.
time-to come and whatever him-by did that much repeated.

FREE TRANSLATION OF THE FOREGOING.

He who digs a pit for another, he himself falls into it.

In a certain village there lived a simple man who possessed a small home and some cattle. His neighbours envied him and tried to take advantage of his simplicity and expel him from the village.

One day when his herd of goats was grazing in the jungle, they threw them over a precipice and thus killed them all. The poor simple man took the skins of the cattle and carried them off to sell somewhere or other. Night befell him on the way and he took shelter in a cave. After midnight some thieves brought some stolen property from a distance and took up their quarters before the cave. Hearing the noise made by them, as he lay within the cave, the man was much alarmed and tried to hide under the skins he had brought. Hearing the noise of the skins in the cave, the thieves were alarmed, and ran off bearing all the silver they had brought. The simple man took possession of the silver and went home. He asked one of his neighbours for a measure in order to measure the silver he had brought. The neighbour, who wanted to know what he had brought, put some tar on the bottom of the measure. After having measured the silver, the simple man returned the measure, and some silver was sticking in the tar. His neighbour became greedy and asked how he had got so much money. He said, 'by selling the skins of my flock.' Filled with envy and from envy his neighbour then killed all his own cattle and took the skins off to sell them, but he only got very little in return for them.

He therefore got angry and set fire to the poor man's house. The poor man collected the ashes in a bag and went off to sell it. On the way he left his bag at a corner and went to drink water at a well in the neighbourhood. In the meantime another man left a load of flour and went to drink water. On returning he by mistake left his own load there and went off with the ashes. When the poor man returned he took the load which the other man had left. He saw some strange marks on it, opened it, and found it to be full of flour. He went home, and again asked for the measure in order to know how much flour he had got. When his neighbour understood that he had received flour in return for the skins of his house, he set fire to his own house. He could not, however, sell the ashes, and went home in despair and repeated much of what he had done.

DARMEYA.

The Patti of Darma forms part of the Pargana of Darma in Almora. It is bounded on the north by Tibet; on the west by the chain containing the Panchachuli group and the Chibigala peak; on the south by a line drawn from the latter peak due east to the Kali River, and on the east by the chain culminating in Yirga-jung separating it from the Byanga Valley and Patti Chandanga. Darma is sub-divided into the Malla and Talla, i.e. upper and lower patti.

The inhabitants are Kshatriya, and their number was estimated for this Survey at 1,761.

A version of the Parable of the Prodigal Son and a translation of well-known popular tales have been forwarded from the district, together with a list of Standard Words and Phrases. The materials are not satisfactory, but they form the only basis of the remarks on Darmpati which follow.

Darmpati is closely related to the dialects spoken in the neighbouring districts of Byanga and Chandanga. It has been much influenced by Aryan forms of speech in vocabulary and grammar, not however to the same extent as Chandangai.

Pronunciation.—The phonetic system is richly developed. The vowels *a*, *i*, and *u* are both short and long. *ŋ* and *s* are always marked as long. The marking of the other long vowels is not, however, consistent.

Final vowels are often interchanged or dropped. Thus the genitive suffix occurs in the forms *gā*, *gō*, *gā*, and *g*; the suffix of the case of the agent in *ai*, *ai*, and *e*; the verbal noun ends in *ai*, *ai* and *ai*, and so forth.

Vowels are also often dropped in unaccented syllables. Compare *lai-ai* and *ai-ai-ai*, become; *ai-p-ai-ai-ai*, was found again (*gā*); *ai-p-ai-ai-ai*, gave back, returned; *ai-ai-ai* and *ai-ai-ai*, coming, and so forth.

It has already been mentioned that *i* and *u* often interchange; thus, *ai* and *ai*, that; the locative suffix *ai* or *ai*, and so forth. *ai* is interchangeable with *i* and *u* in the suffixes of the genitive and in the case of the agent. *ai* also interchanges with *i* in the base *ai*, *ai*, strike.

I am not sure how the sound which has been transliterated *ay* is pronounced. It seems probable that *ay* sometimes denotes the nasal pronunciation of the preceding vowel and sometimes the guttural nasal.

With regard to consonants there are gutturals, palatals, cerebrals, dentals and labials, of aspirated soft consonants only *ai*, *ai* and *ai* occur.

There are two *a*-sounds, a dental *a* and a palatal *ai*, a dental *e* and a cerebral *e*, but apparently no *e* or *ai*.

Hard and soft consonants are often interchanged; thus, *ai-ai-ai* and *ai-ai*, made; *ai-ai-ai* and *ai-ai-ai*, other; *ai* and *ai*, that; *ai* and *ai*, father. It seems probable that we have here really aspirated soft consonants which are often also pronounced in such a way as to be hardly distinguishable from the corresponding hard sounds.

Aspirated and unaspirated letters are sometimes interchanged; thus, *ai* and *ai*, even; *ai-ai-ai* and *ai-ai-ai*, become.

Dropping of consonants seems to occur in forms such as *ʃyā*, instead of *ʃy-gā*, my; *ʃangai-rā*, instead of *ʃangai-rā*, in the jungle, and so forth.

Final consonants of Classical Tibetan are often dropped. Thus, *lā*, Tibetan *lag*, head; *plā*, Tibetan *plag*, cave; *ʃyā*, Tibetan *ʃyag-pa*, run, and so forth. In other cases a vowel is added; thus, *lāi-rā*, Tibetan *gāi*, one; *lāi-rā*, Tibetan *gāi*, two; *ʃabā*, Tibetan *drag*, six, and so forth.

The initial compound consonants of Classical Tibetan are commonly simplified; thus, *ʃyāi-rā* becomes *ʃyā*, run; *lāi* becomes *lā*, dog; *ʃyag-lā* becomes *lā*, given; *lāi* becomes *ʃā*, four, and so forth.

We have no information about the use of tone in the dialect.

Articles.—There are no articles. Indefinite pronouns and the universal *lāi*, *lā*, one, are used as an indefinite article, and demonstrative pronouns are sometimes used as a kind of definite article. Thus, *lāi* *lā*, *ʃāi* *lā*, a certain father, a father; *lāi* *lā* *chāi*, a daughter; *lā* *ʃyā*, a day; *lāi* *ʃyā-ʃyā* *lāi-rā*, at the door of the cave; *ʃā* *lāi* *ʃyā-ʃyā* *ʃyā-rā* *ʃyā* *ʃā* *lāi-rā*, he the hill-of top-on saddle grazing-is.

Nouns.—Gender.—The natural gender is distinguished by using different words, or by adding affixes denoting the gender. Thus, *lā*, father; *ʃāi*, mother; *lāi*, bull; *lāi*, cow; *ʃāi*, horse; *lāi*, sheep, the goat; *ʃyā*, horse; *ʃāi*, man; *ʃyā-ʃyā*, male deer; *ʃāi*, female deer, and so forth.

Number.—The plural is not marked when it appears from the context. The usual plural suffix is *lāi*, thus, *ʃyāi-lāi*, horses; *ʃāi-lāi*, daughters. The list of words also contains forms such as *lāi* *lāi* and *lāi* *lāi*, fathers, *lāi*, many fathers.

Case.—If we can trust the materials, the various cases are freely interchanged. Compare *lāi* *ʃyāi* *ʃyāi* *ʃyāi* *ʃyāi* *ʃyāi*, then his neighbour-to arrive came, where the suffix *lāi*, which properly belongs to the case of the agent, is used to form a qualitative and a dative.

The base without the addition of any suffix is commonly used to denote the subject of intransitive verbs, and the direct object; thus, *ʃyā-ʃyā* *ʃyāi* *ʃyāi* *ʃyāi*, my brother has returned; *ʃyā* *ʃyā* *ʃyā*, his belly ailing. The dative, and occasionally also the case of the agent, are sometimes used to denote the direct object; thus, *ʃyā* *ʃyā* *ʃyā* *ʃyā* *ʃyā*, he-by himself-to struck, I have beaten his son; *ʃyā* *ʃyā* *ʃyā* *ʃyā* *ʃyā*, these skins-by to-sell, in order to sell these skins. In *ʃyā* *ʃyā* *ʃyā*, then three, they three them down, the suffix *lāi* is added in order to denote the direct object.

The subject of transitive verbs is usually put in the case of the agent by adding the suffix *lāi*, a, which also denotes the instrument. Thus, *ʃyā* *ʃyā* *ʃyā*, the son said; *ʃyā* *ʃyā*, with ropes.

The suffix of the dative is apparently *ʃyā*, *ʃyā*, also written *ʃyā*, *ʃyā*; thus, *ʃyā* *ʃyā*, to the servants; *ʃyā* *ʃyā*, to the father; *ʃyā* *ʃyā*, to a city. This suffix is used in the same wide sense as Classical Tibetan *la*; thus, *ʃyā* *ʃyā* *ʃyā* *ʃyā* *ʃyā*, thereby that whom-with boughtest, from whom did you buy that? The case of the agent is occasionally used as a dative; thus, *ʃyā* *ʃyā*, to the neighbour.

The suffix of the ablative is *ʃyā*, usually preceded by *ʃyā*, on; thus, *ʃyā* *ʃyā*, from with him; *ʃyā* *ʃyā*, from a father. Another suffix of the ablative is *ʃyā*;

In the first person an element *pa*, *pa*, *p*, or *i* is apparently inserted before the tense suffix; thus, *pa-ma-to-pa-si*, I have walked; *si-pa-si*, I struck, we struck; *si-pa-si*, we went; *pa-pa-si*, I did; *ka-m-t-si*, I have beaten; *si-ta-si*, striking I went, I was striking; *pa-ta-si* *si-pa-si*, I was doing, and so forth. The same element is sometimes also suffixed in the third person; thus, see *si-pa-si*, did not go.

In the second person an *a*, often followed by a vowel, is inserted; thus, *si-a-si*, struckst; *si-a-si* and *si-a-si*, boughtst; *si-a-si*, foundst. In the plural we find *si-a-si*, you went; *si-a*, you struck.

The suffix of past time is sometimes added to the participle ending in *ba*; thus, *ba-si* *pa-ma-to-pa-si*, some people were striking. Such forms are properly true passive participles.

Instead of *si* we once find *ja*; thus, *ja-si*, he went.

The suffix of the past is sometimes preceded by other suffixes such as *si*, *ta*, *si*, *si*, but I am not in a position to state how these additions modify the meaning. Thus, *pa-pa-si*, he lived; *si-si-si*, he divided; *pa-si-si*, he wanted; *si-si-si*, they killed; *pa-si-si*, he set. Forms such as *si-si-si*, left; *pa-si-si*, did, are probably compounds and literally mean 'leave-went,' 'do-went' respectively.

Two prefixes occur in the formation of the past, viz., *ka* and *pa*; thus, *ka-si*, became; *ka-pa-si*, feared; *ka-pa-si*, wanted; *pa-si-si*, returned, etc. *Pa* probably also occurs in *pa-si*, wanted. It seems to take the form *pa* in *pa-si*, he carried off; *pa-si-si*, he was lost. The prefix *pa*, *p*, often seems to mean 'back,' 'again'; thus, *pa-si-si*, he has come back; *ka-p-si-si*, he found back; *ka-p-si-si*, he gave back.

Other forms such as *si-si*, I had beaten; *si-si*, I went; *pa-si-si*, applied; *pa-si-si*, made; *pa-si-si*, heard; *si-si-si*, asked, probably belong to the present.

Compound forms are *pa-pa-si*, have done; *si-si-si*, he found; *si-si-si*, he wished; *si-si-si*, they were eating, and so forth.

Future.—The present is sometimes used as a future; thus, *si-si*, I will go; *si-si*, I may beat. Usually, however, a suffix *pa* or *pa* is added, and various forms of the verb substantive are suffixed; thus, *si-si-pa-si*, I shall be; *si-si-pa-si*, I will say; *si-si-pa-si*, he will strike, and so forth.

Imperative.—The simple base without any suffix is used as an imperative; thus, *si*, give; *si*, go. Suffixes such as *si*, *pa*, *pa*, see often added; thus, *si-si*, give; *si-si*, go; *si-si*, eat; *si-si*, eat; *si-si*, eat. There are no instances in the materials available of a negative imperative.

Verbal nouns.—The base alone is used as an infinitive or verbal noun; thus, *si*, to eat; *si*, to drink. The common suffix of the verbal noun is *si*, *si*, or *si*; thus, *si-si*, to eat; *si-si*, to drink; in order to measure; *si-si*, to drink, in order to make. Other verbal nouns are formed by adding *si*, *si*, *si*, *si*, etc.; thus *si-si* and *si-si*, filling; *si-si*, from selling, by selling; *si-si* *si-si*, his simple-being-from, on account of his simplicity.

Participles.—The suffixes *si* and *si* are also used in order to form various participles. Compare classical Tibetan *si* and *si*. Thus, *si-si*, he was wishing; *si-si* *si-si*, they were eating; *si-si* *si-si*, they were eating; *si-si* *si-si*, he was eating, he lived; *si-si*, going; *si-si*, taking out. Instead of *si* we occasionally find *si*; thus, *si-si*, asking; *si-si*, bringing.

Another participle, which apparently has the meaning of a conjunctive participle, is formed by adding *shai*; thus, *ai-shai*, rising. Such forms are probably all verbal nouns, and they are very commonly put in the ablative, with the meaning of a conjunctive participle. Thus, *lag-shai*, becoming after, having passed; *ai-lai-shai*, having come; *ga-lai-shai*, by making; *shai-shai-shai*, on returning.

Other forms of the conjunctive participle are *pai-shi*, having left; *gan-shi-shai*, having heard; *shai-shai-pai*, dividing; and *shai-gai-shai*, anger making, on getting angry. The two latter forms are rather doubtful.

Passive voice.—There is no passive voice. Passivity is sufficiently indicated by the absence of the suffix of the agent after the subject.

Negative particle.—The negative particle is a prolix *ma*. Thus, *ma di-shai*, did not give; *ma di-m-shai*, did not give; *ma ga-pa-shai*, I did not do (translated 'I did not transcribe' in the specimen). There are no instances of the use of an interrogative particle in the materials available.

Order of words.—The usual order of words is subject, object, verb. The qualifying word precedes the qualified one. By the introduction of relative clauses from Aryan forms of speech the order of words has, however, to some extent been disturbed.

For further details the student is referred to the specimens which follow.

[No. 48.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

DARMIYI.

SPECIMEN I.

(PARTI DARRA, AINCHAL.)

TRAITA SIRI-KU RI.
PRODIGAL SON-OF STORY.

Gah.	mā-kū	nā	siri	si-chā.	Gāgrā-bāng	uā-wā	mā
<i>Son</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>And</i>	<i>them-of</i>	<i>small</i>
dā-ah	lag-g	kā-ah	Pā-ai.	'ai	bā,	mā-lā	nāh
<i>son-by</i>	<i>his</i>	<i>father-to</i>	<i>said,</i>	<i>'O</i>	<i>father,</i>	<i>property</i>	<i>in</i>
mā	ji	chāyā-m	chāi	chāi-pā	ji	āh.	lā-ā
<i>property</i>	<i>I</i>	<i>to-get</i>	<i>am</i>	<i>dividing</i>	<i>me</i>	<i>give.</i>	<i>And</i>
uā-gmā	lag-gū	mā	chāi-tā-wā.	Gāgrā	dā	ji	mā
<i>them-between</i>	<i>his</i>	<i>property</i>	<i>divided.</i>	<i>And</i>	<i>many</i>	<i>days</i>	<i>not</i>
hā-ah	mā	dā-wā	wā	bā	mā-mā	chāyā	gā-lā-ā
<i>being</i>	<i>small</i>	<i>son-by</i>	<i>his</i>	<i>all</i>	<i>property</i>	<i>together</i>	<i>doing</i>
dā-wā	tā-ā	gāgrā	ā	tā	pā-tā-ji-lā-ā	gā-lā	mā-mā
<i>country-in</i>	<i>went,</i>	<i>and</i>	<i>there</i>	<i>violently</i>	<i>his</i>	<i>property</i>	
bā	pā-tā-ā	Gāgrā-bāng	mā	chāyā	gā-lā-ā	pā-tā-ā	ā
<i>all</i>	<i>wanted.</i>	<i>and</i>	<i>him-by</i>	<i>expended</i>	<i>making</i>	<i>spent,</i>	
hā	gā-lā	dā	chāi	hāhā,	lā-ā	ā	tā
<i>that</i>	<i>place-in</i>	<i>by</i>	<i>family</i>	<i>came,</i>	<i>and</i>	<i>he</i>	<i>staid</i>
hā	ā	hā	dā-wā	hā	hā	hā	hā
<i>And</i>	<i>he</i>	<i>that</i>	<i>country-in</i>	<i>was</i>	<i>good</i>	<i>man-with</i>	<i>together</i>
gā-lā-ā	hā	hā	hā	hā	hā	hā	hā
<i>land,</i>	<i>and</i>	<i>him-by</i>	<i>him</i>	<i>his</i>	<i>field-in</i>	<i>was</i>	<i>together</i>
Gāgrā	ā	ā	hā-ā	gāgrā	gā-lā-ā	hā	hā
<i>And</i>	<i>he</i>	<i>these</i>	<i>harks</i>	<i>and</i>	<i>harks</i>	<i>was</i>	<i>together</i>
mā	hāhā-ā	hā	dā	hā	hā	hā	hā
<i>were</i>	<i>gladly</i>	<i>his</i>	<i>lot</i>	<i>to-get</i>	<i>wishing</i>	<i>me;</i>	<i>and</i>
hā-mā-ā	hā-ā	mā	hā-ā.	Gāgrā	hā	hā-ā	hā-ā
<i>express-by</i>	<i>anything</i>	<i>not</i>	<i>pass.</i>	<i>And</i>	<i>then</i>	<i>his-sons</i>	<i>coming</i>
hā-ā	hā-ā,	'ji	hā-ā	hā-ā	hā	hā	hā
<i>him-by</i>	<i>said,</i>	<i>'my</i>	<i>father's</i>	<i>accounts</i>	<i>their</i>	<i>lot</i>	<i>filling</i>
hā-ā	hā-ā,	gāgrā	ji	hā-lā	hā-ā.	ji	hā-ā
<i>getting</i>	<i>were,</i>	<i>and</i>	<i>I</i>	<i>hauling</i>	<i>do.</i>	<i>I</i>	<i>riding</i>

hà sùnh dī-dī gāng-rú u-jō lǎng-tí, "ai hā, jiān
father now go and him-to will-come, "O father, me-by
 palm-tree-kū mar-jī-hu u-jō gā-pa-sū, gāng-rú gō-lhau-tí pāp gā-pa-sū.
God-of will-of against did, and at-the-before sin did.
 Gāng-rú jī phāi gā sūi lāi-sū mǎ mǎ lāi-sū. Jī-sū jī-gū (sū)
And I again thy son to-come worthy not am. He thy
 mǎo dāng-mǐ tūi-hai-sū-nā gāp-k. " Gāng-rú wō hā sūnh rī-shai
our servant like-comeing make." And his father now rising
 dī-chū. Gāng-rú wō sūnh mǐ-shū, u-sū lāi-sū sūnh-mǐ tūng-sū, gāng-rú
went. But he for was, his father-by far-from am, and
 wō hā-sū sūi-hāng-sū, gāng-rú u-sū gā-pa-sū, u-sū phāi-lāi-sū
he father-by pitied, and him-by coming, him answered
 gāng-rú hā gā-lāi hā-sū, Gāng-rú sūi-sū u-jō lāi-sū, "ai hā,
and his making look. And son-by him-to said, "O father,
 jiān palm-tree-kū mar-jī-gū mǐ gāng-rú gō-lhau-tí pāp gā-pa-sū, hāng
me-by God-of will-of against and through-in sin done-to, and
 jī gō sūi lāi-sū mǎ mǎ lāi-sū." Gāng-rú-sūi-sū hā-sū sūi
I thy son to-come not worthy-become." But father-by he
 gāng-rú-sūi-sū lāi-sū, "hā chūng-jān gā sūi shai-lāi rāi-sū, gāng-rú sūi
servant-to said, "all from good rule falling-out leting, and that
 mǐ-lāi-sū chū-sū, gāng-rú wō lāi-sū lāi-sū gāng-rú lāi-sū pāp
drinking put-on, and his hand-on ring and foot-on shoe
 chū-sū. Gāng-rú lāi-sū jī-sū lāi-sū hāng sūnh gāp-k, Gāng-rú
put. And our eating drinking and marriage make. Because
 jī-gū sūi pāng-sū, gāng-rú phāi chū-sū (gāng-rú) u pā-sū-sū mǐ-sū, phāi
my son died, and again after-become; he lost-son, again
 hā-pāng-sū." Mǐ-sū phāi u jīn gā-sū.
back-found-son.' And again they marry made.

lāng wō-sū u pā sūi rāi-sū mǐ-sū, Gāng-rú lāi-sū wō rāi-sū,
So-much time-at he big son found-to was. And then he coming,
 gāng-rú sūi-sū sūnh mǐ-sū, Mǐ-sū u-sū lāi-lāi sūi-sū gāng-rú
and collapse-to near arriving, then him-by staying playing and
 phāi-sū pāi-sū. Gāng-rú u-sū mǐ-sū dāng-mǐ hāi-lāi-sū mǐ-sū,
dancing heard. And him-by our servant calling asked,
 "nān-kū hā dāng-rú lāi-sū?" Gāng-rú u-sū u-jō lāi-sū, "gā-gū mǐ-sū
"What's that meaning is?" And him-by him-to said, "thy brother
 pā-sū mǐ-sū, gāng-rú gā hā-sū jīn dī-sū, hā-dāng-sū, hā wō
come is, and thy father-by found gone, well, that him-by
 u-jō jīn-lāi-sū-lāi-sū lāi-sū." Mǐ-sū u-sū sūi gā-sū mǐ-sū jī
him safe-and-found found.' And him-by super made and I
 hāi-lāi-sū mǐ dī-pa-sū. Mǐ dāng-rú u hā hāng-rú mǐ-sū mǐ-sū u
outside not went. This for his father outside come and his

mant-lan-pôit-lan pî-eh, 'Idôh a blôh javôh dâ-lan lîh-sâ kî,
 extracting made. And he father-to manner giving said that,
 'vôh, jî all in-g khar-châ go-jô lûhâ gî-lî-vîlîp-sâ, lîhâ jî-rî
 'is, I so-many years from thy service doing-was, and now-by
 kha-jî-rî gâ arîm ma gîyâh; lîhâ go-sâ kha-jî-rî jî-jâ sâ
 any-day thy order not did (he); and then-by any-day me-to are
 mîn lachî-lî ma dâ-sâ kî jî lûhâ-ûth rukyâ axaxd gî-th.
 small hid-was not given that I friends with sorry night-made,
 Chûmuk-ek-rî gî-gâ nai sîrî lîhâ chûm rukyâ gâ mîl-tîh.
 But thy this are who girls with thy property
 ka-pîhâk-sâ, gubî hâhî a sâ-sâ, 'lîhâ lûhâ go-sâ ô-lîng-sâ
 squandered, what time he came, that time then-by he-ask-for
 jîh ka-dî-sâ.' lîhâ kâ-sâ a-jô lîh-sâ, 'sîrî, gûl jî sakâ
 found made.' And father-by him-to said, 'see, then are with
 hunter ayôgûh, lîhâ jî jâ sîrî, har gî-gûh lîhâ. Anâ chîng-sâ
 always needed, and since what is, all this is. This proper
 nî-sâ kî ming-sâ axaxd gî-m pa-sâ lîhâ kharî gî-mî pa-sâ.
 was that we sorry make should and happy make should,
 Khachîng-sâ, nadî gâ pî jâ pang-sâ, phîrî chûk-lîng-sâ; lîhâ
 Wâp, this thy brother who married, again offer-became; and
 pî-lîhâ-thâ-châ, phîrî ka-p-lîng-sâ.
 last-was, again found-bec-was.'

[No. 47.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

DĀRMĪL.

SPECIMEN II.

(PART DARRA, ALMORA.)

Qubô-sh mē dāng-sh kang khra-sh tshē ukhsh di-sh. Tibô
W'ham-by man for pit dips himself in-it falls. A

it.

story.

Qubô sang-khā tshō dāle sālsh mē, gubô-gō tshō chhāsh
Certain village-in one very simple man, soldier and son
 gāgrā khā-sh mē-lā-shā sh-shā, s'pāg-sh-sh-shā. Uō-gā chhāsh,
and some sleep-gone were, blood. His neighbour,
 gi mē shā gi-mē sh-shā, u-gā sālsh-sh-shā. tshāsh vō-lā-shā
who him very making were, he simplicity-by opportunely coming
 u-gā sang-khā khāshā shā-mē lāsh gi-sh. Tibô shā jhā jhā
he village-in from expelling endeavour made. And one day when
 u-gā mē-lā-shā mē-shā mē kō-sh, tshā mē-lā-shā sh-shā hō-sh
he sleep-gone jungle-in grazing took, they then one practice-from
 pā-shyāng khāshā; khāshā gā-lā-shā hō mē-shā.
down threw; thus doing all killed.

Uō gāsh sālsh mē-shā shā mē-lā-shā-shā hō khā-shā mē-shā
That poor simple man-by those sleep-gone-of skin taking brought
 gāgrā tshā hō gāsh mē-shā shā shā khāshā. Am-sh mē-shā mē-shā
and those skin certain sleep-to-sell took. W'pō-sh him night
 shāsh-shā, gāgrā ā tshō jangshā tshā pā-shā hōsh khāshā.
before, and he one jungle-in that once-in shelter-taking became.
 Pē-mā-shā shāshā khā-shā-shā khā-shā shā-shā-shā mē mē-shā
Midnight going some flag light-of property bringing
 mē-shā, gāgrā tshā mē-shā shā pā-shā shā-shā shāshā gi-sh. tshā
came, and that man-by that once-of door-on body-gone made. That
 pā-shā shāshā u-gā khāshā shā-shā-shā tshā mē-shā khāshā.
cave-of inside he some hearing that man much feared.
 gāgrā khāshā tshā hō-shā hō-shā, gāsh-shā mē-shā mē-shā, shāshā
and him-by those skin-of under, which him-by brought, his
 shāshā-shā shāshā gi-sh. Pā shāshā hō khāshā hō-lā-shā khāshā
living-of effort made. Cave inside thus some hearing thing

ka-jye-shú gíng-rú jye-lan-chú hí-r rapayá jo vút rí-khú rai-chú
was-sharfed and started all rapese seeds his with brought
 í-lá-khau pák-ta í-ta-chá. Sít-hé mī-vá tādá rapayá apt phót-rú
there leaving fed. Simple man-by those rapese his possession-in
 ká-khú-vá, gíng-rú apt sít-gá-tú tūp-chú.
did and his village-to went-back.

Nadú má-lá kít-vá tūng-vá í-lá pū-má dūng-vá v-vá chí-mí-r.
This property him-by got that measuring for him-by neighbour-
from ká-má-lá-chá-vá tá kháng tá-lang ká-vá. U chí-mí-r-vá
from certain-from a wooden-measure asking took. That neighbour-by
 í-lá kít-gá gá-má dūng-vá, í-lá ká rí-khú, kít-gá
that-of knowledge making for, him-by what brought, manner-of
 rím-vá í-lá pák-tá. í-lá sít-hé mī-vá rapayá pū-lan kít-gá
bottom-of for applied. That simple man-by rapese measuring measure
 há-p-tá-vá, kít-gá í-lá-vá kít-gá rím-vá í-lá-vá kít-rú rapayá dá-lan-chú.
returned, and then his bottom-of for-by some rapese dash,

Í-lá-vá v-vá chí-mí-r-vá, í-lá pū-rí-vá. U-vá sít-hé mī-vá
That-from his neighbour-to arrives came. Him-by simple man-from
 rí-lá pū-vá kít, 'gá-vá sít-gá rapayá gá-má gá-lá gíng-rú kít
asking asked that, 'there-by so-many rapese what doing and what
 kít-hé-vá tūng-vá-vá.' U-vá í-lá-vá kít apt mák-tá-chíng-gá í-lá
rate-of gotten.' Him-by said that was sharp-point-of this
 máp-sán-chú. í-lá sít-hé mī-vá í-lá-vá gíng-rú rapayá í-lá-vá
sitting. That simple man-of every-from and rapese arrives-from

v-vá kít-mí-vá apt hí-r mák-tá-chá pūng-vá-tá-vá, gíng-rú í-lá
his neighbour-by one all sharp-point killed, and those
 kít-vá sít-gá-má kít-vá, kít-gá kít-vá gít-hé-vá, kít-dāng-vá, mī
shoes to-sell took, but in-note, why, him-by that

pū-vá dūng-gá sít-pá rapayá tūng-vá. Í-lá-tūng-vá rí-khú gá-lá (mí)
barge-in-from only few rapese got. Therefore super making
 v-vá sít-hé mī-gá chí-mí-r-khú mī pūng-khú gíng-rú í-lá-gá phá gí-tí-vá.
him-by simple man-of but-in for at and that-of ashes made.

Sít-hé mī-vá phá jāmá gí-vá gíng-rú kít kít-tí-rú tī-vá.
Simple man-by ashes together made and one dry-to got.

gíng-rú í-lá ríng í-lá. Ám-tham v-vá í-lá-gá thá-lí am-gá
and it to-sell went. If-by-on him-by his say way-of
 tham-rú í-lá-vá, gíng-rú kít dí-khú-rú, jo sít-pá víram-rú, í
on left, and one spring-of, mixed little distance-of, water
 tūng í-lá-chá. í-lá kít-khú kít kít-khú mī kít-gá kít í-lá kít
to-drink went. That then one other was fear-of load there
 í-lá í-lá-chá. U tūng í-lá-chá. Thák-thá-chá v-vá í-lá-thá-chá
leaving went water to-drink went. Returning him-by mistaking

apl-gá bháit a-lan pít-gá bháit kúr-lan giagrú aphí m-rá dī-á.
own land leaving ashes-of food taking and his way-on went.
Simple man also returned, and him-by that food there other
ml-á a-lan dī-á, kag-lan pít-rá-á. lā bháit-á bháit-á
man-by leaving went, taking-up took. That load-on some
bhái-á mī tūg-lan-á a-á lā-á pū-á lāi-á dīl-rang-á
strange marks seeing him-by that opening floor-by filled
tūg-á-á. lā-á lā bháit aphí dāg-á kūr-á. dī-á-á a-á
found. Then he that food own home-to brought, and him-by
lā lāi-gá dīp-á-á a-á dāg-á phí-á aphí dīm-á-á
that floor-of weighing measure for again his neighbour-of
khāng the-á. U-gá dīm-á-á mī bháit pū-lan-á
wooden-measure asked. He weigh-floor-by this way knowing
dī-á mī-á aphí dīl-rá-á pít-gá phī-lan lāi tūg-á, mī lā
simple man-by own had-to ashes-of instead floor found, then that
mī-á aphí dīl-rá-á mī p-á. lāng khā lā u-gá pít-gá dāg mī
man-by own had-to first art. and then he its ashes-of selling not
lā-á, lāng khā-m-lan dāg-á thāi-thāi pít-á-á giagrú jē p-á
said, and besides village-to returning come and what doing
not thāi lā-dāg-á dāi-á-á.
him-by was therefore much repeated.

FREE TRANSLATION OF THE FOREGOING.

Whoever digs a pit for another, he himself falls into it. A tale.

In a certain village there lived a very simple man who possessed a hut and some sheep and goats. His neighbours who envied him, took opportunity of his simplicity, and tried to drive him out of the village. One day when his sheep and goats were grazing in the jungle, they threw them down a precipice and killed them all.

The simple poor man took the hides of the sheep and goats, and went to a city to sell them. On his way night befell him, and he took refuge in a cave in the jungle. After midnight a thief came, bringing some stolen property, and sat down at the entrance of the cave. Hearing the noise, the man within the cave became much alarmed and tried to hide himself in the hides, which he had brought. On hearing the rustling of the hides in the cave, the thief was startled and ran away, leaving all the money he had brought behind him. The simple man took the money in his hand and went home.

In order to measure the money he had brought, he went to one of his neighbours and asked for a wooden measure. In order to ascertain what he had brought his neighbour applied tar to the bottom of the measure. When the simpleton had measured his money, he brought the measure back, and some ropes stuck in the tar at the bottom. The neighbour then became greedy and asked the simple man how and where he had got

so many ruses. He said that he had got them by selling the hides of his sheep and goats. Filled with envy and greed his neighbour then killed all his own sheep and goats, and took the hides away to sell them, but in vain, for he only got a few ruses in exchange for them.

He then got angry and set fire to the simple man's hut, and reduced it to ashes. The simpleton put the skins together in a bag, and went off to sell them. On the way he left his bag somewhere and went a little off to a spring, in order to drink water.

In the meantime another man, who carried a load of flour, left his load there and went to drink water. On returning he made a mistake, left his own load there, and went off with the load of skins. When the simpleton came back, he took the load which the other man had left, and went off. Feeling some strange marks on the load, he opened it and found it to be full of skins. He then brought the load to his house, and in order to see how much flour there was, he again asked for his neighbour's measure. When the neighbour had ascertained that the simpleton had got flour in exchange for the skins of his house, he set fire to his own hut, but was not able to sell the skins. He then became afflicted and went home, and much regretted what he had done.

CHAUDANGSI.

Chaudangsi is the dialect spoken in Faki Chaudangsi in Assam. Chaudangsi is situated between the Kuli and Dihail Rivers, from their confluence northwards. It is about twelve miles in length, and about eight miles in breadth, containing about 100 square miles of mountainous country between Khals and Niranpudhura. The inhabitants are Dihails, and they occupy about eleven small villages.

The revised estimate of the number of speakers is 1,485.

The Chaudangsi dialect has not been dealt with by any authority. The remarks which follow are based on the materials forwarded for the purposes of this Survey, viz., a version of the Parable of the Prodigal Son, a version of a well-known popular tale, and a list of Standard Words and Phrases. They have all been prepared by Haku Gobind Prasad, B.A. None of them are originals, but they have all been translated into the dialect. It is not therefore certain that they in all particulars faithfully represent the real state of affairs. The ensuing remarks are, however, exclusively based on them, and they are therefore given with some reserve.

Chaudangsi has been influenced from various sources, and is in some respects a mixed form of speech. Aryan vernaculars have contributed to the vocabulary, and also, to some extent, modified the grammar. There are also indications which point to an old influence exerted by other forms of speech.

Pronunciation.—The vowels *a*, *i*, and *u* may be long or short. *E* and *o* are apparently always long. Long and short vowels sometimes interchange in the same word; thus *ail* and *ai*, *thak*; *ji-g* and *ji-p*, *my*; *maip* and *maep*, a plural suffix, and so forth. The specimens are not sufficiently accurate to enable us to lay down definite rules about such points.

Final vowels are often dropped; thus, *ail*, *ai*, and *at*, *thak*. This is very commonly the case in suffixes. Thus the suffixes of the case of the agent and the possessor are usually *a*, *p*, respectively. Sometimes, however, fuller forms ending in *ai*, *an*, and *gai*, respectively, are also used; thus, *ji-an* and *ji-gai*, by *me*; *apt-g* and *apt-gai*, his. Similarly, the suffix of the most common verbal noun is *an*, but sometimes also *me*; thus, *ji-an*, to eat; *ai-an*, to go; *re-ai-an-ai*, on becoming; *apt-gang-ai-an-ai*, having collected.

On the other hand, an *a* is sometimes inserted between concurrent consonants in order to make the pronunciation easier. Thus, *tsang-a-an*, to drink; *am-a-g*, of the road, and so forth.

Different vowels are often interchangeable; thus, *ai-an*, and *ai-a-an* said; *a* and *i*, *ha*; *rangap* and *ringap*, sister; *hap-ai-ai* and *gang-ai-ai*, belated; *paip-ai-giang-ai-mag*, currents, and so forth. Compare the various re-deglutinated forms of verbs.

Final consonants are often dropped. Thus, *ai*, Tibetan *lag*, hand; *pa*, Tibetan *phag*, cave, and so forth. Compare, however, *tip*, Tibetan *gshig*, one; *jak*, Tibetan *drag*, *dz*, and so forth. Note also *ai*, Tibetan *gwas*, to be; *ai-a*, Tibetan *lhas*, well, etc.

The numerous initial compound consonants of classical Tibetan are usually simplified. Thus, *chid*, Tibetan *lpa*, share; *pi*, Tibetan *bid*, four; *ch*, Tibetan *bdun*, ten; *fyad* Tibetan *brgyed*, eight; *lab-chi-pap*, Tibetan *lap-pak*, ring; *hi*, Tibetan *gshig*, one; *ai*, Tibetan *gyis*, two; *ayai*, Tibetan *lpa*, five; and, Tibetan *dagai*, silver; *pei*, Tibetan *lpa*, nine; *pa*, Tibetan *apag*, eagle; *ai*, Tibetan *ai*, moon; *ai-a*, Tibetan

*bañe, mid; chñe, Tibetan dñpañ, house; dñang, Tibetan dñang, boat; sa-ñe, Tibetan sa-ñe, ear, and so forth. Note the substitution of a central for compounds containing *r* in *jañ*, Tibetan *drang*, air; *ñe*, Tibetan *phang*, carry.*

In a few cases a prefixed consonant is, however, retained, and a vowel is inserted in order to facilitate the pronunciation. Thus, *gi-ñe*, goat; *gi-ñe*, canoe; *gi-ñang*, *ñe*, was dead.

Note finally the existence of soft aspirated consonants; thus, *dñang*, boat; *ñang*, *ñe*, canoe.

There is no indication of the existence of tones in the materials available.

Articles.—There is no definite article. The pronoun *ñe*, *ñe*, a certain, and the numeral *ñe*, one, are used as an indefinite article; thus, *ñe ñe*, my father; *ñe-ñe*, a son.

Nouns.—Gender is distinguished in the usual way by means of separate words or by adding words denoting 'male,' 'female,' respectively. Thus, *ñe*, man; *ñe-ñe*, woman; *ñe*, boy; *ñe-ñe*, girl; *ñe*, horse; *ñe-ñe*, mare; *ñe-ñe*, he goat; *ñe-ñe*, she goat; *ñe-ñe*, dog; *ñe-ñe*, bitch, and so forth.

Number.—There are two numbers, the singular and the plural. The plural is not marked when it appears from the context. The usual plural suffix is *ñe* or *ñang*; thus, *ñang*, men; *ñang-ñang*, bulls; *ñe-ñe-ñe-ñang*, sheep and goats. Note the substitution of the noun in *ñang-ñe-ñang-ñe-ñang*, servants. The list of words further contains forms such as *ñe ñe*, fathers; *ñe ñe*, many fathers, fathers.

Case.—If we can trust the specimens, the various cases are frequently confounded.

The nominative, in the case of the subject of intransitive verbs, does not take any suffix. Thus, *ñe ñe ñe ñe ñe*, my younger brother has returned.

The same form is often also used to denote the object of transitive verbs; thus, *ñe ñe ñe ñe ñe ñe ñe ñe ñe*, I have beaten his son with many stripes. Often, however, the dative, or even the genitive, is used instead; thus, *ñe ñe ñe ñe ñe ñe ñe ñe ñe*, kindly strike man-to asked; *ñe ñe ñe ñe ñe ñe ñe ñe ñe*, those skins-of him-by selling carried, he carried those skins off to sell them; *ñe ñe ñe ñe ñe ñe ñe ñe ñe*, he brought that load. I am not, however, sure that the use of the genitive suffix *ñe* in such cases is correct.

The subject of transitive verbs is usually put in the case of the agent, which is formed by adding the suffix *ñe* to the base; thus, *ñe ñe ñe*, the father said. Instead of *ñe*, we sometimes find fuller forms such as *ñe ñe ñe*; thus, *ñe ñe ñe ñe ñe ñe ñe ñe ñe* anyone-by him-to anything not gave; *ñe ñe ñe ñe ñe ñe ñe ñe ñe*, a thief-by theft-of property belonging came; *ñe ñe ñe*, him-by struck, he struck. Sometimes also the suffix of the agent is dropped; thus, *ñe ñe ñe ñe*, he went; *ñe ñe ñe ñe*, the snakes were eating.

The suffix *ñe* is also used to denote the instrument; thus, *ñe ñe*, by carry; *ñe ñe ñe*, by the snake.

The suffix of the dative is *ñe*; thus, *ñe ñe ñe ñe ñe ñe ñe ñe ñe*, him-by his father-to answer giving said. *ñe* apparently corresponds to classical Tibetan *la*, *lañe* *ñe*. It has already been remarked that it is also used to form the accusative. Moreover, it denotes the various relations indicated by the locative and terminative cases of classical Tibetan; thus, *ñe ñe*, to the house; *ñe ñe*, in the field, etc.

The suffix of the ablative is *ch*, usually preceded by *hang*, in, or *hlar*, on. Thus, *chlay-at-hang-at-mang-hang-ch*, from among the servants; *hgar-hlar-ch*, from a precipice; *chay-hang-hlar-ch*, from the village.

Instead of *ch* we sometimes find *chyang*; thus, *paracharat-g war't chyang fanlam*, God's will from against; *lai chyang had*, all from good, best.

The suffix *ch* is apparently also used to form a genitive and a locative. Thus, *at-ris-ch* *sis* *had* *sis*, to a good man of that village; *sis-ch*, in the jungle.

The usual suffix of the genitive is *g*, instead of which we once find *gar*; thus, *sis-g*, of a man; *api-g* and *api-gai*, his own. It has already been remarked that the suffix *g* is occasionally added to the accusative. The genitive is sometimes expressed by simply putting the governed before the governing noun, without any suffix; thus, *ai lai chlar-jai*, in thy father's house; *wat-sung-d had*, dance-making (-of) noise.

It has already been remarked that the suffix *ch* sometimes also has the meaning of a genitive.

There are only some few traces of the terminative; thus, *lar-r*, on; *hlar-r*, on; *h-chlar-ch*, in a corner; *gar*, in; *jila* and *jill*, before; *lar*, before, and so forth. Usually, however, the dative is used instead.

The dative is also used as a locative. Instances have already been quoted under the head of dative. The usual locative suffix is *hang*; thus, *pha-hang*, in the cave. The real suffix is probably *ang*; compare *at-mang*, there; compare *jila* and *jill*, before. A suffix *gi* can be added; thus, *am-hang-gi*, on the road; *at-mang-gi*, there.

Other relations are indicated by means of postpositions. Some are added to the base; thus, *gawh*, between; *hde*, on; *ahlah*, under; *gar*, in; *hi*, with; *hi-hla*, *at-hla*, together with. Others are preceded by the governed noun in the genitive; thus, *hi-h-oh* and *hoh*, for the sake of (also added to the base); *hahar*, within; *chay-a*, far; *jila*, near; *lar*, before; *aham*, near; *gang-h-de*, behind. *Hla*, together, and *gi*, on, are added to the dative.

Adjectives.—Adjectives precede the nouns they qualify in the nominative; thus, *aid ring*, the white horse; *sis ai* the younger son. Forms such as *rahrid*, worthy; *angaid*, tall, are formally participles.

The particle of comparison is *chyang* or *chyang-ri*; thus, *lai chyang had*, all from good, best; *a-g gi at rangpa chyang-ri hang-lai aid*, his brother is taller than his sister. Instead of *chyang-ri* *hangpa* we should probably read *chyang-ri* *hangpai*. Compare *Indukht sang*.

Numerals.—The numerals are given in the list of words. They precede the word they qualify; thus, *sis aid*, two sons.

Pronouns.—The following are the personal pronouns:—

	I	We	Thou	You	He, she, it	They
Nom.	<i>ji</i>	<i>de</i>	<i>gar</i>	<i>gaw</i>	<i>si</i> , or	<i>aid</i>
Accus.	<i>ji-a</i> , <i>hahat</i>	<i>de-a</i> , <i>in aid</i>	<i>gar-a</i> , <i>gar-ai</i>	<i>gaw-a</i> , <i>aid</i> , or	<i>si-a</i> , <i>wad</i>	<i>aid-a</i> , <i>aid</i>
Genitive	<i>ji-g</i>	<i>de-g</i>	<i>wag</i> , <i>aid</i>	<i>gaw-g</i>	<i>wag</i>	<i>aid-g</i>

Other forms are *ji-ding-en*, *ji-ding-et*, *ji-ding-eh*, for me; *te-ji-khar-eh*, from us; *ad-ding-a*, for thee; *et khalid*, for his sake; *ad-pandi*, between them, and so forth.

Demonstrative pronouns are *hi-eh*, this; *ad*, at, that; *ad-mag*, into it; *etE* *khar-eh*, from there.

The Aryan loan-word *apt*, self, is used as a reflexive pronoun; thus *apt-dp*, he himself; *apt-p* and *apt-gat*, own.

Interrogative pronouns are *kha-eh*, what man? who? *kha*, what? *iding*, *eh*, *iding-en*, how much, how many? *kand apang-ap*, how doing? how? *kha-eh-eh*, *kha-shir-eh*, why? that, because. Indefinite pronouns are formed from the interrogatives by adding *-eh*; thus, *kha-ma-ma*, anywhere; *kha-er*, anything. Note also *ah*, *ahen*, a certain; *gag*, another; *dahd*, some.

Relative pronouns are *ji*, *ja*, who, which; *ja-ig*, whose; *ji-kha-eh*, whatever. The relatives are Aryan loan-words, and relative clauses are usually formed according to Aryan grammar. Thus, *ig ma, jag ig khend khend*, being *ri-et-et*, one man, whom one had was, also lived; *rupid ji a-e a-ji-khal ref-ah-ah ahagp ad-p di-di-eh*, the rupan which him-by him-with brought-had there leaving went, he went away leaving the money he had brought; *ji jig ast*, *et mag ast*, what mine is, that mine is.

In *ji mag mit-eh ely-eh-ma-eh*, who/ly properly questioned-having, the conjunctive participle is used after the relative pronoun. In such cases we can detect traces of a more ancient state of affairs, when relative clauses were expressed by means of participles.

In this connection we may also note that Chaudhngi has borrowed some Aryan conjunctions such as *feh*, when; *hi*, that. Adverbial clauses are, therefore, often expressed as in Aryan forms of speech, instead of by means of participles.

Verbs.—The Chaudhngi verb is, broadly speaking, formed according to the same principles as those prevailing in other connected forms of speech. There are, however, at least two points in which the dialect has developed on different lines. In the first place we find that the language makes frequent use of reduplication in the formation of verbal tenses such as *ah-ah-eh*, brought. The reduplication usually occurs in the past tense of verbs, and it will therefore be dealt with later on. Forms such as *apang-eh* and *apt- apang-eh* made, seem to show that the reduplication simply intensifies the meaning of the verb, and it should therefore perhaps be compared with the reduplication in Mughli languages.

The other characteristic feature of Chaudhngi grammar is the distinct tendency to distinguish the various persons of verbal tenses, at least in the singular. Thus, *ad-et*, I strike; *ad-en*, thou striketh; *ad-eh*, he strikes. A similar tendency is also found in other connected forms of speech. The formation of the second person singular in Chaudhngi is interesting. An *e* is added to the base in the present tense; thus, *ah-a*, act; *ad-es*, striketh. This *e* is followed by other suffixes, especially in the past; thus *ah-a-a*, acted; *ad-a-a*, striketh; *ah-wa*, wanted; *ah-wa*, brought; *apang-a-a*, didst. This use of the pronominal suffix *a* before the tense suffix corresponds to the practice in compound tenses in the Mughli languages. Compare Mughli *ah-tan-ah-fee-ha-a*, ploughing-I-was, I was ploughing. It is therefore possible that the distinction of person in verbal forms is not only due to the influence exercised by Aryan vernaculars but also to the existence of a pre-Aryan element in the population.

Verb substantive.—The bases of the verb substantive are *lil* or *lil* and *al* or *al*. The latter base is often preceded by an *a* in the present. It is perhaps the last remnant of an old prefix; compare classical Tibetan *gsum-pa*, to live, to stay. I cannot ascertain any rule for the use of this *a*, for we find forms such as *chil-al* and *chil-ai*, it is proper, used promiscuously. The usual forms of the present tense are as follows:

Sing.	1. <i>lil</i> , <i>ai-l-pi</i>	Plur.	1. <i>lil-al</i>
	2. <i>lil-a</i>		2. <i>lil-ai</i>
	3. <i>lil</i> , <i>ai</i> , <i>ai</i> , <i>ai</i> , <i>ai</i> (<i>ai</i>).		3. <i>lil-al</i> , <i>lil-ai</i> , <i>ai-al</i> , <i>ai-ai</i> .

The plural forms are apparently compounds. The difference between the second person plural on one hand, and the first and third persons on the other, is probably artificial. Compare the form *lil-ai*, they are.

Another base *ai*, or perhaps *i*, occurs in *you-lil ai* *ai*, thy what name is? The same base is probably contained in *re-bid ai* *ai* *ai*. I am not worthy. *Tup* should perhaps be written *tegye* and is probably a future. Compare the remarks under the head of participles, below. Compare also *al* or *i* in *ai-al*, brought; *jal-d-ai*, etc., and so forth.

The base *lil* apparently also occurs in the form *all*. Compare *lil-pi-d-ai*, is alive; *pa-pi-pi-d-ai*, was dead, and so forth.

The past tense is formed as follows:—

Sing.	1. <i>ai-pi-a</i>	Plur.	1. <i>ai-ai-l-a</i>
	2. <i>ai-pi-a-a</i> , <i>ai-ai-a-a</i>		2. <i>ai-ai-l-a</i>
	3. <i>ai</i> , <i>ai-ai-ai</i> , <i>ai-ai-ai</i>		3. <i>ai-ai-l-a</i> , <i>ai-ai-ai</i> , <i>ai-ai-ai</i> , <i>ai-ai-ai</i> .

In one place a form *ai-lil*, was, also occurs. The initial *h* perhaps represents the old prefix *p*.

It will be seen that *i* and *a* are freely interchanged in the various forms of the verb substantive. The consonants are perhaps, as in so many other cases, simply phonetical doubles.

Other forms of the verb substantive are *ai* *ai-pi*, I am not; *ai-pi*, living, being; *ai-pi*, I shall be; *ai-pi*, will be, is; *ai-pi-ai*, will be, are; *ai-pi-d*, may be; *lil-ai*, to be, and so forth.

Finite verbs.—The various bases of the verb substantive are freely used in the formation of the tenses of other verbs. The number of forms is very great, and it is not always possible to analyse them with certainty. The following is a synopsis of the principal forms occurring in the materials available.

Present tense.—A common present tense is formed by adding *ai* to the base; thus, *ai-l-pi*, I get; *ai-ai*, he goes; *ai-ai*, he comes; *ai-ai*, we go. They go; *ai-ai*, you go. The interchange between *g* and *d* in the base *ai*, go, is probably due to the existence of an *r* in the original base; compare classical Tibetan 'a-*pro*-ba and 'a-*drog*-ba, to go.

No corresponding form occurs in the second person singular. In *ai-ai*, thou goest, a suffix *ai* is added to the personal suffix *ai*. This *ai* is perhaps a form of the copula.

In *ai-pi*, I go, the suffix *d* or *pi* is perhaps also an old copula. It is apparently only used in the first person singular. Compare *ai-l-pi*, I am; *ai-l-pi*, I am not. Forms such as *ai-l-pi-a*, he intended, apparently show that it cannot be restricted to that form.

Another present is formed by adding *i*, probably the suffix of a present participle, to the base. This *i* is then followed by *h* in the first person singular; as in the second

person singular; *ā* is the third person singular, and *and* is the plural. Thus, *uāi-tā*, I strike; *uāi-t-ān*, thou strikest; *ānāi-tā*, he digs; *ānān-t-ān*, they do. Other, compound, forms of the present are *ānān-ānā*, I am dying; *ān-ānā* *uāi*, I am dying; *ān-ānā*, he is grating; *ānāi-tāi-ānā*, he is digging, and so forth.

Past tense.—The present tense is often used with the meaning of a past; thus, *uāi-tā*, he came; *uāi-t-ān*, he could not; *ānān-tān*, they did; *ān-tān*, they began; *ānāi-tānān-tān*, he was much alarmed. Forms such as *ānāi-tāi-ān*, overtook; *ānāi-tāi-ān*, will, are probably of the same kind.

The common suffix of past tenses is *ā* or *an*; thus, *ān-pā-ā*, I went; *ān-ā*, he saw; *ānān-ā*, he made; *ānānā-ā*, he entertained. Instead of *ā*, we sometimes find *āi* or *āh*; thus, *ānān-āh*, he did; *ān-āh*, he was found.

In the second person singular *ā* is preceded by the pronominal suffix *n*; thus, *ān-ān*, striketh; *ān-ān* or *ān-āi-ā*, brought; *ān-ān-ān*, great; *ānān-ān*, modest.

Forms such as *ān-pā-ān*, I struck; *ān-pā-ān*, I have struck; *ān-pā-ān*, I have given; *pāi-pā-ā*, I transposed, are only used in the first person singular. The *p* which is inserted before the tense suffix is probably a pronominal suffix of the first person. Compare *Kashan* and connected dialects.

Various suffixes can be added to the form ending in *ā*, such as *āi* (compare classical Tibetan *po*), *tā*, *āi*, and so forth. Thus, *uāi-tāi-tā*, had brought; *ān-āi-tā*, he found; *ānāi-tāi-tā*, he stopped. Such forms are all compounds. The same is the case with forms such as *ānān-ān*, we struck, they struck; *ān-ān*, you struck. Other compounds are formed by adding the verb substantive to the participle ending in *ā* or *āi*; thus *ān-tāi-ān*, eating were; *ānāi-tāi-ān*, he had found; *ānāi-tāi-ān*, found, he has been found; *pān-tāi-ān*, alive became, and so forth.

A past participle, which is used to form a compound past tense, is derived from the base by adding a prefix *pa*, *pi*, or *pa*. Thus, *pi-tāi-ān*, he went; *pa-pānān-tāi-ān*, *ān*, *ān* is, he has died; *pa-pānān-ān*, he has died; *pi-tāi-tāi-ān*, he has come back, and properly also *pa-pān-tāi-ān* and *pa-pān-tāi-ān*, he was lost.

A prefix *ka* occurs in forms such as *ka-ānān-tāi*, did; *ānān-tāi-tāi-ān*, he has become married; *pān-tāi-tāi-ān*, he became alive. In *ānāi-tāi-ān*, overtook, *ān* is used instead.

The past tense is very often formed by adding suffixes such as *ān*, *ān*, *āi*, and *ānāi*, *ān*, to a reduplicated base. Final consonants are not repeated in the reduplication. The vowels are usually the same as in the base. *ā* and *āi*, however, are reduplicated by means of *ā*; *ā* by means of *āi*; and *pa* is repeated in the form *ā*. If the original vowel of the base is short it is often lengthened in the reduplication. Thus, *ān-pānān-ān*, I have done; *ān-ān-ān*, he carried off; *ān-pān-ān*, he heard; *ānān-tāi-ān*, he killed; *ān-tāi-tāi-ān*, he applied; *ān-pān-ān-tāi-ān*, they did; *ān-tāi-ān*, he went; *ānān-tāi-ān*, he came; *ānān-tāi-ān*, he wished. Note *pa-pāi-tāi-ān*, applied; *pa-pāi-tāi-ān*, took; *pān-pān-tāi-ān*, opened, where the *ā* in the repeated syllable seems to be due to the influence of the following *p*.

The reduplicated base is sometimes followed by the past suffix *āi* or *āh*, to which *āi* is added; thus, *ān-pān-ān-ān-āi-ān*, they were startled; *ān-ān-ān-ān*, he asked; *ān-pān-ān-āi-ān*, they struck.

Note finally forms such as *chhā-chhā-ti-ti*, divided; *piā-pā-hā-ti*, wasted. It is the former is probably the same as *to*, and *hā* in the latter seems to belong to the base.

Future.—The suffix of the future is apparently *ang* : thus, *hā-dāp*, I shall be; *daŋ-gat*, I shall go; *hā-pang*, I shall say; *waŋt at-pang-at*, we shall hunt.

This form is also used to denote what may, or will probably, take place; thus, *ahap an-kaŋ atyāp*, how many years will he have lived? how old is he?

The nature of the final component of the future suffix is not quite certain. Forms such as *at-pa-a*, thou wilt strike; and *hā-pā*, I shall not be, point to the conclusion that the vowel of the suffix is simply nasalized. Forms such as *hāpā-t*, I may be, on the other hand, seem to show that the suffix contains a *g*. If the *g* of this form is not a pronominal suffix of the first person singular.

Forms such as *apang-ahā*, might make; *apang-at*, should make, are originally compound forms of the present.

Imperative.—The base alone is used as an imperative; thus, *hā*, be; *ahā*, give; *hāp*, put. Forms such as *hā-p-aŋ*, eat, are apparently compounds, 'eating be,' compare *da-p-aŋ*, go, *hā*, going be. The same is perhaps the case with forms such as *paŋat*, put; *ahā-t-aŋ*, put on, and so forth. The final *at* of such forms can, however, also be a plural suffix. Compare *Manchāŋ*, etc.

The most common imperative suffixes are apparently *g*, *pa*, or *pā*; thus, *apang-g*, do; *hāp-g*, draw; *ahap-ga*, beat; *gāi-pa*, bind; *raŋ-ga*, bring; *hā-pā*, give. Compare also *hā-pā*, go; *hā-p-pā*, eat.

A suffix *an* or *apān* is added in *hā-an*, take; *hāp-apān*, see.

Forms such as *hān*, eat; *ahān*, walk, are originally infinitives.

There are no instances in the specimens of a negative imperative.

Verbal nouns. The base alone is occasionally used as a verbal noun; thus, *hāp*, to drink. The positive of this form is commonly used as an adverbial and conjunctive participle. See below.

The usual verbal noun ends in *an*; thus, *ahān*, to strike; *piān*, to fill; *apang-an* *hā-ti*, in order to do; *hā-m-pamhā*, eating exceeding more than they can eat; *ahāp-an*, to sell; *hāi-m-a*, fencing-with, from fear, and so forth.

The suffix *at*, in *hā-m-at* *raŋat*, worthy to be called, is probably a dative or locative suffix.

Other terms have can also be used as verbal nouns; thus, *apang-ahā-a*, by selling.

Participles.—Verbal participles are formed by adding the suffix *ā* (*hā*) or *t*; thus, *hā-d* (*hā*), eating (*hān*); *hā-d-ā* (*ahā*), worn in; *ahā-hā-d*, full; *raŋ-ahā*, worthy; *ap-ahā*, high; *apang-t*, hot, and so forth.

A very common adverbial and conjunctive participle is formed by adding the suffix *g*, i.e., by putting the base in the genitive. Thus, *hā-g*, going; *hāchā apang-g*, expending-making. *hāhā-āp*, in *hāhā-āp* *ahā-g*, coming back, is apparently the positive of the past base. Forms such as *ra-ahāp*, riding; *ahā-ahāp*, dying, apparently also contain the suffix *ahā*, a, which is used in the formation of the past tense.

A conjunctive participle is formed by adding *ahā* to the verbal noun in *an*; thus, *apāpang-an* *ahā*, having done; *hā-hā-hā-ahā*, having called; *raŋ-ahā-ahā*, riding; *ra-ra-m-ahā*, becoming.

Isolated forms are *hā-ahā*, seeing; *apang-an*, making, and so forth.

Passive voice.—There is no passive voice. Forms such as *šit-šingə*, I am struck, probably mean 'we struck.' The passive forms occurring in the list of Standard Words and Phrases are not, however, so clear that they can be analysed with certainty.

Canals.—The materials available are not sufficient to show how canals are formed. We may perhaps compare *ət, ɛt* : *ət, ɛt* : *ət, ɛt*, being ; *ət, ɛt*, come, and so forth.

Negative particle.—The negative particle is a prefixed *ən* ; thus, *ən ɛt-ət*, did not pass ; *ən ɛt-ɛt*, did not give ; *ən ɛt-ɛt*, I did not transgress ; *ən ɛt-ən*, did not give.

There are no instances of an interrogative particle in the specimens.

Order of words.—The usual order of words is subject, object, verb. Qualifying additions precede the qualified word. The indirect object sometimes precedes and sometimes follows the direct one. Under the influence of Aryan vernaculars, relative sentences and other subordinate clauses are commonly expressed by using relative pronouns and conjunctions.

[No. 48.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

CHAUDANGSI.

SPECIMEN I.

(PARTY CHAUDANGSI, ALMOBI.)

PHUKA SIBI-G MIL
 PRODIGAL SON-OF STORY.

Uda . na-g na dhi na-al-chi. Hing ahi-khar-chi mila a-gi-g
Certain man-of has now were. And them-from young-by own
 bu-ja hi-a, 'hè hi, mil-mah-kung-chi jo dha ji chya-m, ji dè.'
father-to said, 'O father, property-in-from which share I got, no good.'
 Hing na-a na gadi u-g jo mil-til chha-chha-tik. Hing na ji-yè
And him-by them between his which property divided. And many days
 na hi-ni ki mil chi hi mil-til bhi ahi-gung-na-chi vha-m
not were that young son-by all property together made-having far
 ri-ja p-di-ni, hang ahi-mi laka-kam hang a-gi-g hi mil-mah
country went, and there riotous-lands in living one all mal-mah
 pha-pha-yi-ti. Hing jab a jo mil na hi khar-chi ahi-gung
squandered. And when his what property was all expenditure making
 chya-chya-na-chi, ni ri-ja-kung na ahi-mi hi-ni, hing à hang hi-ni,
wanted, that country-in by famine arose, and he needy became.
 Hing à ni ri-ja-chi na hi na-mi na-mi ji bhi dhi ahi-ni, hing
And he that country-of certain good man-to together going stayed, and
 à hi-ja a-gi-g khar-kung ahi-mi na-mi bhi-chi hi-chi-ti. Hing à
he him his sold-in alone grazing for not. And he
 ni hi gi-g na jo ahi-mi ji-a na khar-a a-gi-g na
those herd and herrie-with which alone eating were gladly own daily
 pin-m à-ti-ni, hang kha-mi-chi u-ji khar-chi na dhi. Hing jab
fill-to mixed, and suppose-by him-to any thing not gave. And when
 à a-gi-g pin-m na-mi na hi-a ki, 'ji-g bi-g khar-chi-dam dhi-mi-
he self to come come him-by said that, 'my father-of herd servants
 dhi-mi-mung-kung-khar-chi ahi-mi ji-m yam-bi kha- na-d-ai-
in-from how-many eating were broad getting-
 pang-a, hing ji khar-chi dhi-g ahi-yi. Ji a-chi-mi-chi ji-g bi-g
are, and I hungering dying am. I also-having my father-of
 ji-g dang-yi hing u-ji hi-yang. 'hè hi, ji-a yam-bi-mi na-mi
now will-go and him-to will-ay, 'O father, me-by God-of will

ehyang jam-tan häng na-g jiu píp apt-ayang-tá. Gûn ji phiri na-g
from against and of-father before me did, And I again thy;

siri lû-m-nâ rûk-tâ na tîyâ; ji häng apt-g thûr-tâm thäng-
me to-to-called worthy not am; me also am 'hired arrange-
mî-thäng-mî-mang-kung-chi tîg jikâ syang.' Häng vâ mäh-g apt-g
in-of our like make.' And he rising is

hâ-g jiu di-a. Parnain jab a mât rianm nâ ki u-g hâ-a
father-of our was. But when is very far was that his father-by
a tan-a häng u-jâ khîl m-cl, häng u-a thyang-g di-g
his one and him-by companion came, and him-by remaining going
a gât-kung kû-kû-tâ häng hâ tû-tâ-tâ. Häng sî-a u-jâ
his sack-on carried and his gave. And son-by him-to

lû-m-tâ, 'hâ, j-a parnain-g mât ehyang jam-tan gû na-g
said, 'father, me-by God-of will from against and thy
najar-kung píp apt-ayang-tâ, häng ji phiri na-g siri lû-m-nâ rûk-tâ
sple-ta me did, and I move thy am to-to-called worthy

na nîp.' Parnain hâ apt-g thäng-mî-thäng-mî-mang-jâ lû-a hâ,
me am.' But father-by one arrange-to said that,

'lû ehyang had chukin khang-g ralya häng nâ a chûn; gû
'all from good robe taking-out bring and that his put-on; and

u-g hâ-kung hâ-ahpâp lû lû-kung paull chukian. I-a
he hand-on ring and foot-on shoe put-on. Go-by

jen-tung-m-m häng khau syang-m chûl. Khû-hi hîd jîg
eating-drinking-by and merry making proper-is. Someone this up

siri pajyang-tâ, häng phiri tâng-tâ; a paup-tâ, phiri lû-tâ;'
one dead-was, and again alive-is; he lost-was, again found-is.'

Thâ a rûk di-g tîm.
Then they merry making began.

Ât häng-vâ u-g pûd siri rû-jâ nâ. Häng jab a tû-a
That time-to his other one field-on was. And when he came

hâng ching shoum van-lang-tâ m u-a rû-jâ-bâjo häng nîch-
and house-of near reached then lively sleeping-playing and dance-

yang-d kalâ kyû-tâ. Häng u-a thäng-mî-thäng-mî-mang-kung-chi tîg
making noise heard. And him-by arrange-to-from one

mî hâ-tâm-tâ rû-rû-tâ hâ, 'hîd-g hâ mâtah an ?'
was called-hearing asked that, 'this-of what meaning is ?'

Häng u-a u-jâ lû-a hâ, 'na-g nang phiri an, häng
And him-by him-to said that, 'thy brother returned is, and

na-g hâ-a nîkân syang-a, kha-chû-ti u-a a bad gû
thy father-by found made, because him-by him good and

chhyâ-tâ tan-a.' Häng a rûk rû-a häng a chî-kang di-m na
safe found.' And he anger came and he leave-is to-go no

tsach. Hîi-tâi-a u-g kâ chhyang-pang ch-a hng t buſya,
 wanted. This-for his father out-side come and him introduced,
 Hng na ap-g h-jâ jwîl' di-g hî-a kî, 'ông-chyan, jî
 and him-by me father-to answer giving with that, 'to, I
 uſang-a na khachî na-g chî syung-tîa; hng jâ uſang-pî-ſi
 so-many years from thy service did; and me-by ever
 na-g tsach na tsîſa. Hng ga-a j-jâ uſang-pî-ſi tîg
 thy word not transgressed. And then-by me-to ever ever
 lîang-g mîi tsch kng na dîna kî jâ ap-g tsîſî-mang-tî-tî
 pool-of small kid even not permit that I up-see compassionate-of-with
 ts-chua syung-tîa. Parents na-g kîi sîi jâ pîan-mang-tî-tî
 mirrored should-make. But thy this see who generous-of-with
 na-g mîi-tî chî-t-chyuan-sîi hamô ts-a ts-ô ga-a jî-m tsung-an
 thy property squandered at come then thereby eating drinking
 syung-na,' Hng ts-a u-jâ ts-a, 'sîi, ga tsîſîar jî-tî-tî.
 madest.' And father-by him-to said, 'me, thou always of-me-with
 nature; hng jâ j-g tsî, sîi tsî na na-g tsî. Hîi tsîjâ
 Madest; and what mine is, that all there is. This proper
 na kî ts-a tsî syung-an gîr kîi syung-ô, kîa-chîa-kî
 was that me-by happy to-make and merry should-make, because
 kîi na-g tsî jâ tsî-jyîng-ach, tsîſî (syng-d-kîi); hng tsîjâ-t,
 this thy brother who died-was, again allow-is; and last-was,
 tsîſî tsî-tî.
 again friend-is.

[No. 49.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

CHAUDANGSI.

SPECIMEN II.

(FATTI CHAUDANGSI, ACHONG.)

30 gñg mi-g dñg-i kun khò-ta, wí-lp aung gñi-ní, tíg
He another man-of sake-for pñ díga, himself into falls, a
 níl
stop.

Uññ sñng-kung tíg bəy sññt mī, jə-g tíg añaññi gññ
Certain village-in a very simple man, where one has and
 dñññ mī-sñng kə-sñng nñññ, hñng sñññ-nñ. U-g hñ-phñ-chí mī,
some sharp points were, also found. His neighborhood-of man,
 jə n-ti-bhñ dñ sñng-kəñ, n-g hññññ bəkhñ təng-g ə
was him-with every mode, his simplicity-by opportunity getting him
 sñng-kung-kññ-chí pñññ dññññ sññ-sñng-kəñ. Hñng tíg jññ
village-in-from he-came endeavor made, and one day,
 jə n-g mī-sñng hñ-sñng sññ-chí jə-g nñ-nññ, mī-s tñng tíg
was his sharp points jungle-in eating were, then-by there one
 tígññ kññ-chí jə kəññññ hñng hññ sñng-g hññ sñññññ
provision from down there and then doing all killed.

All Məhəññ wñññ mī-s all missing hññng-məng-g hññ kññ-kññ-chí
That poor simple man-by there stop points-of alive took-out
 hñng all hññ-məng mññ mññ-kung sñng-m kññ-kññ-chí. An-kəng-yə n-jə
and there alive certain city-in he-will carried. Wəp-in him-to
 mññññ hññ-kññ-chí, hñng ə tíg jəñññ-kung mññ pññ-kung hññ-chí.
night before and he one jungle-in certain cave-in stopped.
 Hññ-mñññ-g yəng-kññ-chí mññ chəñ-m chəñ-g mññ mññ-g mññ-ní.
Midnight of after certain thing-by light-of property bringing came,
 hñng mññ mññ pññ-g
and him-by that cave-on door-on looking made. That case-of
 hññññ mññ-g kññññ yəng-g all mññ mññ chəñññ-hññ-chí, hñng
inside them-of noise hearing that man much alarmed-became, and
 n-s all hññ-məng-g hññññ, jə n-s mññ-ní, sññ-s chəñññ-g
him-by there alive-of inside, mñññ him-by brought-and, him-by looking-of
 hñng sññ-sñng-kññ. Pññ-g hñññññ hññ-məng-g kñññññ-g
attempt did. Case-of inside alive-of noise-by thing

lâp-da-sang-si-si hêng hyâm-si hâ rap-yâ, jô u-s si-si-tâ
starited-was and fear-with all rapen, which him-by him-with
 mi-si-tâ si-si, sang-jâ hêng di-di-si, si-si-tâ si-si si
brought-baring was, there leaving went. Simple man-by them
 rap-yâ li-kang si-si-sang-si, hêng chim-jâ di-di-si.
rapen had-in made and han-si went.

All mîl, jô u-s tang-si-tâ si-si, si-si pî-m-g bân-ch
That money, which him-by brought had, that measuring-of sake-for
 u-s api-g pa-si-si-sang-jâ si-si-jâ-chin tîg kîng hâ-ti-si-tâ,
him-by his neighbour-in someone-from one wooden-measure asked.
 All pa-si-si-tâ hâ hêng si-si-tâ sang-m bân-chi kî u-s
That neighbour-by this matter-of knowledge making for that, him-by
 kîa si-si, kîng-g hâ-kang hâ li-hâ-tâ. All si-si-tâ-tâ si-si
mîl brought, measure-of bottom-on for applied. That simple man-by
 rap-yâ pî-g kîng rapen si-si-tâ, pa-si-si si hâ-kang hâ-kang
rapen measuring-of measure back gave, but its bottom-in far-in
 dîmâ rap-yâ kîng-si-tâ,
some rapen stock.

Hî-ti-si u-g pa-si-si-tâ kîa h-ti-si. U-s si-si-tâ si-si-tâ si-si-tâ
This by his neighbour-to scarce came. Him-by simple man-to asked
 kî, 'jô hêng rap-yâ hâ sang-g si-si-tâ-tâ si-si-tâ' U-s
that, 'that-by is-many rapen has doing wherefrom brought?' Him-by
 hî kî api-g sang-g hâ-kang hâ-g sang-si-tâ. All si-si-tâ si-si
said that one cheap price-of skin-of selling-by. That simple man-of
 jô hêng rap-yâ-g hî-ti-si u-g pa-si-si-tâ si-si-tâ si-si-tâ
cheap-by and Rapen-of proud-by his neighbour-by one all cheap
 li-sang si-si-tâ hêng si hâ-kang-g u-s sang-m kî-kî-tâ, pa-si-si
price killed and those skin him-by to-si carried, but
 kî-tâ, kîa-tâ-tâ u-s hîa pa-si dîmâ rap-yâ si-si-tâ.
because, because him-by this bargain-by few rapen got.

Hîa hî-kang si-si si-si-tâ-tâ si-si si-si-tâ si-si-tâ
This matter-in anger coming-after him-by simple man-of had in
 mî pa-si-tâ, hêng si-si-tâ pîa kî-sang-si-tâ. Si-si-tâ si-si-tâ pî-g
for got, and him-by order made, Simple man-by asked-of
 jâm sang-si-tâ hêng tîg si-si-tâ-tâ si-si-tâ hêng si-si-tâ si-si-tâ
together made and one bag-in got and it selling-carrying-of
 bân-chi di-di-si. Am-kang-yâ u-s api-g si-si-tâ si-si-tâ si-si-tâ
sake-for went. Way-on him-by one bag road-of corner-in got,
 hêng tîg si-si-tâ-tâ, jô dîmâ si-si-tâ si-si-tâ, si-si-tâ si-si-tâ
and one spring-in, which dîmâ for was, water to-drink went.

Am *	hich	the	dance	'mā-s,	jo	hī-g	hīdī	stang-yē	th-g
That	time	one	'other	man-ly,	who	'flour- <i>g'</i>	lead	there	leaving
u	tang	di-dī-dī,	thīk-sig	th-g	u-s	hū-g	apī-g	hīdī	
water	to-drink	went,	back	coming	him-ly	misleading	own	lead	
hū-g	phī-g	hīdī	sag-g	kī-kū-sā	hīng	di-dī-dī,	Stāds	not	hang
leaving	order- <i>of</i>	lead	taking	brought	and	went,	Simple	man	also
thīk-sig	re- <i>ch</i> -al	hīng	u-s	all	hīdī,	jo	dāns	mā-s	hū-g
back	came	and	him-ly	that	lead,	which	other	man-ly	leaving
dī-s,	sag-g	re- <i>ai</i> -th	All	hīdī-kūng	than	yēk	ryē	tan-ai	
went,	taking-up	brought.	That	lead-on	some	strange	marks	seeing	
u-s	apī-g	phī-phā-th,	hī-s	stīdīd	tan-s,	Tāh	ū	all	
him-ly	it	opened,	flour-ly	ful	found.	Then	he	that	
thīr-g	apī-g	chīn-jī	kī-kū-sā,	jī-tang-kang	u-s	all	hī-g	antā	
lead- <i>of</i>	own	home-to	brought,	where	him-ly	that	flour- <i>of</i>	might	
syang-s	hīl-phī	phīn	apī-g	papā-s-g	hīp-g	hī-tī-chī-ai.	U-g		
meeting	for	again	own	neighbour- <i>of</i>	measure	asked,	He		
papā-s	hīl	hī-g	hī	stīdī	mā-s	apī-g	chīn-chī-g	phī-g	
neighbour- <i>ship</i>	this	meaning	that	simple	man-ly	own	but- <i>of</i>	order- <i>of</i>	
hūdī	hī	tan-th,	hī	u-s	kang	apī-g	chīn-dī	yo	will
instead	flour	found,	this	him-ly	also	own	but	is	five
pī-pī-th,	papā-s	ū	stīg	phī-kang	may	na	tan,	hīng	u- <i>g</i>
applied,	but	he	its	order-also	will	not	could,	and	afflicted
hī-g	chīn-jī	thīk-sig	re- <i>ch</i> -m,	hīng	jī-khā-tī	u-s	syang-s	stī-g	
becoming	home-to	back	came,	and	whatever	him-ly	did	that- <i>of</i>	
hīl-chī	hūp	pān-hī	syang-s,						
ate-for	much	repenting	did.						

FREE TRANSLATION OF THE FOREGOING.

Whoever digs a pit for another, he himself falls into it.—A tale.

In a certain village there lived a very simple man, who possessed a bul and some sheep and goats. His neighbours, who envied him, took opportunity of his simplicity, and tried to drive him out of the village. One day when his sheep and goats were grazing in the jungle, they threw them down a precipice and killed them all.

The simple poor man took the hides of the sheep and goats, and went to a city to sell them. On his way night befell him, and he took refuge in a cave in the jungle. After midnight a thief came, bringing some stolen property, and sat down at the entrance of the cave. Hearing the noise, the man within the cave became much alarmed and tried to hide himself in the hides, which he had brought. On hearing the rustling of the hides in the cave, the thief was startled and ran away, leaving all the money he had brought behind him. The simple man took the money in his hand and went home.

In order to measure the money he had brought, he went to one of his neighbours and asked for a wooden measure. In order to ascertain what he had brought, his neighbour

applied tar to the bottom of the measure. When the simpleton had measured his money, he brought the measure back, and some rupees stuck in the tar at the bottom. The neighbour then became greedy and asked the simple man how and where he had got so many rupees. He said that he had got them by selling the hides of his sheep and goats. Filled with envy and greed his neighbour then killed all his own sheep and goats, and took the hides away to sell them, but in vain, for he only got a few rupees in exchange for them.

He then got angry and set fire to the simple man's hut, and reduced it to ashes. The simpleton put the ashes together in a bag, and went off to sell them. On the way he left his bag somewhere and went a little off to a spring, in order to drink water.

In the meantime another man, who carried a load of flour, left his load there and went to drink water. On returning he made a mistake, left his own load there, and went off with the load of ashes. When the simpleton came back, he took the load which the other man had left, and went off. Seeing some strange marks on the load, he opened it and found it to be full of flour. He then brought the load to his house, and in order to see how much flour there was, he again asked for his neighbour's measure. When the neighbour had ascertained that the simpleton had got flour in exchange for the ashes of his house, he set fire to his own hut, but was not able to sell the ashes. He then became afflicted and went home, and much regretted what he had done.

BYĀNGSĪ.

This is the dialect spoken in Fañi Byangs, in the north-eastern corner of Aikoro. The Fañi of Byangs is bounded on the north by Tibet, on the east by Tibet and the Kall River, on the south by the Kall River, and on the west by the lateral chain culminating in Tiegung and Fañi Chawangs. The inhabitants are Khotjiks, who occupy seven villages. The revised estimate of the number of speakers is 1,543.

Two specimens and a list of Standard Words and Phrases have been prepared by Babu Gobind Prasad, B.A. They are the only foundation of the notes on Byāngsī grammar which follow.

Byāngsī in most characteristics agrees so closely with Chawāngsī, that it seems probable that both represent the same dialect. The materials at my disposal are not, however, so trustworthy as to allow us to settle the question with absolute certainty.

Pronunciation.—The phonetical system is, broadly speaking, the same as in Chawāngsī. I shall only mention some few features where the two dialects apparently differ.

'Merry' is *graiś*, *graiś*, *gronai*, or *gaiś*. The word is probably borrowed from the Aryan *ghṛāṣṭi*. There are no other instances of a similar interchange of vowels.

The prefixes *ka* and *ga* also have the forms *kua*, *kāś*, and *gāś*, respectively. Thus *ka-śi-ai* and *kāś-śi-ai*, become; *kua-ai-ai*, was; *ga-śi-ai*, had died; *gāś-śi-ai*, killed.

k and *g* are interchangeable in the suffix *k(āś)* or *g(āś)*; thus, *kaś-k*, *kaś-kai*, having; *gāś-gai*, giving.

In a similar way, *ch* is sometimes interchanged with *j*; thus, *ji ga-śi-ai*, and *ji ga-śi-ai*, I am killed.

Such interchange between hard and soft consonants seems to show that the *rohi* consonants are pronounced with a strong aspiration. Aspirated soft consonants are not, however, marked in writing.

Doubled forms such as *kaś*, *ka*, and *kāś*, have; *gāś*, *gāś*, and *gāś*, given, and so forth, are due to an inaccurate marking of the mounds. They show how cautious we must be in drawing conclusions from the spelling of the specimens.

Articles.—The numeral *śi*, one, and the pronouns *aiś*, *śiśai*, and *gāś*, a certain, are used as an indefinite article; thus, *śi aiś*, a man; *śiśai aiś*, a father; *aiś aiś-gai*, of a man; *gāś aiś-gai*, in a village. An *a* is often added to *śiśai* and *aiś* in the list of words; thus, *śiśai aiś-a*, by a daughter. Instead of *śi* we occasionally find *ai*; thus, *ai-gāś*, a certain day.

Nouns.—Gender is distinguished by using different words or by adding words denoting 'male,' 'female,' respectively. Thus, *śi*, bull; *aiś*, cow; *śiśai*, horse; *aiś-gai*, man; *aiś-aiś*, dog; *aiś-aiś-aiś* and *aiś-aiś-aiś*, bitch.

Number.—The usual plural suffix is *-māy* as in Chawāngsī; thus, *śiśai-māy*, daughters. The list of words also gives forms such as *aiś-śiśai*, and *aiś-aiś*, fathers.

Case.—The case suffixes are the same as in Chawāngsī. Thus, *aiś-a*, by the father; *aiś-aiś*, by the potenger; *aiś-aiś*, from envy; *aiś-aiś*, to the father; *aiś-aiś-aiś*, from with a shopkeeper; *aiś-gai*, of a father; *aiś-gai*, of the son; *aiś-gai*, in.

the house; *sh-tu*, near, towards; *po-er*, on; *sh-wei*, before; *sh-wei-chi-wei*, why? and so forth.

The case suffixes are sometimes dropped, and sometimes also interchanged. Thus, *ji-yi hsin shi*, my uncle's son; *shih-pai fan-shi* *shih-pai*, when all together made, gathered the wheat; *shih-shi*, with the berries; *shih-shi*, to himself; *shih-pai shi-shi-shi* *shih*, self-of hiding-by attempt, an attempt to hide himself, and so forth.

Some of the most usual postpositions are *shih* and *shih*, in; *sh*, with; *sh-shih* and *sh-shih*, together with; *sh*, with; *sh-shih*, between (also added to the genitive); *sh-shih*, on; *sh-shih*, from; *sh*, on, which are usually added to the base. Others are combined with the genitive of the governed word. Such are *sh-shih*, inside; *sh-shih*, outside; *sh-shih*, for the sake of (also added to the base); *sh-shih* and *sh-shih*, under (also added to the base); *sh-shih*, instead of; *sh-shih*, before; *sh-shih*, near; *sh-shih*, behind; *sh-shih*, after, and so on. *Sh-shih*, against, is added to the instrumental. Thus, *sh-shih-pai shih-shih* *sh-shih*, God's will against.

Adjectives.—Adjectives precede the nouns they qualify in the nominative. Thus, *sh-shih*, good man; *sh-shih* *sh-shih*, a bad boy.

Forms such as *sh-shih*, high; *sh-shih*, like, etc., contain the suffix *sh* which is also used to form participles. Another common suffix in adjectives is *sh* or *sh*; thus, *sh-shih*, far; *sh-shih*, proper; *sh-shih*, old. Compare *sh-shih*, struck.

The particle of comparison is *sh-shih*, *sh-shih*, or *sh-shih*; thus, *sh-shih* *sh-shih* *sh-shih*, him-from a-little good, better; *sh-shih* *sh-shih* *sh-shih* *sh-shih*, his brother his sister-from tall-to; *sh-shih* *sh-shih* *sh-shih* *sh-shih*, all from good, best.

Numerals.—The numerals will be found in the list of words. They precede the word they qualify; thus, *sh-shih*, two men.

Pronouns.—The following are the personal pronouns:—

	I	We	They	You	He	They
Nom.	<i>sh</i>	<i>sh-shih</i>	<i>sh-shih</i>	<i>sh-shih</i>	<i>sh-shih</i>	<i>sh-shih</i>
Accus.	<i>sh-shih</i>	<i>sh-shih</i>	<i>sh-shih</i>	<i>sh-shih</i>	<i>sh-shih</i>	<i>sh-shih</i>
Genitive	<i>sh-shih</i>	<i>sh-shih</i>	<i>sh-shih</i>	<i>sh-shih</i>	<i>sh-shih</i>	<i>sh-shih</i>

Other forms occurring in the materials are, *sh-shih* and *sh-shih*, we; *sh-shih*, you; *sh-shih*, his; *sh-shih*, his; *sh-shih* and *sh-shih*, own, and so forth. *Sh-shih*, we, and *sh-shih*, you, apparently contain the demonstrative pronouns *sh-shih*, this; *sh-shih*, we, literally means 'I all.'

Demonstrative pronouns are *sh-shih*, *sh-shih*, *sh-shih*, *sh-shih*, *sh-shih*, *sh-shih*, that. *Sh-shih*, to-day, is probably also a demonstrative pronoun.

Interrogative pronouns are *sh-shih*, who? *sh-shih*, who? *sh-shih*, what? *sh-shih*, how much? *sh-shih*, how? and probably also *sh-shih*, who? They are often used as indefinite pronouns; thus, *sh-shih*, some; *sh-shih*, a certain. In that case, however, *sh-shih* is often added. Thus, *sh-shih* *sh-shih*, by anybody; *sh-shih* *sh-shih*, anything; *sh-shih* *sh-shih*, some.

Relative pronouns have been borrowed from Arjan forms of speech. Thus, *sh-shih* *sh-shih* *sh-shih*, the person which he had brought; *sh-shih* *sh-shih* *sh-shih* *sh-shih*, which share I shall get, that we give. The relative sentences in such cases

sometimes precedes and sometimes follows the word or sentence it qualifies. The Aramaic relatives have not, however, become naturalized in the dialect, and we often find relative clauses expressed by means of interrogative pronouns or by juxtaposition. Thus, *hāp hāp hān-āš dāp-dāp al-lāš paṣ-ṣa*, who pāš dāp, himself therein falls; *n-paš šabāš-āš hāp n-āš vāš vāš paṣ-ṣa dā-āš*, his neighbours who carried him; *nā nāš, al pāš-āp-āš dā šāš nā-paš al-māš pānāš-dāš*, this man, he (i.e. al) together with harkāš visited your property.

Note also conjunctions such as *šāš*, when; *hāp—hāp*, when then; *šā*, that; *hāp*, that, and so on.

Verbs.—Syriac conjugation in most particulars agrees with Chaldaean. The reduplication is less frequent, but still common enough to be considered a characteristic feature of the dialect; thus, *āš-āš-āš*, asked; *šā-šā-šā*, went; *al-paṣ-ṣa*, did.

There is apparently a similar tendency as in Chaldaean to distinguish the second person by adding *an*; thus, *šā-āš*, art, you art; *da-nān-āš*, guest. Similar forms are, however, also used in other persons; thus, *nā-da-nān*, he did not give; *šā-āš-nān*, he is grazing; *nā-nāš*, we struck, and so forth. It seems as if the tendency to distinguish the person of the subject in the verb is less pronounced than in Chaldaean.

Verb substantive.—The verb substantive is formed from various bases such as *ā* or *āš*, *ā*, *is*; *daš*, and perhaps also *da*, *id*, *an*, and *pa*. Thus, *āš-pā*, I am, we are; *šā-nāš*, thou art; *hā, hāš, ān, in*; *nā-pā-āš*, I was; *nā-nā-āš*, you were; *nā-nāš* and *nā-nā-āš*, they were, and so forth. The base *āš* seems to mean 'to remain.' It occurs in forms such as *paṣ-ṣa dā-āš*, doing were; *nā-āš dā-nāš*, being, *āš*, being to be. The latter form corresponds to Hindi *vāś* derived from which it has been borrowed. *Id* occurs in participles such as *apāpāš-āš dā*, sitting is, and *nā* seems to be combined in forms such as *dā-pā-āš*, he goes, *āš*, going he is. It is probably only another form of *is*, or else it is abbreviated from *nāš*. It can perhaps be inferred from forms such as *āš-pā*, I am; *šā-pā*, I go, and so forth. It seems to be used in the first person singular only.

Finite verb.—The various bases of the verb substantive are freely used in the formation of the tenses of finite verbs.

Present tense.—The usual suffix of the present tense is *āš*, first person *dā, dā*, second person *an*. Thus, *nā-dā*, I strike; *nā-an*, thou strikest; *šān-dā*, he digs. The suffix *an* of the second person probably contains a preverbal suffix. It can, however, also be composed of *da* and *an*. Compare *dā-nā-nāš*, they got, where a suffix *nā*, probably abbreviated from *nāš*, another form of the copula, has been added. Compare *nā-nāš*, they are; *nā-da-nāš*, he did not give.

The suffix *an* or *an* is apparently added to the participle ending in *ṣ* or *š* in the common present forms ending in *ṣan* or *šan*; thus, *āšpāš-ān*, I shall go; *dā-pānāš*, thou goest; *nā-pānāš*, he comes.

The suffix *pa* is apparently only used in the first person; thus, *āš-pā*, I am; *āš-āš-pā*, I die.

Compound forms are *nā-dā dā-dā*, striking am; *dā-ṣ nā-pā*, we are going, we go; *dāṣ nā-nāš*, you go; *pāšāš-nān*, he is grazing; *nānāš dā*, he is living; *paṣpāš dā*, he is sitting; *dāš-dāṣ-āš*, again-again-is, and probably also *dā-ṣ-pāš*, they go.

Past tense.—The present tense is often used with the meaning a past; thus, *hā-tā*, he said; *na dā-son*, he did not give; *jā-pon*, they are; *chāi-phāng-pān*, had back; *na dā-ai*, could not, and probably also forms such as *syāng-tān*, they made; *hāng-tā-tā*, he applied, and so forth.

The common suffix of the past is *a* or *ai*, *ai*, *son*; thus, *ai-ai*, was; *ai-ai*, came; *ji-ai*, I transgressed; *hāng-son*, he got. Instead of *a* we sometimes find *ch*: thus, *phāu-chāi*, he arrived.

In the second person we find forms such as *na-ai*, struckst; *di-ai-ai*, wentest; *dān-ai*, gavest. Compare however *syāng-ai*, I did; *na-ai*, we struck; *na-ai-ai*, they struck, where the suffix *a*, *ai*, etc., has apparently likewise been added to the suffix *a*, *ai*. Such forms are accordingly compounds. Compare *ai-ai-ai*, we went; *di-ai-ai*, you went, and so forth.

The suffix *a*, *ai*, etc., is sometimes also added to the suffix *ph* or to a suffix *g*, *h*; thus, *di-ph-ai*, I have walked; *di-ph-ai*, they went; *phāng-ph-ai*, they made money; *ai-ph-ai*, I struck; *ai-ph-ai*, I gave. The latter kind of forms only occur in the first person. Compare *Chāndāng*.

The suffix is sometimes also added to *ai* or *h*; thus, *phāng-ai-ai*, heard; *phāng-h-ai*, dreamed.

Past tenses are further formed from the reduplicated base, or from the base preceded by one of the prefixes *pa*, *ph*, *ph*, and *hā*, *hā*, *hā*, or *hā*, usually by adding one of the suffixes *ai*, *ai*, and *ai*. Thus, *phāng-ai*, measured, having measured; *ji-di*, went; (*jiāng-ai*) *ā-ā*, (olive) was; *hā-tā*, was found; *hāng-ai* (*-tān*), (has been) found; *ai-phāng-ai*, did; *ai-di-ai*, gave; *ai-phāng-ai*, brought; *ai-phāng-ai*, and *ai-phāng-ai*, got; *phāng-ai*, left; *phāng-phāng-ai*, killed; *phāng-ai*, married; *hā-di-ai*, gave; *hā-tā-tā*, said; *ai-di-ai*, went; *phāng-phāng-ai*, was dead; *ji-di-ai*, went; *hāng-phāng-ai*, was alarmed; *hā-tā-tā*, stopped; *hā-tā-tā*, and *hā-tā-tā*, lived; *ai-phāng-ai*, was; *phāng-phāng-ai*, died; *ji-phāng-ai*, came; *hā-tā-tā*, gave. Note also *phāng-phāng-ai*, returned, where *ai* is preceded by the same *ai* as we have already found in use before *ai*. It is probably the suffix of a conjunctive participle, compare *hāng-ai*, returning.

Compound forms are *phāng-phāng-ai*, doing were; *phāng-phāng-ai*, grazing were; *phāng-phāng-ai*, I was bending; *phāng-phāng-ai*, had brought; *phāng-phāng-ai*, wished, and so forth.

Isolated forms are *hāng*, kissed; *phāng-phāng*, divided; *hāng hāng-phāng*, the marriage has taken place.

Future.—The present is commonly used as a future. Thus, *ai-ai*, I shall strike; *di-ai*, I shall go; *hāng-ai*, I shall be; *ai-ai*, you will strike. The list of words also gives forms such as *ai-ai*, thou wilt strike; *ai-ai*, he will strike, they will strike; *ai-ai*, we will strike. The suffix *ai*, *ai*, *ai* probably contains the verb substantive *ai* or *ai*. The form *hā-tā*, I shall say, contains a suffix *ai* or *ai*.

Imperative.—The base alone is used as an imperative; thus, *phāng*, cut; *di*, go; *ai*, give. Common imperative suffixes are *ai*, *ai*, and *ph*; thus, *hāng-ai*, put; *hāng-ai*, bring; *hāng-ai*, give; *hāng-ai*, take; *phāng-ai*, bind; *hāng-phāng*, draw. The list of words contains several other forms such as *hāng-phāng*, *hāng-ai*, *hāng-ai*, go, and so forth.

There are no instances in the materials available of a negative imperative.

Verbal nouns.—The common suffix used in forming verbal nouns is *ai*, or *ai*; thus, *hāng-ai*, to cut; *phāng-phāng-ai*, of the measuring; *hāng-ai*, to say.

The base alone is often used as a verbal noun, especially in connection with post-position; thus, *réng*, to sell; *tseng-áá*, drinking-in, in order to drink; *di-di-ma-áá*, from the going, having gone; *tsók-é-ty* *ré-áá*, back coming-on, on returning; *go-téng-é*, on knowing. Such forms are commonly used as conjunctive or adverbial participles. An infinitive of purpose can be formed by adding *ding* or *réng*; thus, *di-ding*, in order to go; *go-téng-réng*, in order to know; *gung-é-m-réng*, in order to make.

Participles.—Relative and verbal participles are formed by adding the suffix *di* or *d* to the base or to the suffix *s* of the past. Thus, *tseng-d* *é-á*, alive was; *áá-s-di*, stolen; *rédi-s-di*, like; *re-s-di-s*, had brought.

Conjunctive participles are formed by adding *di*; thus, *di-é-s*, returning. The reduplicated base is used in the same way; thus, *go-pé*, having measured. Similarly we also find *go-té-té*, having left.

Most commonly, however, conjunctive participles are formed by adding the suffix of the genitive to the verbal noun which is identical with the base; thus, *gung-pé*, bearing; *ááng-é-s*, having taken out; *re-s*, bringing. The form ending in *di* is used as a verbal noun of the past, and the suffix of the genitive is added; thus, *gung-s-g-s*, having wished was, wished. Compare the remarks under the head of the present tense above.

Other conjunctive participles are formed by adding the suffix of the ablative *di* or *di* to the reduplicated verbal noun ending in *s*; thus, *si-si-mi-di*, having been; *di-di-ma-áá*, having gone; *si-si-si-mi-di*, having been lost, and so forth.

Passive voice.—There is no passive voice. Passivity is indicated by the absence of the case of the agent in the subject. Thus, *ji go-ááng-áá si-pé-s*, I struck was, and so forth.

Causative.—There are no certain instances to show how causatives are formed. We may perhaps compare *ré*, bring, with *re*, come.

Negative particle.—The negative particle is a prefixed *ma*; thus, *ma di*, I am not; *ma di-ma*, did not give; *ma ré-s*, did not come.

Order of words.—The order of words is the same as in Chankingai.

For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son, and the second is the translation of a popular tale. A list of Standard Words and Phrases will be found on pp. 236 and ff.

[No. 50.]

TIBETO-BURMAN FAMILY, TIBETO-HIMALAYAN GROUP.

BYANGUL.

SPECIMEN I.

(PART BYANGUL, ALMOULA.)

PHUKĀVAT SIKI-GAI BYENYĀ.
 PRODIGAL SON-OF STORY.

Unā mī-gai nāi nāi kua-nā-nā. Hāng wāy-yar-chi mī-nā
Certain man-of two sons were, And then-is-from prompt-by
 wā hā-jā kāk-kāk-chā, 'ai hā, mī-bachā-khā-khachā jō jō
his father-to said, 'O father, property-is-from which share
 jō chāyānā wāi jō chā, Hāng w-mī mī-gai gachā
I got that me give, And him-by them-of between
 ing-gai mī-bachā pu-chāyā-nā. Hāng mī jō mī dī-pach.
He property divided. And many days not mind,
 wāi wāi ali-bach jām jōt-tham-gai wāi chā pī-dī-wā, hāng
young son property all collecting for country went, and
 wā yachā-khā mī-nā-mī-chi api dāchā ā-māi kua-nā-nā. Hāng jō
there proficiency-in living he all property squandered. And when
 wāi dāi-wā ali-bach khachā kāk-yāng-nā, wā nā-jā-khā hāi wāi
him-by all things spent made, that country-is being famine
 kāk-lī-chā, hāng wāi hāng kāk-lī-nā. Hāng wāi wāi nā-jā-gai wā
arose, and he distressful became. And he that country-of certain
 hāi mī-gai mī dī-dī-mā-chā kua-nā-nā, hāng ali-nā w-mī api khāi
good man-of with going lived, and him-by him his field
 khāi mī-pach mā-kō-māi tannāyānā. Hāng wāi wāi kachā gāi gāi-chi
in winter to feed sent. And there these herds and horses-from
 jō mī-pach jū-pach, gāi-gai api dāi pām-m yāng-pach, hāng kua-nā-nā-chi wā
which some ate, gladly his body to-fill minded, and separate-by him
 khāi-chi mā dānā. Hāng jōi wāi api-chi pī-dī-wā wāi kāk-chā,
anything not gave. And when he self-from came him-by said,
 'jō hāi-gai khāi-dāi dāng-mī-khā-khā-chi wāi jō-m chāyāng-chi
'my father-of hired servants-to-from how-many eating than
 yāng-chā kāk-chā tū-tānā, hāng jō mā-nā khāi-chi. Jō mī-chāi-gai api
were bread got, and I hunger-by die. I arising son

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bá-gai tua dya klag w-já ba-vé, "ai tá jé-tá paitéar-gai
father-of near go and him-to will-say. "O father, me-by God-of
 mapi-mai jantam gár bá agó-khí píp syang-an-ua. Híng jí nintan
will-from against and thy face-to sin have-done, And I again
 ná sít lam-hiká liyák ná dai. Ji apt híkai-thái ching-má-khí-
thy am to-be-called worthy not am. He am hired account-to-
 khar-ohi tít-tít rákhi syang-gani." Híng ai ná-gai apt bá-gai
from one-with equal make." And he arising am father-of
 óta pí-tí. Airé jab ná má vath kav-ní-ní gal-ní(i.e. ná-gai) hí-tá
near stand. But when he very far was, his father-by
 vé kab-tá-tá, híng ná jé khar-yá ní-tá, híng vé jang-gá di-tí-na-ohi
him was, and him-to pity arose, and he running gone-having
 vé híkai-tá-tá híng híng. Híng ná-tá w-já kab-kab-tá, "ah,
him embraced and stand. And me-by him-to said, 'father
 jí-ní paitéar-gai ná-pí-ní jantam híng ná nákhóth-khí píp syang-an-ú ;
me-by God-of will-from against and thy sight-to sin have-done ;
 híng jí nintan ná-gai sít lam-lak liyák ná dai." Airé bá-ní
and I again thy am to-say worthy not am.' But father-by
 apt-gai ching-má-jí ká-tá, "lai chí-tí hó khar-pat klag-kai
am account-to said, 'all them good robe taking-out
 ná-tá, híng vé ná chí-tí. Híng á hí-khá há-chhyap
bring, and him that put-on, And he hand-in ring
 gá híkai-tá bá-ká chí-tí. lag-g jaro gá gá ná-gai syang-an
and feet-on also put. Our coming and merry waiting
 ching-khan. Khar-chá-tá ná jí sít pah-jang-ohi, híng nintan
is-must. If, this my am died, and again
 hing-d ka-tí, pí-syar-ní, nintan kab-tá." Vó-yar á gá-ná-gá-tá.
also became, one-look, again found.' Therefore they merry-made.
 Vó-yar-khar-ohi vé pí-tí sít ná-já hó-ní-ní. Gá híng
That-on-from his thy am field-to was. And then
 ná-tá, híng chíng-gai ná-tá khar-ohi híng ná-tá ná-já-gá gá
came, then hear-of near reached and him-by singing-playing and
 tham-má-gai khar yang-ohi. Híng ná-tá ching-má-khí-khar-ohi tít
dancing-of also heard. And him-by account-to-from one
 kab-gai-tá ná-tá-tá, "jé-mang-gai khar khar ná-tá-ní?" Híng
called asked, 'those-of what matter is it?' And
 ná-tá w-já hí-kab-tá, "ná ná-tá pí-ní-ní, híng gani hí-tá
him-by him-to said, 'thy younger-brother come-is, and thy father-by
 chí-híng ná-tá-tá." Híng á ná-tá pí-ní-ní, híng vé chí-khá
fast gone.' And he anger was, and he house-to
 di-tang ná ná-tá. AM-ding-ohi vé ná jangphan ná-tá híng
to-go not came. Therefore his father out came and

vó	married.	Hlāng	vó	apt	hā-jí	justh	dā-gai	in-luk-ti	
him	married.	And	he	his	father-to	answer	giving	and	
lí,	'dōoi,	jí	allāng	in-khac-chí	nā-gai	sírh	syang-gai	tāg-tó ;	
that,	'to,	I	as-mung	years-from	thy	arrive	doing	am ;	
hlāng	jí-só	hōh-tó	ná	hukm	na	jil-na,	Hlāng	ga-tó	
and	was-by	over	thy	order	not	transposed.	And	then-by	
allāng-tāi-tí	jí	tig	nā-lā-gai	mid	hōh	lō	na	dān-nā	
any-time	me	one	past-of	small	did	even	not	prevent	
lí	jí	apt	chí	tí	jōrā	gōng	syang-tó.	And	nā-gai
that	I	can	friends	with	together	every	might-make.	But	thy
jí	sírh,	ní	pāi-syí-mā	tí	jōrā	nā-gai	āi-māi	yák-mā-tā-tó,	
this	can,	he	horrible	with	together	thy	property	devoured.	
vaí-sí	nā-tó,	vaí-sí	ga-sí	nā-gai	dāng-tó	duí-lāng	hā-tā-tó.		
then	came,	then	then-by	his	make-for	front	past.		
Hlāng	hā-tó	nā-jí	lūh-tó,	'sírh,	gan	nā-jā-rí	jí-tí	ráh	
And	father-by	him-to	arrí,	'can,	then	always	me-with	together	
nā-tó-tó,	gā	khā-tā-tí	jí-gai	in,	dāi,	sírh,	nā-gai	lí	
therefore,	and	whatever	since	in,	that,	can,	since	in	
chín-tā	nā-tó	lí	lōg	gōi-sí-tó	man-rat-tó.	Khā-chí-sí,	ní		
proper	can	that	us	should-make-merry	should-be-pled.	IF Ap,	the		
nā-gai	nā-lā	hāng	pāi-jíng-ní,	nā-tān	chíh-pāng-ní ;	ní-nān-na-chí,			
thy	poor-brother	then	died,	again	revived ;	having-been-late,			
nā-tān	hā-tyan-tān.								
again	re-found.								

[No. 51.]

TIBETO-BURMAN FAMILY. TIBETO-HIMALAYAN GROUP.

MYANGRI.

SPECIMEN II.

(PARTI BRAND, ALMORA.)

A POPULAR TALE.

Hang	glang-mi	dang-mi	ling	khroth	ip-ti-pa	si-kho	gang-ga.			
Who	older-man	for	pit	days	himself	that-in	falls.			
Tig	ti-yé.									
a	sharp.									
Qíy	ang-khā	tig	mat	liad	ni.	u-gai	tig	chhan-ti	gū	
Certain	village-in	a	very	simple	was.	him-of	one	but	and	
thine	māh	si-si-si.	si-si.	U-gai	deh-pi-ti	hāng	u-ti	niht		
some	castle	more.	liad.	liad-of	with-there	who	him-with	together		
then	yang-g	ti-si.	u-gai	had-appeared-in	legai	ting-gai	u-mi			
any	nothing	was.	he	simply-by	opportunity	finding	him			
ang-khā-khar-chi	liar-ang-g		ju	yang-Gien.	Hāng	ti-ya.	hāng			
village-in-from	appealing-of	attempts	made.		And	one-day.	and			
u-gai	māh-māng	ji-si-khā	rō-kai	ti-si.	u-mi	ni-gai	tig			
he	quite	justice-in	growing	more.	him-by	them	a			
li-gar-khar-chi	i-khā	char-kang-tien.	hāng	si-si	yang-gai	dai-si-si				
preceptor-from	down	three.	and	at	doing	all				
yah-chyang-tien.										
	called.									
ai	liad	ni-si	si	māh-gai	hai	khō-si	hāng	si	hai-māng	
That	simple	man-by	there	points-of	also	took-off	and	there	skies	
ahar	khā	ang-mā	pi-kar-ti.	Am-khā	vō	manoh	ka-hai.	hāng	sh	tig
city	to	to-sell	carried.	Wap-on	his	night	became.	and	he	a
ja-si-khā	khami	phā-khā	ka-si-si.	liar-manoh-gai	midang	was				
justice-in	certain	over-to	stopped.	Atsight-of	after	some				
khā-mi	khā-mi	si-mā	ruk	pi si si.	hāng	ni-si	ni	phā-khā		
chief	skies	properly	bringing	came.	and	him-by	that	over-to		
mi-māh-khā	da-gai	si-yang-ti.	Ati	phā-gai	khā-rū	at-gai	khā-gai			
entrance-at	leading	made.	That	over-of	inside	him-of	note			
yang-gai	at	ni	mai	ka-ja-si.	hāng	u-mi	si	hai-māng-gai		
hearing	that	man	much	stirred-was.	and	him-by	those	skies-of		

l-tha, jo u-mi mah-in, api-gai ekhiel-m-ai, iya, ryang-ai
under, which him-by brought-and, self-of lifting-of attempt made,
Thò-gai hi-tha, bal-mang-gai khang-gai yang-gai khò-mi ka-jar-ai, lling
Over-of inside above-of mine bearing thing' alarmed-was, and
jar-mò-dang-ai dai rapayl, jo api bi m-mi-tà, alyai
fearing-on-account-of all rapayl which him with had-brought, there
hwa-k chò-g-phang-gai, llini m-ai ai rapayl api hi-khò yang-ai
leaving run-away. Simple man-by these rapayl he had-to made
hàng chin-jà pi-di-ai.
and house-to went.

Al m-ai jo u-mi tin-ai uai pò-mò-gai dhang-ai u-mi
This property which him-by got it measuring-of sake-for him-by
ch-jà-chi-mang khang-jà tig khang thak-na. Ai ch-jà-chi-mang-gai
neighbours-of) now-with a wooden-measure asked. These neighbours by
ai kò-khò-gai dhang-ai palan-mang lling u-mi khò 'm-ai,
this matter-of sake-for knowing-for find him-by what brought,
khang-gai khò-khò gal-ai k-ai-tà, Ai llini m-ai rapayl
measure-of bottom-of for applied. That simple man-by rapayl

ja-pò khang k-ai-tà, lling ai-gai khò-khò gal-chai-ai
measured-having measure returned, and that-of bottom-of for-by
kha-ai rapayl li-jah pi-di-ai. Ai dhang-ai m-gai ch-jà-chi-mang
was rapayl sticking went. This-for he neighbours

lith pi-ch-ai. U-mi llini m-jà m-ai-tà, 'gamai ai-lung rapayl
good came. Him-by simple man-to asked, 'then-by so-many rapayl
ham lling u-tò-khar-chi tin-ai?' U-ai hò-ai lling 'ji-g m-ai-mang-gai
how and where-from gotten?' Him-by said that, 'ng gao-of
hai-gai rangai-gai.' Ai llini m-gai ch-ai g-ai rapayl-gai khò-ai
about-of selling-by. This simple man-of say-by and rapayl-of good-by
u-gai ch-jà-chi-mang api-gai jach m-ai-mang pah-jang-tà lling ai hai-mang
his neighbours own all goods killed and these about

lith u rang pi-kò-tà, hàng nichò; kha-chi, u-mi 'ai pan-ai lling
all these to-self carried, and to-eat, why, him-by this bargain-by then
chithai rapayl is-tu-ai. Ai kò-khò-ai ch-ai m-gai u-mi llini m-gai
few rapayl got. This matter-by anger coming him-by simple man-of
chò-khò-khò m-ai kò-jap-m-ai, lling ai-gai phò khang-ti-tà,
let-in fire applied, and that-of under made.

Llini m-ai phò-gai joma yang-ai lling tig thait-thi tin-ai, lling
Simple man-by under together made and one leg-in put, and
u-mi rang-mò-thi pi-di-ai. Am-khò ai-mi api thait ay-gai jom-jar
and eating-in went. W'ayin him-by one leg road-of across-as
pò-khò-tà lling tig thait-gai, jo duma u-mi m-ai, u tang-khò pi-di-ai.
left and one spring-of, which little for was, water drinking-in went.

Ai-gruāi tū gār mī kái-hāng sū-gū khāi sī-ān pī-hō-di tī
 This-*between* one other man also *fear-of* lead there *leaving* water
 tang-khāi di-di-nī. Thōt-sūg rī-ōng u-nai hō-nai sū khāi kua-kai
drinking to want. *Returning* coming-on him-by *mistaking* one lead *leaving*
 phā-gai khāi āng-sū lūng tū pī-di-sū. Lān mī ngai pā-thōt-sī-nī hāng
asked-of lead took-up and *ask* want. Simple man also *returned* and
 u-nai tī khāi jai gār mī kua-k sī-sū āng-k kua-sū. Ai
 him-by that lead *which* other man *leaving* want taking-up *carried*. That
 khāi-khāi dān āng-sū mī tī-ōng sī-nai mī phang-sū sū-mī
lead-on some strange marks *coming-on* him-by that *opened* *fear-by*
 chōi-khāi kua-sī-nī. Hāng u-nai mī khāi hī tū khāi-jā pī-khāi
fall was. Then him-by that lead all his *leaving-to* *carried*.
 Hāng u-nai tī āng-sū. chyaan chānkhāi āng-sū-māng mān sū
 Then him-by that *flow-of* weight *knowledge* making-for *scale* his
 dō-jā-chi-māng-gā khāng thā-sū. Uai-gai dō-jā-chi-māng mī pā-hāng-rō
neighbour-of measure asked. His neighbours thus *answering* on
 mī mī-sū sū chānkhāi-gai phā-gai khāi sū āng-sū hāng mī-sū
simple man-by *one* *kind-of* *asked-of* instead *fear* got then *they*
 tū chānkhāi-khāi mī kua-pī-tā, sū mī ngai phā-gai māng mī tū-tā
one *kind-of* *for* applied, but that *do* *asked* *will* not *could* :
 hāng mī-chi-mā-chi chāi-jā thāpī pī-sī-nī, hāng pī
and *applier-becoming* *leaving-to* *fact* *one*, and *which*
 mī-khāi u-nai āng-sū mī-gai dīng-mī mān pā-hāi-khāi.
things him-by *did* *them-of* *ask-for* much *repeated*.

FREE TRANSLATION OF THE FOREGOING.

Whoever digs a pit for another, he himself falls into it. A story.

In a certain village there lived a simpleton who possessed a hut and some cattle. His neighbour envied him, and sought an opportunity of expelling him through his simplicity out of the village.

One day his goats were grazing in the jungle, and his neighbours drove them over a precipice and thus killed them. The poor man took the skins of the goats and went to town to sell them. Night befell him on the way, and he put up in a cave in the jungle. After midnight a thief came with some stolen property and took up his quarters at the entrance of the cave. When the man within the cave heard the noise, he was much alarmed and tried to hide himself under the skins he had brought. Hearing the rustling of the skins within the cave the thief was alarmed, and fled leaving all the money he had brought with him. The poor man took possession of the money and went home.

He now asked some of his neighbours for a wooden measure, in order to measure the property he had got. In order to know what he had brought, the neighbours put tar at the bottom of the wooden measure. Having measured the money, the poor man returned the measure, and some coins stuck in the tar at the bottom. Therefore his neighbours

became greedy and asked him how and where he had got the money. He said that he had got it by selling the skins of his guests. From envy and greediness his neighbours then killed their own guests, and took the skins off to sell them. But in vain, for they only got some few rupees in exchange for them. They then got angry and set fire to the poor man's hut and reduced it to ashes. The poor man gathered the ashes in a bag and went off to sell them. On the way he left his bag on the roadside and went off to drink water at a well, a little way off. In the meantime another man left a load of flour there and went to drink water. On returning he by mistake raised his own load and went off with the load of ashes. When the simpliciton returned, he took the load which the other man had left. He saw some strange marks on it, and on opening it, he found that it was full of flour. He then brought the load home, and again asked for his neighbours' measure in order to ascertain the weight of the flour. When his neighbours understood that he had got flour in return for the ashes of his hut, they set fire to their own huts, but could not sell the ashes. They then returned home and much regretted what they had done.

JANGGALI.

Janggali literally means jungle-language. It has been reported as the dialect spoken by the wild Bannamach, i.e., wood-men, who inhabit the forests of Chhipala in Ashok Malia. The number of speakers was estimated for this Survey at 200.

It has been found impossible to prepare specimens of the dialect of these wild people. A list of Standard Words and Phrases has, however, been forwarded from the district, and it will be reproduced on pp. 330 and 31. It is too corrupt to allow us to classify the dialect with certainty. On the other hand, it clearly shows that the Janggali of Ashok is a Tibeto-Burman form of speech.

It is impossible to give a sketch of Janggali declension and conjugation. In the declension of nouns there are several Aryan forms, and the dialect is on the whole of a mixed character. The pronouns *ad*, *I*; *ad̐y*, thou, must probably be compared with *Migad̐* and, *I*; *am̐y*, thou, etc. It is possible that the dialect is more closely connected with the Tibeto-Burman dialects of Nepal, than with those spoken in Almorah. Considering the corrupt state of our materials, I have, however, thought it wiser to print the Janggali list after the other Almorah lists, and to leave open the question of the closer relationship of the dialect.

This much it seems allowed to state that it has few, if any, characteristics in common with the other Almorah dialects.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144	145	146	147	148	149	150	151	152	153	154	155	156	157	158	159	160	161	162	163	164	165	166	167	168	169	170	171	172	173	174	175	176	177	178	179	180	181	182	183	184	185	186	187	188	189	190	191	192	193	194	195	196	197	198	199	200	201	202	203	204	205	206	207	208	209	210	211	212	213	214	215	216	217	218	219	220	221	222	223	224	225	226	227	228	229	230	231	232	233	234	235	236	237	238	239	240	241	242	243	244	245	246	247	248	249	250	251	252	253	254	255	256	257	258	259	260	261	262	263	264	265	266	267	268	269	270	271	272	273	274	275	276	277	278	279	280	281	282	283	284	285	286	287	288	289	290	291	292	293	294	295	296	297	298	299	300	301	302	303	304	305	306	307	308	309	310	311	312	313	314	315	316	317	318	319	320	321	322	323	324	325	326	327	328	329	330	331	332	333	334	335	336	337	338	339	340	341	342	343	344	345	346	347	348	349	350	351	352	353	354	355	356	357	358	359	360	361	362	363	364	365	366	367	368	369	370	371	372	373	374	375	376	377	378	379	380	381	382	383	384	385	386	387	388	389	390	391	392	393	394	395	396	397	398	399	400	401	402	403	404	405	406	407	408	409	410	411	412	413	414	415	416	417	418	419	420	421	422	423	424	425	426	427	428	429	430	431	432	433	434	435	436	437	438	439	440	441	442	443	444	445	446	447	448	449	450	451	452	453	454	455	456	457	458	459	460	461	462	463	464	465	466	467	468	469	470	471	472	473	474	475	476	477	478	479	480	481	482	483	484	485	486	487	488	489	490	491	492	493	494	495	496	497	498	499	500	501	502	503	504	505	506	507	508	509	510	511	512	513	514	515	516	517	518	519	520	521	522	523	524	525	526	527	528	529	530	531	532	533	534	535	536	537	538	539	540	541	542	543	544	545	546	547	548	549	550	551	552	553	554	555	556	557	558	559	560	561	562	563	564	565	566	567	568	569	570	571	572	573	574	575	576	577	578	579	580	581	582	583	584	585	586	587	588	589	590	591	592	593	594	595	596	597	598	599	600	601	602	603	604	605	606	607	608	609	610	611	612	613	614	615	616	617	618	619	620	621	622	623	624	625	626	627	628	629	630	631	632	633	634	635	636	637	638	639	640	641	642	643	644	645	646	647	648	649	650	651	652	653	654	655	656	657	658	659	660	661	662	663	664	665	666	667	668	669	670	671	672	673	674	675	676	677	678	679	680	681	682	683	684	685	686	687	688	689	690	691	692	693	694	695	696	697	698	699	700	701	702	703	704	705	706	707	708	709	710	711	712	713	714	715	716	717	718	719	720	721	722	723	724	725	726	727	728	729	730	731	732	733	734	735	736	737	738	739	740	741	742	743	744	745	746	747	748	749	750	751	752	753	754	755	756	757	758	759	760	761	762	763	764	765	766	767	768	769	770	771	772	773	774	775	776	777	778	779	780	781	782	783	784	785	786	787	788	789	790	791	792	793	794	795	796	797	798	799	800	801	802	803	804	805	806	807	808	809	810	811	812	813	814	815	816	817	818	819	820	821	822	823	824	825	826	827	828	829	830	831	832	833	834	835	836	837	838	839	840	841	842	843	844	845	846	847	848	849	850	851	852	853	854	855	856	857	858	859	860	861	862	863	864	865	866	867	868	869	870	871	872	873	874	875	876	877	878	879	880	881	882	883	884	885	886	887	888	889	890	891	892	893	894	895	896	897	898	899	900	901	902	903	904	905	906	907	908	909	910	911	912	913	914	915	916	917	918	919	920	921	922	923	924	925	926	927	928	929	930	931	932	933	934	935	936	937	938	939	940	941	942	943	944	945	946	947	948	949	950	951	952	953	954	955	956	957	958	959	960	961	962	963	964	965	966	967	968	969	970	971	972	973	974	975	976	977	978	979	980	981	982	983	984	985	986	987	988	989	990	991	992	993	994	995	996	997	998	999	1000	1001	1002	1003	1004	1005	1006	1007	1008	1009	1010	1011	1012	1013	1014	1015	1016	1017	1018	1019	1020	1021	1022	1023	1024	1025	1026	1027	1028	1029	1030	1031	1032	1033	1034	1035	1036	1037	1038	1039	1040	1041	1042	1043	1044	1045	1046	1047	1048	1049	1050	1051	1052	1053	1054	1055	1056	1057	1058	1059	1060	1061	1062	1063	1064	1065	1066	1067	1068	1069	1070	1071	1072	1073	1074	1075	1076	1077	1078	1079	1080	1081	1082	1083	1084	1085	1086	1087	1088	1089	1090	1091	1092	1093	1094	1095	1096	1097	1098	1099	1100	1101	1102	1103	1104	1105	1106	1107	1108	1109	1110	1111	1112	1113	1114	1115	1116	1117	1118	1119	1120	1121	1122	1123	1124	1125	1126	1127	1128	1129	1130	1131	1132	1133	1134	1135	1136	1137	1138	1139	1140	1141	1142	1143	1144	1145	1146	1147	1148	1149	1150	1151	1152	1153	1154	1155	1156	1157	1158	1159	1160	1161	1162	1163	1164	1165	1166	1167	1168	1169	1170	1171	1172	1173	1174	1175	1176	1177	1178	1179	1180	1181	1182	1183	1184	1185	1186	1187	1188	1189	1190	1191	1192	1193	1194	1195	1196	1197	1198	1199	1200	1201	1202	1203	1204	1205	1206	1207	1208	1209	1210	1211	1212	1213	1214	1215	1216	1217	1218	1219	1220	1221	12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LIST OF STANDARD WORDS AND SENTENCES IN THE WESTERN

English	Eastern (Shan)	English	Western (Lolo)
1. One	Mi	Two	Ma
2. Two	Ma	Three	Ma
3. Three	Ma	Four	Ma
4. Four	Ma	Five	Ma
5. Five	Ma	Six	Ma
6. Six	Ma	Seven	Ma
7. Seven	Ma	Eight	Ma
8. Eight	Ma	Nine	Ma
9. Nine	Ma	Ten	Ma
10. Ten	Ma	Twenty	Ma
11. Twenty	Ma	Thirty	Ma
12. Thirty	Ma	Forty	Ma
13. Forty	Ma	Fifty	Ma
14. Fifty	Ma	Sixty	Ma
15. Sixty	Ma	Seventy	Ma
16. Seventy	Ma	Eighty	Ma
17. Eighty	Ma	Ninety	Ma
18. Ninety	Ma	One hundred	Ma
19. One hundred	Ma	One thousand	Ma
20. One thousand	Ma	One million	Ma
21. One million	Ma	One billion	Ma
22. One billion	Ma	One trillion	Ma
23. One trillion	Ma	One quadrillion	Ma
24. One quadrillion	Ma	One quintillion	Ma
25. One quintillion	Ma	One sextillion	Ma
26. One sextillion	Ma	One septillion	Ma
27. One septillion	Ma	One octillion	Ma
28. One octillion	Ma	One nonillion	Ma
29. One nonillion	Ma	One decillion	Ma
30. One decillion	Ma	One undecillion	Ma
31. One undecillion	Ma	One duodecillion	Ma
32. One duodecillion	Ma	One tredecillion	Ma
33. One tredecillion	Ma	One quattuordecillion	Ma
34. One quattuordecillion	Ma	One quindecillion	Ma
35. One quindecillion	Ma	One sexdecillion	Ma
36. One sexdecillion	Ma	One septendecillion	Ma
37. One septendecillion	Ma	One octodecillion	Ma
38. One octodecillion	Ma	One novemdecillion	Ma
39. One novemdecillion	Ma	One vigintillion	Ma
40. One vigintillion	Ma	One unvigintillion	Ma
41. One unvigintillion	Ma	One bivigintillion	Ma
42. One bivigintillion	Ma	One trivigintillion	Ma
43. One trivigintillion	Ma	One quadvigintillion	Ma
44. One quadvigintillion	Ma	One quinvigintillion	Ma
45. One quinvigintillion	Ma	One sexvigintillion	Ma
46. One sexvigintillion	Ma	One septenvigintillion	Ma
47. One septenvigintillion	Ma	One octovigintillion	Ma
48. One octovigintillion	Ma	One novenvigintillion	Ma
49. One novenvigintillion	Ma	One centigintillion	Ma
50. One centigintillion	Ma	One milvigintillion	Ma
51. One milvigintillion	Ma	One billionvigintillion	Ma
52. One billionvigintillion	Ma	One trillionvigintillion	Ma
53. One trillionvigintillion	Ma	One quadrillionvigintillion	Ma
54. One quadrillionvigintillion	Ma	One quintillionvigintillion	Ma
55. One quintillionvigintillion	Ma	One sextillionvigintillion	Ma
56. One sextillionvigintillion	Ma	One septillionvigintillion	Ma
57. One septillionvigintillion	Ma	One octillionvigintillion	Ma
58. One octillionvigintillion	Ma	One nonillionvigintillion	Ma
59. One nonillionvigintillion	Ma	One decillionvigintillion	Ma
60. One decillionvigintillion	Ma	One undecillionvigintillion	Ma
61. One undecillionvigintillion	Ma	One duodecillionvigintillion	Ma
62. One duodecillionvigintillion	Ma	One tredecillionvigintillion	Ma
63. One tredecillionvigintillion	Ma	One quattuordecillionvigintillion	Ma
64. One quattuordecillionvigintillion	Ma	One quindecillionvigintillion	Ma
65. One quindecillionvigintillion	Ma	One sexdecillionvigintillion	Ma
66. One sexdecillionvigintillion	Ma	One septendecillionvigintillion	Ma
67. One septendecillionvigintillion	Ma	One octodecillionvigintillion	Ma
68. One octodecillionvigintillion	Ma	One novemdecillionvigintillion	Ma
69. One novemdecillionvigintillion	Ma	One vigintillionvigintillion	Ma
70. One vigintillionvigintillion	Ma	One unvigintillionvigintillion	Ma
71. One unvigintillionvigintillion	Ma	One bivigintillionvigintillion	Ma
72. One bivigintillionvigintillion	Ma	One trivigintillionvigintillion	Ma
73. One trivigintillionvigintillion	Ma	One quadvigintillionvigintillion	Ma
74. One quadvigintillionvigintillion	Ma	One quinvigintillionvigintillion	Ma
75. One quinvigintillionvigintillion	Ma	One sexvigintillionvigintillion	Ma
76. One sexvigintillionvigintillion	Ma	One septenvigintillionvigintillion	Ma
77. One septenvigintillionvigintillion	Ma	One octovigintillionvigintillion	Ma
78. One octovigintillionvigintillion	Ma	One novenvigintillionvigintillion	Ma
79. One novenvigintillionvigintillion	Ma	One centigintillionvigintillion	Ma
80. One centigintillionvigintillion	Ma	One milvigintillionvigintillion	Ma
81. One milvigintillionvigintillion	Ma	One billionvigintillionvigintillion	Ma
82. One billionvigintillionvigintillion	Ma	One trillionvigintillionvigintillion	Ma
83. One trillionvigintillionvigintillion	Ma	One quadrillionvigintillionvigintillion	Ma
84. One quadrillionvigintillionvigintillion	Ma	One quintillionvigintillionvigintillion	Ma
85. One quintillionvigintillionvigintillion	Ma	One sextillionvigintillionvigintillion	Ma
86. One sextillionvigintillionvigintillion	Ma	One septillionvigintillionvigintillion	Ma
87. One septillionvigintillionvigintillion	Ma	One octillionvigintillionvigintillion	Ma
88. One octillionvigintillionvigintillion	Ma	One nonillionvigintillionvigintillion	Ma
89. One nonillionvigintillionvigintillion	Ma	One decillionvigintillionvigintillion	Ma
90. One decillionvigintillionvigintillion	Ma	One undecillionvigintillionvigintillion	Ma
91. One undecillionvigintillionvigintillion	Ma	One duodecillionvigintillionvigintillion	Ma
92. One duodecillionvigintillionvigintillion	Ma	One tredecillionvigintillionvigintillion	Ma
93. One tredecillionvigintillionvigintillion	Ma	One quattuordecillionvigintillionvigintillion	Ma
94. One quattuordecillionvigintillionvigintillion	Ma	One quindecillionvigintillionvigintillion	Ma
95. One quindecillionvigintillionvigintillion	Ma	One sexdecillionvigintillionvigintillion	Ma
96. One sexdecillionvigintillionvigintillion	Ma	One septendecillionvigintillionvigintillion	Ma
97. One septendecillionvigintillionvigintillion	Ma	One octodecillionvigintillionvigintillion	Ma
98. One octodecillionvigintillionvigintillion	Ma	One novemdecillionvigintillionvigintillion	Ma
99. One novemdecillionvigintillionvigintillion	Ma	One vigintillionvigintillionvigintillion	Ma
100. One vigintillionvigintillionvigintillion	Ma	One unvigintillionvigintillionvigintillion	Ma

GROUP OF PRONOMINALIZED HIMALAYAN LANGUAGES.

Chokhopi (Mam.)	Dyabpi (Mam.)	Jangpi (Mam.)	English.
Tig	Tig	Qi	1. Oth.
His	His	Hi	2. You.
Sam	Sam	Sig	3. Third.
Fi	Fi	Fam	4. Four.
Syap	Syap	Phap	5. Five.
Tak	Tak	Hak	6. Six.
Na	Na	Na	7. Seven.
Syap	Sap	Ap	8. Eight.
Na	Na	Na	9. Nine.
Qat	Qat	Qat	10. Ten.
Ham	Ham	Ham	11. Twenty.
Syap-ai	Syap-ai	Phap-ai	12. Fifty.
Na	Na	Na	13. Hundred.
Na	Na	Na	14. I.
Ng	Ng	Na Naai, and Naai	15. Of us.
Ng	Ng	Na na M	16. Me.
Na	Ng	Na Naai, and Naai	17. We.
Ng-g	Ng-g	Na Naai, and Naai	18. Of us.
Ng	Ng-g	Na	19. Our.
Na	Na	Ng	20. Them.
Ng	Ng	Ng Naai	21. Of them.
Ng-g	Ng-g	Ng-g	22. Their.
Na	Na	Ng	23. You.
Na-g	Na-g	Na Naai and	24. Of you.
Na-g	Na-g	Na Naai	25. Yours.

English.	Kanji.	Kanji.	Manchu (Latin).
37. He	Do	Do, do	Do
37. Of his	Doi-n	Doi-n	Doi-n
38. He	Doi-n	Doi-n	Doi-n
39. They	Doong (doŋ); do-gu-n (gouŋ).	Doŋ	Doŋ
40. Of them	Doong-n; do-gu-n .	Doŋ-n	Doi-n
41. Their	Doong-n; do-gu-n .	Doŋ-n	Doi-n
42. Good	Doi	Doi	Doi
43. Evil	Doŋ	Doŋ (doŋ); gŋ (gŋ and doŋ).	Doŋ
44. Eye	Doi-n	Do	Doi
45. Eye	Doi	Doi	Doi
46. Mouth	Doŋ	Doŋ	Do
47. Teeth	Do	Do	Doi
48. Ear	Doŋ	Doi	Doi
49. Ear	Doi	Do	Doi
50. Good	Doi	Doi	Doi
51. Evil	Doi	Doi	Doi
52. Head	Doi	Doi	Doi
53. Feet	Doi	Doi	Doi
54. Feet	Doi	Doi	Doi
55. Feet	Doi	Doi	Doi
56. Feet	Doi	Doi	Doi
57. Feet	Doi	Doi	Doi
58. Feet	Doi	Doi	Doi
59. Feet	Doi	Doi	Doi
60. Feet	Doi	Doi	Doi
61. Feet	Doi	Doi	Doi
62. Feet	Doi	Doi	Doi
63. Feet	Doi	Doi	Doi
64. Feet	Doi	Doi	Doi
65. Feet	Doi	Doi	Doi
66. Feet	Doi	Doi	Doi
67. Feet	Doi	Doi	Doi
68. Feet	Doi	Doi	Doi
69. Feet	Doi	Doi	Doi
70. Feet	Doi	Doi	Doi
71. Feet	Doi	Doi	Doi
72. Feet	Doi	Doi	Doi
73. Feet	Doi	Doi	Doi
74. Feet	Doi	Doi	Doi
75. Feet	Doi	Doi	Doi
76. Feet	Doi	Doi	Doi
77. Feet	Doi	Doi	Doi
78. Feet	Doi	Doi	Doi
79. Feet	Doi	Doi	Doi
80. Feet	Doi	Doi	Doi
81. Feet	Doi	Doi	Doi
82. Feet	Doi	Doi	Doi
83. Feet	Doi	Doi	Doi
84. Feet	Doi	Doi	Doi
85. Feet	Doi	Doi	Doi
86. Feet	Doi	Doi	Doi
87. Feet	Doi	Doi	Doi
88. Feet	Doi	Doi	Doi
89. Feet	Doi	Doi	Doi
90. Feet	Doi	Doi	Doi
91. Feet	Doi	Doi	Doi
92. Feet	Doi	Doi	Doi
93. Feet	Doi	Doi	Doi
94. Feet	Doi	Doi	Doi
95. Feet	Doi	Doi	Doi
96. Feet	Doi	Doi	Doi
97. Feet	Doi	Doi	Doi
98. Feet	Doi	Doi	Doi
99. Feet	Doi	Doi	Doi
100. Feet	Doi	Doi	Doi

Chandigarh (Hindi)	Hydrabad (Hindi)	Panaji (Hindi)	English
आंगुलि	Anguli	Anguli	28. Ang.
उंग	Ung	Ung	29. Of Ang.
उंग	Ung	Ung	30. Ang.
उंग	Ung	Ung	31. Ang.
उंग	Ung	Ung	32. Ang.
उंग	Ung	Ung	33. Ang.
उंग	Ung	Ung	34. Ang.
उंग	Ung	Ung	35. Ang.
उंग	Ung	Ung	36. Ang.
उंग	Ung	Ung	37. Ang.
उंग	Ung	Ung	38. Ang.
उंग	Ung	Ung	39. Ang.
उंग	Ung	Ung	40. Ang.
उंग	Ung	Ung	41. Ang.
उंग	Ung	Ung	42. Ang.
उंग	Ung	Ung	43. Ang.
उंग	Ung	Ung	44. Ang.
उंग	Ung	Ung	45. Ang.
उंग	Ung	Ung	46. Ang.
उंग	Ung	Ung	47. Ang.
उंग	Ung	Ung	48. Ang.
उंग	Ung	Ung	49. Ang.
उंग	Ung	Ung	50. Ang.
उंग	Ung	Ung	51. Ang.
उंग	Ung	Ung	52. Ang.
उंग	Ung	Ung	53. Ang.
उंग	Ung	Ung	54. Ang.
उंग	Ung	Ung	55. Ang.
उंग	Ung	Ung	56. Ang.
उंग	Ung	Ung	57. Ang.
उंग	Ung	Ung	58. Ang.
उंग	Ung	Ung	59. Ang.
उंग	Ung	Ung	60. Ang.
उंग	Ung	Ung	61. Ang.
उंग	Ung	Ung	62. Ang.
उंग	Ung	Ung	63. Ang.
उंग	Ung	Ung	64. Ang.
उंग	Ung	Ung	65. Ang.
उंग	Ung	Ung	66. Ang.
उंग	Ung	Ung	67. Ang.
उंग	Ung	Ung	68. Ang.
उंग	Ung	Ung	69. Ang.
उंग	Ung	Ung	70. Ang.
उंग	Ung	Ung	71. Ang.
उंग	Ung	Ung	72. Ang.
उंग	Ung	Ung	73. Ang.
उंग	Ung	Ung	74. Ang.
उंग	Ung	Ung	75. Ang.
उंग	Ung	Ung	76. Ang.
उंग	Ung	Ung	77. Ang.
उंग	Ung	Ung	78. Ang.
उंग	Ung	Ung	79. Ang.
उंग	Ung	Ung	80. Ang.
उंग	Ung	Ung	81. Ang.
उंग	Ung	Ung	82. Ang.
उंग	Ung	Ung	83. Ang.
उंग	Ung	Ung	84. Ang.
उंग	Ung	Ung	85. Ang.
उंग	Ung	Ung	86. Ang.
उंग	Ung	Ung	87. Ang.
उंग	Ung	Ung	88. Ang.
उंग	Ung	Ung	89. Ang.
उंग	Ung	Ung	90. Ang.
उंग	Ung	Ung	91. Ang.
उंग	Ung	Ung	92. Ang.
उंग	Ung	Ung	93. Ang.
उंग	Ung	Ung	94. Ang.
उंग	Ung	Ung	95. Ang.
उंग	Ung	Ung	96. Ang.
उंग	Ung	Ung	97. Ang.
उंग	Ung	Ung	98. Ang.
उंग	Ung	Ung	99. Ang.
उंग	Ung	Ung	100. Ang.

English.	Source (Initial).	Source.	Reading (Initial).
33. With	Chai; car	Chai	Ki-ya
34. Chai	Chai	Chai	Kai
35. Sea	Chai; (initial) chai	Chai	Ta
36. Shanghai	Chai	Chai	Li
37. Sea	Chai	Chai	Li
38. Chai	Chai	Chai	Li
39. Shanghai	Chai	Chai	Li
40. Sea	Chai	Chai	Li
41. Sea	Chai	Chai	Li
42. Sea	Chai	Chai	Li
43. Sea	Chai	Chai	Li
44. Sea	Chai	Chai	Li
45. Sea	Chai	Chai	Li
46. Sea	Chai	Chai	Li
47. Sea	Chai	Chai	Li
48. Sea	Chai	Chai	Li
49. Sea	Chai	Chai	Li
50. Sea	Chai	Chai	Li
51. Sea	Chai	Chai	Li
52. Sea	Chai	Chai	Li
53. Sea	Chai	Chai	Li
54. Sea	Chai	Chai	Li
55. Sea	Chai	Chai	Li
56. Sea	Chai	Chai	Li
57. Sea	Chai	Chai	Li
58. Sea	Chai	Chai	Li
59. Sea	Chai	Chai	Li
60. Sea	Chai	Chai	Li
61. Sea	Chai	Chai	Li
62. Sea	Chai	Chai	Li
63. Sea	Chai	Chai	Li
64. Sea	Chai	Chai	Li
65. Sea	Chai	Chai	Li
66. Sea	Chai	Chai	Li
67. Sea	Chai	Chai	Li
68. Sea	Chai	Chai	Li
69. Sea	Chai	Chai	Li
70. Sea	Chai	Chai	Li
71. Sea	Chai	Chai	Li
72. Sea	Chai	Chai	Li
73. Sea	Chai	Chai	Li
74. Sea	Chai	Chai	Li
75. Sea	Chai	Chai	Li
76. Sea	Chai	Chai	Li
77. Sea	Chai	Chai	Li
78. Sea	Chai	Chai	Li
79. Sea	Chai	Chai	Li
80. Sea	Chai	Chai	Li
81. Sea	Chai	Chai	Li
82. Sea	Chai	Chai	Li
83. Sea	Chai	Chai	Li
84. Sea	Chai	Chai	Li
85. Sea	Chai	Chai	Li
86. Sea	Chai	Chai	Li
87. Sea	Chai	Chai	Li
88. Sea	Chai	Chai	Li
89. Sea	Chai	Chai	Li
90. Sea	Chai	Chai	Li
91. Sea	Chai	Chai	Li
92. Sea	Chai	Chai	Li
93. Sea	Chai	Chai	Li
94. Sea	Chai	Chai	Li
95. Sea	Chai	Chai	Li
96. Sea	Chai	Chai	Li
97. Sea	Chai	Chai	Li
98. Sea	Chai	Chai	Li
99. Sea	Chai	Chai	Li
100. Sea	Chai	Chai	Li

English	Kanji (Jisho)	Kanji	Manchú (Jisho)
33. Gave	Gift; gave; gave	Kase	Ásh
34. Saw	Yang; saw; saw	Wa	Yang-s
35. Heard	Sheng; heard; heard	Kanzen-ak	Ágn
36. Did	Did; did; did	Shy	Shen
37. Gave	San; gave; gave; gave; gave; gave	Kanzen; Kanzen; Kanzen	Shen
38. Saw	Shen; saw; saw	Shen-shen	Shen-shen
39. Up	Tai	Kai	Tai-shen
40. Saw	Shen; saw; saw	Kanzen	Shen-shen
41. Down	Tai	Tai; Tai	Tai
42. Far	Far	Dai	Dai
43. Behind	Gan; behind	Kanzen; Kanzen	Tai; Kanzen
44. Behind	Ganzen; Kanzen	Kanzen	Tai; Kanzen
45. What	Shi	Shi	Shi
46. What	Tai	Shen	Shen
47. Why	Tai	Shen	Shen-shen
48. And	And	Shi	Tai
49. But	But	Shi	Shen-shen
50. If	Shi; (said to the fact of the fact, etc.)	Shi	Kanzen
51. To	Shi	Shi	Shen
52. He	Shi	Shi	Shen-shen
53. She	Shi; (said to the fact of the fact, etc.)	Shi	Shen-shen
54. It	Shi	Shi	Shen-shen
55. He	Shi	Shi	Shen-shen
56. She	Shi	Shi	Shen-shen
57. It	Shi	Shi	Shen-shen
58. He	Shi	Shi	Shen-shen
59. She	Shi	Shi	Shen-shen
60. It	Shi	Shi	Shen-shen
61. He	Shi	Shi	Shen-shen
62. She	Shi	Shi	Shen-shen
63. It	Shi	Shi	Shen-shen
64. He	Shi	Shi	Shen-shen
65. She	Shi	Shi	Shen-shen
66. It	Shi	Shi	Shen-shen
67. He	Shi	Shi	Shen-shen
68. She	Shi	Shi	Shen-shen
69. It	Shi	Shi	Shen-shen
70. He	Shi	Shi	Shen-shen
71. She	Shi	Shi	Shen-shen
72. It	Shi	Shi	Shen-shen
73. He	Shi	Shi	Shen-shen
74. She	Shi	Shi	Shen-shen
75. It	Shi	Shi	Shen-shen
76. He	Shi	Shi	Shen-shen
77. She	Shi	Shi	Shen-shen
78. It	Shi	Shi	Shen-shen
79. He	Shi	Shi	Shen-shen
80. She	Shi	Shi	Shen-shen
81. It	Shi	Shi	Shen-shen
82. He	Shi	Shi	Shen-shen
83. She	Shi	Shi	Shen-shen
84. It	Shi	Shi	Shen-shen
85. He	Shi	Shi	Shen-shen
86. She	Shi	Shi	Shen-shen
87. It	Shi	Shi	Shen-shen
88. He	Shi	Shi	Shen-shen
89. She	Shi	Shi	Shen-shen
90. It	Shi	Shi	Shen-shen
91. He	Shi	Shi	Shen-shen
92. She	Shi	Shi	Shen-shen
93. It	Shi	Shi	Shen-shen
94. He	Shi	Shi	Shen-shen
95. She	Shi	Shi	Shen-shen
96. It	Shi	Shi	Shen-shen
97. He	Shi	Shi	Shen-shen
98. She	Shi	Shi	Shen-shen
99. It	Shi	Shi	Shen-shen
100. He	Shi	Shi	Shen-shen

English	Native (Chinese)	English	Native (Chinese)
107. Of fathers	父子 (fǎzǐ)	His father	他的父亲 (tā de fǎzǐ)
108. The fathers	父亲 (fǎzǐ)	His father	他的父亲 (tā de fǎzǐ)
109. From fathers	父子 (fǎzǐ) 父子 (fǎzǐ)	His father	他的父亲 (tā de fǎzǐ)
110. A daughter	女儿 (nǚr)	His daughter	他的女儿 (tā de nǚr)
111. Of a daughter	女儿 (nǚr)	His daughter	他的女儿 (tā de nǚr)
112. The daughter	女儿 (nǚr)	His daughter	他的女儿 (tā de nǚr)
113. From a daughter	女儿 (nǚr) 女儿 (nǚr)	His daughter	他的女儿 (tā de nǚr)
114. Two daughters	两个女儿 (liǎng ge nǚr) ; 两个女儿 (liǎng ge nǚr)	His daughters	他的女儿 (tā de nǚr)
115. Daughters	女儿 (nǚr)	His daughters	他的女儿 (tā de nǚr)
116. Of daughters	女儿 (nǚr)	His daughters	他的女儿 (tā de nǚr)
117. The daughters	女儿 (nǚr)	His daughters	他的女儿 (tā de nǚr)
118. From daughters	女儿 (nǚr) 女儿 (nǚr)	His daughters	他的女儿 (tā de nǚr)
119. A good man	好人 (hǎo rén)	His good man	他的好人 (tā de hǎo rén)
120. Of a good man	好人 (hǎo rén)	His good man	他的好人 (tā de hǎo rén)
121. The good man	好人 (hǎo rén)	His good man	他的好人 (tā de hǎo rén)
122. From a good man	好人 (hǎo rén) 好人 (hǎo rén)	His good man	他的好人 (tā de hǎo rén)
123. Two good men	两个好人 (liǎng ge hǎo rén)	His good men	他的好人 (tā de hǎo rén)
124. Good men	好人 (hǎo rén)	His good men	他的好人 (tā de hǎo rén)
125. Of good men	好人 (hǎo rén)	His good men	他的好人 (tā de hǎo rén)
126. The good men	好人 (hǎo rén)	His good men	他的好人 (tā de hǎo rén)
127. From good men	好人 (hǎo rén) 好人 (hǎo rén)	His good men	他的好人 (tā de hǎo rén)
128. A good woman	好人 (hǎo rén)	His good woman	他的好人 (tā de hǎo rén)
129. A bad boy	坏孩子 (huài hái)	His bad boy	他的坏孩子 (tā de huài hái)
130. Good women	好人 (hǎo rén)	His good women	他的好人 (tā de hǎo rén)
131. A bad girl	坏孩子 (huài hái)	His bad girl	他的坏孩子 (tā de huài hái)
132. Good	好 (hǎo)	His good	他的好 (tā de hǎo)
133. Better	更好 (gèng hǎo)	His better	他的更好 (tā de gèng hǎo)

English.	Indo-European (Indo-European)	Indo-European (Indo-European)	Indo-European (Indo-European)
104. Foot	Tufo-t (Foot)	Tufo-t (Foot)	Tufo-t (Foot)
105. High	Hangt	Tufo-t	Hangt
106. Higher	Hoft (hangt)	Tufo-t	Hoft (hangt)
107. Highest	Tufo-t (hangt)	Tufo-t	Hoft (hangt)
108. A house	Hangt (house)	Hangt	Hoft (hangt)
109. A man	Hoft (hangt)	Hoft (hangt)	Hoft (hangt)
110. Women	Hoft (hangt)	Hoft (hangt)	Hoft (hangt)
111. Women	Hoft (hangt)	Hoft (hangt)	Hoft (hangt)
112. A bell	Hoft (hangt)	Hoft (hangt)	Hoft (hangt)
113. A cow	Hangt	Hangt	Hangt
114. Bulls	Hoft (hangt)	Hoft (hangt)	Hoft (hangt)
115. Cows	Hoft (hangt)	Hoft (hangt)	Hoft (hangt)
116. A dog	Hoft (hangt)	Hoft (hangt)	Hoft (hangt)
117. A black	Hoft (hangt)	Hoft (hangt)	Hoft (hangt)
118. Dogs	Hoft (hangt)	Hoft (hangt)	Hoft (hangt)
119. Black	Hoft (hangt)	Hoft (hangt)	Hoft (hangt)
120. A goat	Hoft (hangt)	Hoft (hangt)	Hoft (hangt)
121. A female goat	Hoft (hangt)	Hoft (hangt)	Hoft (hangt)
122. Goats	Hoft (hangt)	Hoft (hangt)	Hoft (hangt)
123. A male deer	Hoft (hangt)	Hoft (hangt)	Hoft (hangt)
124. A female deer	Hoft (hangt)	Hoft (hangt)	Hoft (hangt)
125. Deer	Hoft (hangt)	Hoft (hangt)	Hoft (hangt)
126. A lion	Hoft (hangt)	Hoft (hangt)	Hoft (hangt)
127. Throat	Hoft (hangt)	Hoft (hangt)	Hoft (hangt)
128. Throat	Hoft (hangt)	Hoft (hangt)	Hoft (hangt)
129. Throat	Hoft (hangt)	Hoft (hangt)	Hoft (hangt)
130. Throat	Hoft (hangt)	Hoft (hangt)	Hoft (hangt)
131. Throat	Hoft (hangt)	Hoft (hangt)	Hoft (hangt)
132. Throat	Hoft (hangt)	Hoft (hangt)	Hoft (hangt)
133. Throat	Hoft (hangt)	Hoft (hangt)	Hoft (hangt)
134. Throat	Hoft (hangt)	Hoft (hangt)	Hoft (hangt)
135. Throat	Hoft (hangt)	Hoft (hangt)	Hoft (hangt)
136. Throat	Hoft (hangt)	Hoft (hangt)	Hoft (hangt)
137. Throat	Hoft (hangt)	Hoft (hangt)	Hoft (hangt)
138. Throat	Hoft (hangt)	Hoft (hangt)	Hoft (hangt)
139. Throat	Hoft (hangt)	Hoft (hangt)	Hoft (hangt)
140. Throat	Hoft (hangt)	Hoft (hangt)	Hoft (hangt)

Sungkee (Khamti)	Phungke (Khamti)
Tuok-koet-jeyin	Wu-chung-jeyin
Mungye	Alon
Mian-Mungye; gye-Mungye	Wu-chung-shin
Tuok-tsu-pu	Wu-chung-shin
Guok-shi	Guok-shung
Guok-shi-shi; in other localities	Guok-shung
Shi	Kung-shan
Shing	Me-shung-shan
Guok-shi	Guok-shung
Guok-shi	Guok-shan
Mian-shi-shi	Kung-shan
Shi-shi	Shin-shan
Guok-shi	Guok-shi
Guok-shi-shi	Guok-shi-shi
Shi-shi	Shi-shan
Chin-shi-shi-shi	Ma-shi-shan
Guok-shi; mu	Guok-shi; mu-shi
Guok-shi	Guok-shi-shung
Shi	Shi-shan
Guok-shi	Guok-shi-shi
Shi-shan	Guok-shi-shi
Shi	Phung-shan
Shi	Shi-shan
Gu-shi; gu-shi	Gu-shi
(Shi-shi)	Tuok-shi
Shung-shung	Shung-shi
Shun-shi	Shun-shi

Swedish (Almstedt).	Swedish (Almstedt).	Swedish (Almstedt).	English.
Jord bult	Jord bult	Jord bult	134. Bolt .
Jordst	Thord	Jordst	135. High.
Höskt upst	Höskt upst	Höskt upst	136. High.
Luckst	Luckst	Luckst	137. High.
Wid	Wid	Wid	138. & low.
Wid	Wid	Wid	139. & low.
Wid	Wid	Wid	140. & low.
Wid	Wid	Wid	141. & low.
Wid	Wid	Wid	142. & low.
Wid	Wid	Wid	143. & low.
Wid	Wid	Wid	144. & low.
Wid	Wid	Wid	145. & low.
Wid	Wid	Wid	146. & low.
Wid	Wid	Wid	147. & low.
Wid	Wid	Wid	148. & low.
Wid	Wid	Wid	149. & low.
Wid	Wid	Wid	150. & low.
Wid	Wid	Wid	151. & low.
Wid	Wid	Wid	152. & low.
Wid	Wid	Wid	153. & low.
Wid	Wid	Wid	154. & low.
Wid	Wid	Wid	155. & low.
Wid	Wid	Wid	156. & low.
Wid	Wid	Wid	157. & low.
Wid	Wid	Wid	158. & low.
Wid	Wid	Wid	159. & low.
Wid	Wid	Wid	160. & low.
Wid	Wid	Wid	161. & low.
Wid	Wid	Wid	162. & low.
Wid	Wid	Wid	163. & low.
Wid	Wid	Wid	164. & low.
Wid	Wid	Wid	165. & low.
Wid	Wid	Wid	166. & low.
Wid	Wid	Wid	167. & low.
Wid	Wid	Wid	168. & low.
Wid	Wid	Wid	169. & low.
Wid	Wid	Wid	170. & low.
Wid	Wid	Wid	171. & low.
Wid	Wid	Wid	172. & low.
Wid	Wid	Wid	173. & low.
Wid	Wid	Wid	174. & low.
Wid	Wid	Wid	175. & low.
Wid	Wid	Wid	176. & low.
Wid	Wid	Wid	177. & low.
Wid	Wid	Wid	178. & low.
Wid	Wid	Wid	179. & low.
Wid	Wid	Wid	180. & low.
Wid	Wid	Wid	181. & low.
Wid	Wid	Wid	182. & low.
Wid	Wid	Wid	183. & low.
Wid	Wid	Wid	184. & low.
Wid	Wid	Wid	185. & low.
Wid	Wid	Wid	186. & low.
Wid	Wid	Wid	187. & low.
Wid	Wid	Wid	188. & low.
Wid	Wid	Wid	189. & low.
Wid	Wid	Wid	190. & low.
Wid	Wid	Wid	191. & low.
Wid	Wid	Wid	192. & low.
Wid	Wid	Wid	193. & low.
Wid	Wid	Wid	194. & low.
Wid	Wid	Wid	195. & low.
Wid	Wid	Wid	196. & low.
Wid	Wid	Wid	197. & low.
Wid	Wid	Wid	198. & low.
Wid	Wid	Wid	199. & low.
Wid	Wid	Wid	200. & low.

English	Romanized (Pinyin)	English	Romanized (Pinyin)
151. They are . . .	Tāmen, tāmen, tā (male)	They both . . .	Tāmen liangren
152. I was . . .	Wǒ shìyàng, tāng shìyàng	One both . . .	Yīren liangge
153. There was . . .	Yǒu yàng nǚ, tān, tān	One hundred . . .	Yī bǎi ge
154. He was . . .	Tā shìyàng, tā shì, tān, tān, tānshì	One half . . .	Yī bàn
155. We were . . .	Wǒmen shìyàng; shìyàng, tānshì, tānshì, tānshì; tānshì, tānshì; tānshì; tānshì	Five hundred . . .	Wǔ bǎi ge
156. You were . . .	Nǐ shìyàng; tānshì, tānshì, tānshì	One thousand . . .	Yī qiān ge
157. They were . . .	Tāmen shìyàng; tānshì, tānshì, tānshì	One to ten . . .	Yī dào shí ge
158. He . . .	Tānshì, tānshì, tānshì	Both . . .	—
159. To be . . .	Tānshìyàng; tānshìyàng; tānshìyàng; tānshìyàng	Quadruple . . .	Sì bēn
160. Being . . .	Tānshì . . .	—	Shìyàng shìyàng
161. Having been . . .	—	Quadruple . . .	Shìyàng shìyàng
162. I may be . . .	Wǒ kěnéngshì	One eighth . . .	Yī bān yī ge, yī ge shíyàng
163. I should be . . .	Wǒ kěnéngshì (yǐqīn)	One hundredth . . .	Yī bǎi ge
164. I should be . . .	Wǒ kěnéngshì (yǐqīn)	One thousand . . .	Yī qiān ge
165. Had . . .	Tānshì; tānshì; tānshì	To a . . .	Tānshì
166. To have . . .	Tānshìyàng; tānshìyàng; tānshìyàng; tānshìyàng	To a . . .	Tānshì
167. Having . . .	Tānshìyàng; tānshìyàng; tānshìyàng; tānshìyàng	—	Tānshìyàng
168. Having been . . .	—	Tānshìyàng	Tānshìyàng
169. I had . . .	Wǒ kěnéngshì	One hundredth . . .	Yī bǎi ge
170. There (had) . . .	Yǒu tānshìyàng; tānshìyàng	One hundred to ten . . .	Yī bǎi ge dào shí ge
171. He (was) . . .	Tānshìyàng	One hundred to ten . . .	Yī bǎi ge dào shí ge
172. We had . . .	Wǒmen kěnéngshì; tānshìyàng; tānshìyàng; tānshìyàng	Five to ten . . .	Wǔ dào shí ge
173. You had . . .	Nǐmen kěnéngshì; tānshìyàng	One to ten . . .	Yī dào shí ge
174. They had . . .	Tāmen kěnéngshì; tānshìyàng	One to ten . . .	Yī dào shí ge
175. I had (Past Time) . . .	Wǒ kěnéngshì	One to ten . . .	Yī dào shí ge
176. They (had) (Past Time) . . .	Tāmen kěnéngshì	One to ten . . .	Yī dào shí ge

Chinese (Mand.)	French (Hanoi)
Hổ	Tal-oh (see)
Thợ	Oyl (see)
Tên	Han-oh-ten
Tên	Tal-oh-ten
Tên	Hing-ohi-gue-yeu
Tên	Han-ohi-gue-yeu
Tên	Tal-ohi-gue-yeu
Thợ	Epa-ten, oh-ten
Thợ	Epa-yeu, oh-yeu
Thợ	Epa-ohi
Thợ	Han-oh-ohi, oyl Epa-gue (see also Epa-yeu)
Thợ	Oyl Epa-gue
Thợ	Oyl Epa-ohi-gue (Epa-ohi-gue)
Thợ	Epa-ten
Thợ	Epa-ohi-ten
Thợ	Epa-ohi-yeu
Thợ	Epa-ohi-ohi
Thợ, thợ	Oyl-ohi Epa-ohi-yeu
Thợ	Han-ohi Epa-ohi-ohi-ten
Thợ	Tal-ohi Epa-ohi-ohi-ten
Thợ	Hing-ohi-ohi Epa-ohi-ohi-yeu
Thợ	Han-ohi-ohi Epa-ohi-ohi-yeu
Thợ	Tal-ohi-ohi Epa-ohi-ohi-yeu
Thợ	Oyl-ohi oh-ten-yeu
Thợ	Han-ohi oh-ten-ten
Thợ	Tal-ohi oh-ten

Chinese (Pinyin)	Chinese (Pinyin)	Chinese (Pinyin)	English
Wú shìrén . . .	U shí . . .	Yú shí . . .	181. They were.
Wú shíqín . . .	U shíqín . . .	Yú shí . . .	182. I was.
Wú shíqín . . .	Wú shíqín . . .	Yú shíqín . . .	183. They were.
Wú shí . . .	U shí . . .	Yú shíqín . . .	184. He was.
Wú shíqín . . .	Wú shíqín . . .	Yú shíqín . . .	185. We were.
Wú shíqín . . .	Wú shíqín . . .	Yú shíqín . . .	186. You were.
Wú shíqín . . .	U shíqín . . .	Yú shíqín . . .	187. They were.
Wú . . .	U . . .	Yú shíqín . . .	188. He.
Wú shí . . .	U shí . . .	Yú shíqín . . .	189. We he.
Wú shíqín shíqín . . .	Wú shíqín shíqín . . .	Yú shíqín . . .	190. Being.
Wú shíqín shíqín . . .	Wú shíqín . . .	Yú shíqín . . .	191. Having been.
Wú shíqín . . .	Wú shíqín . . .	Yú shíqín . . .	192. I may be.
Wú shíqín . . .	Wú shíqín . . .	Yú shíqín . . .	193. I shall be.
Wú shíqín shíqín . . .	Wú shíqín shíqín . . .	Yú shíqín . . .	194. I should be.
Wú shíqín . . .	Wú . . .	Yú shíqín . . .	195. Just.
Wú shíqín . . .	Wú shíqín . . .	Yú shíqín . . .	196. We last.
Wú shíqín . . .	Wú shíqín shíqín . . .	Yú shíqín . . .	197. Having.
Wú shíqín . . .	Wú shíqín shíqín . . .	Yú shíqín . . .	198. Having been.
Wú shíqín . . .	Wú shíqín . . .	Yú shíqín . . .	199. I best.
Wú shíqín . . .	Wú shíqín shíqín . . .	Yú shíqín shíqín . . .	200. They cannot.
Wú shíqín . . .	Wú shíqín . . .	Yú shíqín shíqín . . .	201. He best.
Wú shíqín . . .	Wú shíqín shíqín . . .	Yú shíqín . . .	202. We best.
Wú shíqín shíqín . . .	Wú shíqín shíqín . . .	Yú shíqín . . .	203. You best.
Wú shíqín shíqín . . .	Wú shíqín . . .	Yú shíqín . . .	204. They best.
Wú shíqín . . .	Wú shíqín . . .	Yú shíqín . . .	205. I best (Past Tense).
Wú shíqín . . .	Wú shíqín . . .	Yú shíqín . . .	206. They best (Past Tense).
Wú shíqín . . .	Wú shíqín . . .	Yú shíqín . . .	207. He best (Past Tense).

English.	Chinese (Pinyin).	English.	Chinese (Pinyin).
188. We had (Past Tense).	Yingde-n tāngde-n tāng-tāi tāng-tāi	217. He is.	Hei-tāi-tāng . . .
189. You had (Past Tense).	Yingde-n tāng-tāi . . .	218. They are.	Hei-tāi-tāng . . .
190. They had (Past Tense).	Yingde-n tāng-tāi . . .	219. I am looking.	Hei-tāi-tāng . . .
191. I am looking.	Hei-tāi-tāng . . .	220. I was looking.	Hei-tāi-tāng . . .
192. I was looking.	Hei-tāi-tāng . . .	221. I had been.	Hei-tāi-tāng . . .
193. I had been.	Hei-tāi-tāng . . .	222. I may had.	Hei-tāi-tāng . . .
194. I may had.	Hei-tāi-tāng . . .	223. I shall had.	Hei-tāi-tāng . . .
195. I shall had.	Hei-tāi-tāng . . .	224. There will had.	Hei-tāi-tāng . . .
196. There will had.	Hei-tāi-tāng . . .	225. He will had.	Hei-tāi-tāng . . .
197. He will had.	Hei-tāi-tāng . . .	226. We shall had.	Hei-tāi-tāng . . .
198. We shall had.	Hei-tāi-tāng . . .	227. You will had.	Hei-tāi-tāng . . .
199. You will had.	Hei-tāi-tāng . . .	228. They will had.	Hei-tāi-tāng . . .
200. They will had.	Hei-tāi-tāng . . .	229. I should had.	Hei-tāi-tāng . . .
201. I should had.	Hei-tāi-tāng . . .	230. I am been.	Hei-tāi-tāng . . .
202. I am been.	Hei-tāi-tāng . . .	231. I was been.	Hei-tāi-tāng . . .
203. I was been.	Hei-tāi-tāng . . .	232. I shall be been.	Hei-tāi-tāng . . .
204. I shall be been.	Hei-tāi-tāng . . .	233. I go.	Hei-tāi-tāng . . .
205. I go.	Hei-tāi-tāng . . .	234. There go.	Hei-tāi-tāng . . .
206. There go.	Hei-tāi-tāng . . .	235. He go.	Hei-tāi-tāng . . .
207. He go.	Hei-tāi-tāng . . .	236. We go.	Hei-tāi-tāng . . .
208. We go.	Hei-tāi-tāng . . .	237. You go.	Hei-tāi-tāng . . .
209. You go.	Hei-tāi-tāng . . .	238. They go.	Hei-tāi-tāng . . .
210. They go.	Hei-tāi-tāng . . .	239. I want.	Hei-tāi-tāng . . .
211. I want.	Hei-tāi-tāng . . .	240. There want.	Hei-tāi-tāng . . .
212. There want.	Hei-tāi-tāng . . .	241. He want.	Hei-tāi-tāng . . .
213. He want.	Hei-tāi-tāng . . .	242. We want.	Hei-tāi-tāng . . .
214. We want.	Hei-tāi-tāng . . .		

Chinese (Sung)	Chinese (Ming)
Tung-shih . . .	Hung-shih (shih) Hsueh-shen . .
Tung-shih . . .	Hsu-shih (shih) shih-shen-shih . .
Tung-shih . . .	Tai-shih (shih) shih-shih . . .
.....	Yih-shih (shih) shih-shih . . .
Tung-shih . . .	Yih-shih (shih) shih-shih . . .
.....	Yih-shih (shih) shih-shih . . .
.....	Hsueh-shih (shih) shih-shih . . .
Tung-shih . . .	Yih-shih (shih) shih-shih . . .
Tung-shih . . .	Hsu-shih (shih) shih-shih . . .
Tung-shih . . .	Tai-shih (shih) shih-shih . . .
Tung-shih . . .	Hung-shih (shih) shih-shih . . .
Tung-shih . . .	Hsu-shih (shih) shih-shih . . .
Tung-shih . . .	Tai-shih (shih) shih-shih . . .
Chi-shih-shih . . .	Yih-shih (shih) shih-shih . . .
.....	Yih-shih (shih) shih-shih . . .
.....	Yih-shih (shih) shih-shih . . .
.....	Yih-shih (shih) shih-shih . . .
Tung-shih, yung-shih . . .	Yih-shih
Tung-shih	Hsu-shih
Tung-shih	Tai-shih
Tung-shih	Hung-shih (shih)
Tung-shih	Hsu-shih (shih)
Tung-shih	Tai-shih (shih)
Tung-shih	Yih-shih
Hsu	Hsu-shih
Hsu	Tai-shih
Hsu	Hung-shih (shih)

English (Latinized)	Chinese (Simplified)
Strong <i>maññā</i>	Im-mai style
Essential <i>maññā</i>	Essen-mai, shen
Heavenly <i>maññā</i>	Tai-mai, shen
His <i>maññā</i>	Fra-mai-shi
His <i>maññā</i>	Fra-mai-shi, Hsueh
His <i>maññā</i>	Fra-mai-shi
His <i>maññā</i> ; His <i>maññā</i>	Fra-mai-shi
—	Fra-mai-ping-shi
God <i>maññā</i>	Heaven-mai-shi
Heavenly <i>maññā</i>	U-mai-shi-shen
His <i>maññā</i>	Im-mai-shi-shi
God's	God-mai-shi-shi
Appl.	Fra-mai-shi-shi
His <i>maññā</i> <i>chayapung</i>	Fra-mai-shi chayapung
His <i>maññā</i> ; <i>Heavenly</i>	Fra-mai-shi ; <i>Heavenly</i>
<i>Heavenly</i> ; <i>Heavenly</i>	Fra-mai-shi-mai-shi-shi ; <i>Heavenly</i>
Fra-mai-shi	Fra-mai-shi-ping-shi
His <i>maññā</i>	Fra-mai-shi
God's <i>maññā</i>	God-mai-shi-shi
His <i>maññā</i>	U-mai-shi
Strong <i>maññā</i>	Im-mai-shi
His <i>maññā</i>	Heaven-mai-shi
Fra-mai-shi	Fra-mai-shi
His <i>maññā</i>	God-mai-shi
His <i>maññā</i>	U-mai-shi
Strong <i>maññā</i>	Im-mai-shi

English.	Kanuri (Gadabir).	Kanuri	Shilluk (Jabir).
222. You went . . .	Kanda bi-tan . . .	Ki bi-tang . . .	Egwen bi-tan, kida bi . . .
223. They went . . .	Dagwa bi-tan, bi-tan . . .	Daga bi-tan . . .	Dawa bi-tan, dawa . . .
224. Go . . .	Bi-tan . . .	Bi-tan . . .	Dwa . . .
225. Going . . .	Bi-tan . . .	Bi-tan bi-tan . . .	Tan, ya . . .
226. Come . . .	Bi-tan . . .	Bi-tan . . .	Bi-tan . . .
227. What is your name?	Kan, bi-tan? P?	Kan bi-tan? P?	Kan, bi-tan? P?
228. How old is this house?	Pi, bi-tan? P?	Pi, bi-tan? P?	Pi, bi-tan? P?
229. How far is it from here to Kaduna?	Pi, bi-tan? P?	Pi, bi-tan? P?	Pi, bi-tan? P?
230. How many men are there in your father's house?	Pi, bi-tan? P?	Pi, bi-tan? P?	Pi, bi-tan? P?
231. I have walked a long way to-day.	Pi, bi-tan? P?	Pi, bi-tan? P?	Pi, bi-tan? P?
232. The son of my uncle is married to his wife.	Pi, bi-tan? P?	Pi, bi-tan? P?	Pi, bi-tan? P?
233. Is the house in the middle of the white forest?	Pi, bi-tan? P?	Pi, bi-tan? P?	Pi, bi-tan? P?
234. Put the matter upon his back.	Pi, bi-tan? P?	Pi, bi-tan? P?	Pi, bi-tan? P?
235. I have beaten his son with many stripes.	Pi, bi-tan? P?	Pi, bi-tan? P?	Pi, bi-tan? P?
236. He is pointing with his finger to the top of the hill.	Pi, bi-tan? P?	Pi, bi-tan? P?	Pi, bi-tan? P?
237. He is sitting on a horse under that tree.	Pi, bi-tan? P?	Pi, bi-tan? P?	Pi, bi-tan? P?
238. His brother is taller than his sister.	Pi, bi-tan? P?	Pi, bi-tan? P?	Pi, bi-tan? P?
239. The price of that is three rupees and a half.	Pi, bi-tan? P?	Pi, bi-tan? P?	Pi, bi-tan? P?
240. My father lives in that small house.	Pi, bi-tan? P?	Pi, bi-tan? P?	Pi, bi-tan? P?
241. Give this rope to him.	Pi, bi-tan? P?	Pi, bi-tan? P?	Pi, bi-tan? P?
242. Take down ropes from here.	Pi, bi-tan? P?	Pi, bi-tan? P?	Pi, bi-tan? P?
243. Beat him well and bind him with ropes.	Pi, bi-tan? P?	Pi, bi-tan? P?	Pi, bi-tan? P?
244. Draw water from the well.	Pi, bi-tan? P?	Pi, bi-tan? P?	Pi, bi-tan? P?
245. Wash before me.	Pi, bi-tan? P?	Pi, bi-tan? P?	Pi, bi-tan? P?
246. Where has your brother gone?	Pi, bi-tan? P?	Pi, bi-tan? P?	Pi, bi-tan? P?
247. From where did you buy that?	Pi, bi-tan? P?	Pi, bi-tan? P?	Pi, bi-tan? P?
248. From a shopkeeper of the village.	Pi, bi-tan? P?	Pi, bi-tan? P?	Pi, bi-tan? P?

Standard (Chinese).	Spang (Chinese).	Spang (Chinese).	English.
Chai chieh . . .	Chai chieh-eh . . .	Hai ghieh . . .	218. You want.
Thi thieh . . .	Thi thieh . . .	Va hi-hi . . .	219. They want.
Di . . .	Di . . .	Chai . . .	219. Go.
Di-gien; thien-mah-eh . .	Di-gi, di-gi, gi, di-gi . .	Gai . . .	220. Being.
Pi-die . . .	Pi-die . . .	Gai . . .	220. Being.
Chai hie-eh et? . .	Hi chi hie-eh et? . .	Hing chi-eh chie-eh et? . .	220. What is your name?
Chai ching ching ching (hi ching) (hi ching) (hi ching) . .	Chai ching ching ching (hi ching) (hi ching) (hi ching) . .	Hai ghieh gai chieh chieh (hi ching) . .	221. How old is this house?
Chai chieh-eh chieh chieh chieh . .	Chai chieh-eh chieh chieh chieh . .	Chieh chieh chieh chieh chieh . .	222. How far is it from here to Tientsin?
Hi hi chieh-eh hi hi chieh-eh . .	Hi hi chieh-eh hi hi chieh-eh . .	Chai chieh chieh . .	223. How many more are there besides these?
Hi chieh-eh hi chieh-eh . .	Hi chieh-eh hi chieh-eh . .	Hi chieh-eh hi chieh-eh . .	224. I have reached a long way today.
Chai chieh-eh hi chieh-eh . .	Chai chieh-eh hi chieh-eh . .	Hi chieh-eh hi chieh-eh . .	225. The son of my uncle is married to his sister.
Chai chieh-eh hi chieh-eh . .	Chai chieh-eh hi chieh-eh . .	Hi chieh-eh hi chieh-eh . .	226. Is the lotus in the middle of the white water?
Chai chieh-eh hi chieh-eh . .	Chai chieh-eh hi chieh-eh . .	Hi chieh-eh hi chieh-eh . .	227. Put the saddle upon the back.
Chai chieh-eh hi chieh-eh . .	Chai chieh-eh hi chieh-eh . .	Hi chieh-eh hi chieh-eh . .	228. I have written this with many copies.
Chai chieh-eh hi chieh-eh . .	Chai chieh-eh hi chieh-eh . .	Hi chieh-eh hi chieh-eh . .	229. He is standing upon the top of the hill.
Chai chieh-eh hi chieh-eh . .	Chai chieh-eh hi chieh-eh . .	Hi chieh-eh hi chieh-eh . .	230. He is sitting on a horse under that tree.
Chai chieh-eh hi chieh-eh . .	Chai chieh-eh hi chieh-eh . .	Hi chieh-eh hi chieh-eh . .	231. His brother is taller than his sister.
Chai chieh-eh hi chieh-eh . .	Chai chieh-eh hi chieh-eh . .	Hi chieh-eh hi chieh-eh . .	232. The price of this horse is eight and a half.
Chai chieh-eh hi chieh-eh . .	Chai chieh-eh hi chieh-eh . .	Hi chieh-eh hi chieh-eh . .	233. My father lives in that small house.
Chai chieh-eh hi chieh-eh . .	Chai chieh-eh hi chieh-eh . .	Hi chieh-eh hi chieh-eh . .	234. Give this paper to him.
Chai chieh-eh hi chieh-eh . .	Chai chieh-eh hi chieh-eh . .	Hi chieh-eh hi chieh-eh . .	235. Take these papers from him.
Chai chieh-eh hi chieh-eh . .	Chai chieh-eh hi chieh-eh . .	Hi chieh-eh hi chieh-eh . .	236. Pass him this and hand him with paper.
Chai chieh-eh hi chieh-eh . .	Chai chieh-eh hi chieh-eh . .	Hi chieh-eh hi chieh-eh . .	237. Pour water from the well.
Chai chieh-eh hi chieh-eh . .	Chai chieh-eh hi chieh-eh . .	Hi chieh-eh hi chieh-eh . .	238. Walk before me.
Chai chieh-eh hi chieh-eh . .	Chai chieh-eh hi chieh-eh . .	Hi chieh-eh hi chieh-eh . .	239. When has your husband gone?
Chai chieh-eh hi chieh-eh . .	Chai chieh-eh hi chieh-eh . .	Hi chieh-eh hi chieh-eh . .	240. How many did you buy that?
Chai chieh-eh hi chieh-eh . .	Chai chieh-eh hi chieh-eh . .	Hi chieh-eh hi chieh-eh . .	241. Give a photograph of the village.

		Degies	Lawing	Dafli	A-mi
Tell	"	"	"	"	"
Yes	"	"	"	"	"
Water	"	"	"	"	"

Such instances might easily be multiplied. They are strengthened by a certain correspondence in some grammatical features. Thus the Dafli plural suffix *sh* can be compared with Chakchak *sh*; the personal pronoun of the second person is the same; the plural suffix *long* in Degies pronouns agrees with *se* in Miri and Dafli. Dafli and Miri agree with Fijira in using a negative suffix, while Mija, like Aka, prefixes the negative to the verb, and so on.

In many important points, however, Mijimi differs from Aber-Miri, and the points of correspondence just referred to are not of an importance sufficient to prove a close connexion between the two forms of speech.

The difference between Aka and the other dialects of the group is still greater. Under the influence of strange and radical phonetical laws Aka has assumed a peculiar appearance, and it is often difficult to compare its vocabulary with that of other Tibeto-Burman forms of speech. The short table which follows registers some of the most striking cases of coincidences. Thus, Aka *sh*, Dafli *sh*-*sh*, father; Aka *sh*-*sh*, Dafli *sh*, mother; Aka *sh*-*sh* and *sh*, Mithel *sh*-*sh* and *sh*-*sh*, child; Aka *sh*, Kuli-Chin *sh* and *sh*, younger brother or sister; Aka *sh*, Tibetan *sh*, Lushui *sh*, mind; Aka *sh*, Dafli *sh*-*sh*, eye; Aka *sh*, Tibetan *sh*, Newari *sh*, nose; Aka *sh*, Tibetan *sh*, Burmese *sh*, head; Aka (*sh*-*sh*), Chondong *sh*, hair (of the head); Aka *sh*, Tibetan *sh*, fire; Aka *sh*, Darl, Kaling, etc., *sh*, Tibetan *sh*, water; Aka *sh*, Singpho *sh*, sun; Aka *sh*, Tibetan *sh*, fish; Aka *sh* and *sh*, Tibetan *sh*, Lushui *sh*, pig; Aka *sh*, Npiti *sh*, cloth; Aka *sh*, *sh*, Tibetan *sh*, ear; Aka *sh*, Tibetan 'arung-sh, Dafli *sh*, drink; Aka *sh*, Tibetan *sh*, Dafli *sh*, give; Aka *sh*, Mithel *sh*, take; Aka *sh*, Bangha *sh*, run; Aka *sh*, *sh*, Tibetan *sh*, die, and so on.

Aka also differs from the other dialects of the group in many details of grammar. On the whole, it can be said that the North Assam group is not a merely philological, but also rather a geographical group.

I now proceed to make some remarks about the position of these dialects and their relation to other Tibeto-Burman languages. Our knowledge of them, and especially of Aka and Mijimi, is however unsatisfactory, and the remarks which follow are given with every reserve.

The North Assam dialects can roughly be described as Tibeto-Burman forms of speech intermediary between Tibetan and the dialects spoken in Assam and Further India.

The old prefixes are still to a great extent independent syllables and have not been fused into one sound with the ensuing base.

We are not satisfactorily informed about the tone system. Miri and Mijimi are said to possess tones. We do not know if the same is the case in Aka or Dafli. The use of an elaborate system of tones is at least some of these dialects is a point of agreement with Central Tibetan, Central Miji, and Kachin. The preservation of the old prefixes the North Assam group shares with most Tibeto-Burman dialects of Assam and Further India, and also with many Himalayan dialects.

There are no traces of the rich pronominalisation prevailing in one group of Sino-Burman dialects. The North Assam dialects agree with most typical Indo-Chinese

languages in the principles regulating the conjugation of verbs. The verb is virtually a noun, and it does not differ for person and number.

There are, however, some minor points in which the North Asian dialects agree with the Himalayan forms of speech.

The numeral *tsai*, two, in Aka, seems to agree with Byingtš *tsai*, Kachhi's *tsai*, Sursule *tsai*, etc., as to the termination. The suffix *tsai* of the past tense in Aka is perhaps connected with *tsai* and *tsai* in Dürnyä. The suffix *se* of the relative participle in Aka and Aber-Miri-Daŋi can be compared with *se* in Yakkä. Similarly the adjective suffix *ai*, *ai*, or *se* in Aka can be compared with the suffix *ai* in Migiŋ and *ai* in Chomra'ya. The accusative suffix *se*, *se* in Aber-Miri-Daŋi, bears a striking resemblance to the *se* which is added to the articles *se* and *se* in Böng in order to form an accusative. The use of generic prefixes with numerals in Daŋi and Miri can be compared with the use of such suffixes in Nivari and other Himalayan dialects. It is, however, more closely connected with the use of generic prefixes in the Indo-languages, some Nigŋ dialects such as Mikiŋ and Bapŋ, and the Kuki-Chin group.

In this connexion we may also note that all North Asian dialects, with perhaps the exception of Miji, use the same verb substantive in the formation of a participial prefix. The various forms of this verb all correspond to Tibetan 'edag-pa, which is used in the same way. Compare further the suffix *tsai* of the present in Yakkä, Landa, Byingtš, etc.

The reflexive suffix *tsai*, *ai* in Aber-Miri-Daŋi should be compared with *ai* in Häbŋ, and perhaps also with *tsai* in Mikiŋ.

The formation of causals is only known in Daŋi and Miri, where the verb 'to do,' *se* and *ai*, respectively, is affixed to the principal verb. Compare the causal suffixes *se* in Böŋ, *se* in Böng and other dialects. The causal in Aka is probably formed in the same way as in Tibetan.

The causal suffix *se*, *ai* can also be compared with the prefixed *se*, *se*, etc., in the Old Kuki dialects.

The positive is formed by prefixing the governed to the governing word. Aka often repeats the former by means of a pronominal prefix before the latter. The same is, to some extent, the case in Himalayan dialects, and it is the prevailing principle in the Kuki-Chin group. The genitive suffixes *ka* in Daŋi and Miri, *ai*, etc., in Aka correspond to forms such as Tibetan *kyi*, Mithai *gi*, Surin *gyi*, *gi*, Kachhi *ki*, and so on.

A prefix which occurs in various forms such as *a*, *o*, *i*, *o*, and *o*, is apparently used in all dialects, with perhaps the exception of Miji. It is not like the Persian prefix *a*, used to form nouns of action from verbs, but is very common before nouns and adjectives, apparently without adding anything to the meaning. A similar prefix is common in many Himalayan dialects, and in the Nigŋ and the Kuki-Chin languages. It is probably by origin a demonstrative or personal pronoun. In Aka it is identical in form with the pronoun of the third person.

Daŋi, Miri, and Mischam make use of a prefix *ka* before adjectives. In this respect they agree with the dialects of the Indo, Nigŋ, and Kachhi groups. In this connexion we may also note that Daŋi and Miri agree with Kachhi in repeating the last syllable of names of animals before the suffixes of gender.

The suffix of the comparative in Daŋi and Miri is *gi*, which corresponds to *gi* and *ai* in many Kuki-Chin dialects.

Several other postpositions and suffixes can be traced in other connected dialects. Thus the plural suffix *de* in Aka, *ding* in Mizi, *de* in Dafi, *de* in Chelkoti, etc., can be compared with Tibetan *dag*, *Manchün de*. The suffixes *wa*, *ta*, etc., of the conjunctive participle in Aka, Dafi, and Mizi, should be compared with Tibetan *wa*, *wa*, *la*, *wa*, and similar forms in many connected languages. The locative suffix *la* in Dafi and Mizi corresponds to Tibetan *la*. The Mizi future suffix *pa* corresponds to Hyaligi *pa*, and so on. It is not however of any interest to register such details, so long as our knowledge of the North Asian dialects is not more satisfactory. They would, at the utmost, give a very imperfect picture of the actual state of affairs. I therefore confine myself to some remarks on the numerals and the personal pronouns.

The first five numerals are:—

	Aka	Dafi	Mizi	Chelkoti	Digwa	Miji
One	<i>ä</i>	<i>äbän</i>	<i>a-bä, a-ä</i>	<i>a-bä</i>	<i>äbäbä</i>	<i>ä-wät</i>
Two	<i>läbä</i>	<i>änpä</i>	<i>ä-npät</i>	<i>lä-wä</i>	<i>lä-npäh</i>	<i>lä-wäh</i>
Three	<i>läb</i>	<i>a-wä</i>	<i>ä-wä</i>	<i>lä-wä</i>	<i>lä-wäh</i>	<i>lä-wä</i>
Four	<i>gä-wät</i>	<i>änpä(?)</i>	<i>ä-npät</i>	<i>lä-gpät</i>	<i>lä-pät</i>	<i>lä-wä</i>
Five	<i>gwa</i>	<i>änpä(?)</i>	<i>ä-npät</i>	<i>wä-npät</i>	<i>wä-npät</i>	<i>lä-wä</i>

One.—The forms in Dafi, Chelkoti, and Digwa are practically identical. Aka *a* corresponds to Mienchi, Mithoi *a-wä*, Kachin *ä-wä*, Dargwa *ä-wä*; Waling *äbä*, etc. Miji *ä-wät* perhaps corresponds to Chomua's *ä-wä*, Nining *ä-wä*, etc. The final *wät* must be compared with *wä* in Mithoi *a-wä*, Kachin *ä-wä*, etc.

Two.—Aka *läbä* is probably derived from *läpä*, compare Aka *äbä*, Tibetan *äp-läbä*. The final *äbä* should be compared with the termination in Hyaligi *wät*, etc. The prefix *ä* is identical with Mienchi *ä* and corresponds to Tibetan *p* in *päpä*, two. Dafi and Mizi use a prefix *ä* like many Central and Eastern Naga dialects.

Three.—Mienchi, and probably also Aka, have a prefix *ä* corresponding to *p* in Tibetan *gwa*, three. Dafi and Mizi prefix *a*. Compare two.

Four.—All dialects apparently contain a numeral *ä* or *ä* with a suffix *pa* or *p*, corresponding to *ä* in Tibetan *läbä*, four; *ä* and *ä* in the Bodo languages; *ä* and *pa* in many Naga dialects, and *pa* in Kachin-Chin. To this *p* Mienchi prefixes *ä* or *lä*. The form *ä* or *ä* also occurs in many Himalayan dialects and in the Assam-Burmese languages, while Tibetan *äbä* differs.

Five.—Miji *lä-wä* seems to correspond to Tibetan *läpä* with *lä* prefixed. Aka *gwa* is probably derived from *pa-gwa*. Compare Bodo *läpä-gwa*, five. The prefix *pa* has already been mentioned with 'four.' *Mä* in Chelkoti and Digwa *wä-npät*, five, corresponds to the prefix *wä* in the numeral 'five' in Kachin, Mithoi, Lohit, Miki, Thakuri, and most Naga Bodo dialects.

The higher numerals twenty, thirty, etc., are formed by prefixing 'two,' 'three,' and so on, to the numeral 'ten' in Aka and Mienchi, while Dafi and Mizi suffix the multiplier after the pattern 'ten-two,' 'ten-three,' etc. Tibetan, Kachin, Burmese, Miki and other dialects agree with Aka and Mienchi, while the Kachin-Chin and most Naga languages form their higher numerals in the same way as Dafi and Mizi.

I now turn to the personal pronouns.

I.—Aka, Dakh, Miel and Chakthak have forms which are identical with or derived from Tibetan and Burmese *aga*. The Tibetan previous *āl*, *l*, is probably derived from the same form. Compare Maibai *ai* and Khairao *ai*. It is probable that the forms beginning with *i* are due to an aspiration of the initial *ag* corresponding to the aspirated pronunciation of soft consonants in Eastern Tibet. A strong aspiration might well supersede the rest of the consonant in the pronunciation. A similar interchange between *ag* and *i* occurs in dialects of Khamsi. Mija *ai* corresponds to *ga* in Mantschi and to *ai* in the Kuki-Chin languages. *Si*, *wa*, in Aka corresponds to *hi* in Maibai *ai*, etc.

Thou.—Dakh, Miel, and Mischani have the forms *ad* and *apd*, corresponding to Angkor *so* and similar forms in numerous Himalayan and Assam-Burmese dialects. Aka *ai* is perhaps connected with *ai* in Sir George Campbell's Hail Garya. Aka *jo*, on the other hand, is probably identical with Tibetan *shjed*, which is locally pronounced *add*.

The preceding remarks will have shown that there is considerable difference between the various North Assam dialects. The position which they all and individually each of them occupy with reference to other Tibeto-Burman languages is also complex and cannot be brought under one simple formula. There are numerous points of agreement now with one, now with another group of dialects. The home of the North Assam tribes may be considered as a kind of backwater. The eddies of the various waves of Tibeto-Burman immigration have swept over it and left their stamp on the dialects. On the whole, however, the North Assam forms of speech can be described as links which connect the Tibetan and Himalayan dialects with the languages of the Bodo, Naga, Kuki-Chin and Kachin groups.

AKA OR HRUSSO.

The Akas occupy the hills to the north of the Assam valley, between Bhutan in the west and the Dacca hills in the east. The Durrail river forms the boundary between them and the last named country. We do not know how far they extend towards the north.

The tribe is called Aka or Angka by its neighbours. They call themselves Hrusso and Tenua. They are divided into two clans which the Assamese call Haxrikhoora, others of a thousand (fourth), and Kapha-chôa, cotton thorns. Among themselves they distinguish about ten minor clans.

The whole tribe is said to number about 200 families. Twenty specimens of Aka were returned from Darrang during the preliminary operations of the linguistic survey. At the last Census of 1901 the same number was returned from Darrang. Six speakers were enumerated in other districts, so that the Assam total was 36.

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I am indebted to the Rev. HENRIK THOMAS for a list of standard words and phrases and a translation of the parable of the Prodigal Son in Aka. The text of the parable has been forwarded in an incomplete form, because the Aka chief through whose assistance the translation was being prepared disappeared before the completion of the work. It was, therefore, impossible to accompany the text with an interlinear translation, and the text itself is also far from being satisfactory. It has, however, proved impossible to procure new specimens, and I have, therefore, tried to translate the text as best I could. Both text and translation are given with the utmost reserve. I have not ventured to correct the text from the scanty materials at my disposal, and I have made very little use of it for the grammatical sketch. On the other hand, I did not feel myself justified in leaving it out altogether. The study of Aka is interdicted with so great difficulties that it is of importance to record all materials which are available for the elucidation of this dialect.

The remarks on Aka grammar which follow are based on the list of words, and on an analysis of the lists published by Messrs. HOMERSON and ANDERSON; see AUTHORITIES, above.

Pronunciation.—The best rendering of the various sounds of the Aka dialect seems to be that given by the Rev. C. H. HOMERSON. The spelling in the other texts is very inconsistent.

T and *t* are constantly interchanged; thus, *tee* and *tell*, two; *gferi* and *feri*, four; *e* and *t*, ten; *me* and *mt*, five. *He* is apparently written for *t* in *he-tien*, thy, in the parable.

L, the sound of *e* in 'well,' is usually written *e* and *u* in the specimens; thus, *wee*, *ee*, *uol*, and *upee*, for *ed*, I; *ste* for *old*, under; *eejpe* and *upee*, his, etc. The sound *l* is probably also meant in *uukter*, *uunkter*, and *uunk*, to watch, to tend.

O is written *e* and *ee*; thus, *fa* for *po*, you; *uuee* for *old*, nine.

U has been rendered in different ways. Mr. Anderson probably means *u* with his *u* which he describes as a guttural *u*. He often writes *ee* and *ui* instead. The Rev. C. H. Henselmeyer usually writes *u*. In other places we find this sound rendered as *e*, *ee*, *i*, and *u*; thus, *uuee*, *uuee*, and *uuee*, men; *uu*, *tol*, and *lee*, three; *uuk*, *uuk*, and *uuk*, nose; *uuee*, *uuee*, *pa*, *pa*, and *pa*, high; *uuee*, *uuee*, and *uuk*, to strike; *pa*, *pa*, *pa*, and *pa*, to strike.

Short final vowels are apparently sometimes dropped; thus, *uuee-uuee*, *guk*, from *uuee*, a goat; *i* *uuee*, he will strike, from *uuk*, to strike, etc. When a final *i* or *e* is dropped the preceding consonant is apparently palatalized, and this modified pronunciation seems to be indicated by prefixing an *i*; thus, *uuee* for *uuee*, a mother; *uu* *uuee* for *uuee*, she strikes, etc.

Consonant vowels are sometimes contracted; thus, *uuee*, *uuee* written *uuee* and *uuee*, from *uuee*, child, male, son; *uuee*, from *uuee*, thy father. In other places the hiatus remains, or euphonic letters such as *y* and *u* are inserted; thus, *uuee* and *uuee*, O father; *i* *y* *uuee*, his father, etc.

An *h* is often added at the end of a syllable ending in a vowel; thus, *uuee*, *uuee*, a cat; *uuk* and *uuk*, I. Misses. Henselmeyer and Anderson do not use *h* in this way, and it is probable that it is not pronounced.

The writing of aspirated letters is inconsistent. Thus, we find *uuee* and *uuee*, many; *uuee* and *uuee*, again; *uuee* and *uuee*, young; *uuee*, *uuee*, and *uuee*, an interrogative particle.

The aspirates *kh* and *ph* in many words interchange with *gh*, *k*, and *pf*, *f*, respectively. Thus, *uuee* and *uuee*, male; *uuee*, *uuee*, and *uuee*, water; *uuee* and *uuee*, five; *uuee* and *uuee*, home, etc. *ph* is apparently always pronounced as *f* or *pf*, while *kh* sometimes is the aspirated *k* and sometimes the aspirated *kh*. Like the *ch* in German 'ich' or 'ach.' This latter pronunciation must be supposed wherever *kh* interchanges with *k*, and I have, therefore, in such cases written *gh*.

Ch, *ch*, *ch*, *i*, *i*, and *ch* are apparently all interchangeable. Thus, *uuee*, *uuee*, *uuee*, and *uuee*, to eat; *uuee* and *uuee*, nine; *uuee* and *uuee*, hair; *uuee*, *uuee*, and *uuee*, my, etc. 'To speak' is *uuee* in Mr. Anderson's list, and *uuee* or *uuee* in the parable. The *uuee* in *uuee* *uuee* *uuee* *uuee*, pigs eaten (?) *uuee*, is probably identical with *uuee*, *uuee*, *uuee*, to eat.

f is interchangeable with *de*; thus, *uuee* and *uuee*, give. The occasional writings *de* and *de* probably denote the pronunciation *de*; thus, *uuee* and *uuee*, son; *uuee* and *uuee*, three. The latter word is given as *uuee* by Mr. Henselmeyer. And we also find interchange between hard and soft consonants in other cases; thus, *uuee* and *uuee*, right; *uuee*, *uuee*, and *uuee*, mouth; *uuee*, *uuee*, and *uuee*, iron. The hard sound is, in all these instances, given by Mr. Henselmeyer. In the parable we find *uuee*, *uuee*, and *uuee*, to make merry, and in the list of words printed below *uuee* and *uuee*, give, and so forth. Such

Instances point to the expected pronunciation of soft initials which is current in Eastern Tibet where *g*, *d*, *h*, *j*, and *dz* are hardly distinguishable from the corresponding hard sounds. This tendency is still more developed in the Assam-Burmese languages where most soft initials have become hardened. Afa has apparently in most cases preserved the original soft initials, but the instances quoted above show that the development from soft to hard sounds has also begun in that dialect.

Si and *a* are sometimes interchanged; thus, *si-si* and *si-si*, nose; *hah* and *ha*, two. *Se* in *se*, live, probably denotes an emphatic *s*. *Mewa*, Homelinyer and Anderson give 'we and *sih*, respectively.

A before *sih*inla has apparently a tendency to be dropped; thus, *hah* and *ah*, gold. We may, therefore, infer that a prefix *h* has been lost in the numeral *sa*, 'two' (*Hawkins*), or *feh* (Anderson), three. Compare Tibetan *paan*.

B and *s* are sometimes interchanged; thus, in the imperative prefix *be* or *se*, and in the interrogative particle *be* or *se*. This points to a bilabial rather than a labiodental pronunciation of *s*.

H and *s* interchange in *phasin* and *phaw-ga*, behind, *si-haw* and *shaw*, had. The change seems to be euphonic.

Nj, *ga*, and *w* are sometimes interchanged; thus, *aga*, we, and *ad*, I; *yaw* *shaw*, and *se-shaw*, country; *ayga*, *gaw*, and *sia*, house.

Several other instances of interchange may be collected from the texts. It is, however, impossible to classify them, and we do not know enough of the dialect to go into further details.

We have no information as to whether Afa possesses tones like Dali and other neighbouring dialects.

Prefixes.—An oblique prefix *a*, *e*, or *s*, is frequently used in nouns and adjectives. Thus, *sa*, father; *a-sa*, brother; *e-si*, eye; *e-si*, flesh; *e-si-wa*, near; *e-si*, out; *e-pah* and *e-pah*, high. It is probably identical with the possessive pronoun of the third person; compare *e-glu-ga*, behind; *se-phaw-ga*, behind you; *e-bru-ga*, before; *se-tu*, before me. Compare Tibetan *a* in *sa-ma*, mother; *a-ja*, older brother.

The prefix *sa* in *sa-phaw*, wife; *sa-sa*, son, etc., is perhaps the possessive pronoun of the first person.

Several other prefixes seem to occur. I have not, however, succeeded in analysing them.

There are no **Articles**. The numeral *a*, one, is used as an indefinite article; thus, *ad-na* *a*, a man. *A-to* is sometimes used in the same way; thus, *glo-gel a-to*, a horse. The prefix *a* and the demonstrative pronouns may also be translated by means of the English articles. Thus, *e-si-si*, a woman; *sih-si* *ad-na* *sih-si* *ad-na* *sih-si*, tiger they got many *ad*, tiger not got; *si-si* *ad-na* *ad-na* *sih-si*, tiger that I shoot-will, I will shoot a tiger; *ad-na* *ad-na* *ad-na*, that man dying is, the man is dying. It will be seen from these instances that a demonstrative pronoun is often used where we would prefer the indefinite article. The reason is that the Afa, like other uncivilised tribes, have a much more concrete and vivid conception of the outer world than we.

Gender.—Gender is only apparent in the case of animate beings. Different words are frequently used in order to distinguish the gender of human beings. Thus, *sa*, father; *a-si*, mother; *a-to*, older brother; *a-wa*, older sister; *sa-ga*, male being;

ai-mi, woman. *U* and *ai* are used as suffixes in order to distinguish the gender; thus, *aa*, son; *ai-mi* or *aim*, daughter. *U* is probably identical with the word for 'father,' Sir George Campbell gives *a-ha*, father, and *a* is probably derived from *he* or *pha*; compare Tibetan *pha*. *Pho* is used as a male suffix in the particle in *ahai* *ai-pha*, young child-male, younger son. *Mi* is probably identical with *ai*, mother. Compare the Tibetan female article *ma*, and *ai* in Burmese *lik-mi*, daughter.

The words *ma-pha*, male, and *ai-mi*, female, are used in a similar way; thus, *ma-pha* *ai*, male child; *ai-mi* *ai*, female child.

The names of animals are often preceded by a prefix *fo*; thus, *fo-i-lik*, cow; *fo-mi*, buffalo; *fo-grä*, horse. This prefix must be compared with prefixes such as *sa*, *fa*, *ma*, etc. in other Tibeto-Burman languages before names of animals, and has nothing to do with the distinction of gender. Thus, *fo-grä* is 'animal-horse.'

The usual suffixes for distinguishing the gender of animals are *hö*, male, and *ai*, female, to which *aa*, *ha*, or *aa* is often prefixed; thus, *ä-ai* *aa-hö*, cat male; *ä-ai* *aa-ai*, cat female; *ai-hö* *aa-hö*, a dog; *ai-hö* *aa-ai-mi*, a bitch. Other suffixes are *ur-ha*, *höp*, *pha*, and *raa*, male, and *ja-ha*, female. Thus, *fo-i-lik* *ur-ha* or *aa-hö*, an ox; *fo-i-lik* *höp*, a cow; *ai* *höp*, a bear; *ai* *ai*, a sow; *häi* *pha* or *häi* *aa-ai*, a hog; *aa-raa*, a cock, etc.

Number.—Number is, when necessary, denoted by means of numerals, or by adding some word conveying the idea of multitude, such as *da*, all (?); *ä-äya*, and *aa-ma*, many; thus, *aa* *ä-äya*, fathers; *höp* *aa-ma*, horses; *hö-de* *ä-äya-hö*, goods, and so forth. I cannot analyze the plural suffixes in *ai-mi* *ji-fo* *a*, women all (?), good women; *aa-ra* *ä* *ai-mi*, to good men; *ai-hö* (i.e., *ai-hö*) *aa-pha*, dogs. The last mentioned suffix *aa-pha* is perhaps a demonstrative pronoun. Plurality is often indicated by adding plural pronouns. Thus, *ai-hö* *äi-mi*, tiger those, tigers; *ai-mi* *hö-ai*, man those, men; *ai-mi* *ä* *aa-ai*, man good them-öf, of good men; *äi-ai*, goat they, goats, *aa* *ai*, daughter them is, to daughters, and so on. *Ja* *aa*, fathers, seems to mean your father(s).

Case.—The subject and the direct and indirect object are not, as a rule, marked by the addition of any suffix. An *i* or *e* is, however, often added. Thus, *aa-e* *häp*, that what, what is that? *ai-hö* *äi-mi* *ai-äya*, tiger that I shoot will; *aa-raa* *aa-mi* *ai-hö*, servant men (he) called; *ai-hö* (i.e., *ä* *gi-w-ä*) *ai-hö*, his-father-is (he) said; *ai-mi* *ai*, to a daughter, and so on. *hö-ä*, then to, is contracted to *aa* or *ai*; thus, *ai* *ai* *hö* *aa* *ji-m-hö*, I then water some gave; *aa-ra* *ai-hö* *ai* *aa-ma*, servant them-to said, he said to the servants. Compare the corresponding suffix *a* in Ojib and Min.

The genitive is often expressed by simply putting the governed before the governing noun; thus, *fo-grä* *gi* *de-mi* (Hemdenyer), horse white saddle, the saddle of the white horse. The governed noun is, however, usually repeated by means of a pronoun. Thus, *aa* *ä* *ai-pha* *aa-hö* *ai* *hö-ai* *da*, My-father his-house-in male-child how-many are? how many sons are there in your father's house? *aa* *ai*, tree it's-bottom, under the tree; *fo-grä* *gi* *aa* *ai*, horse white its saddle, the saddle of the white horse.

A genitive suffix *ai-hö*, *ai*, *hö*, or *ai* occurs in forms such as *aa-ai* *ai-hö*, my; *aa-ai*, of a father, and so on.

The vocative may be marked by adding *a*; thus, *aa-w-ä*, O father.

* Mr. A. Schott gives *pha* *gi* *aa*, and adds that the word *a* is borrowed from Sanskrit. But *gi* *aa* or *gi* *aa* is probably identical with *gi* *aa* *gi*, *ai-hö* *aa-hö*, and *ai-hö* *aa* *ai* *aa* in other connected languages. It is possible also that *aa* *gi* *aa* which occurs in the words for 'house' in most Indo-Chinese languages.

Nā is also written *aga*, and the initial was originally *ag*; compare Tibetan and Burmese *aga*, *agā*. *Fhs*, I, in No. 102 is probably a pronoun with the meaning 'self.' It is also combined with other personal pronouns; thus, *agā pāa*, we, *jaś-pāa*, thou, 'We' is *ai* or *agi*; compare Shikani *agi*, I; *ai*, we.

Ba, then, also occurs in the meaning 'you.' A similar form *ba-ai*, then, is found in the Lyng-nam dialect of Kham. Another pronoun of the second person occurs in *da-pāa*, of thee. *Nā, ja-e* or *sa*, you, is also written *jaś*. *Jaś-pāa* occurs with the meaning 'thou.'

The personal pronoun of the third person is originally a demonstrative pronoun, and other demonstratives such as *ji* and *ai* may be used in the same way. In the plural we find *agi* and *ai*, which may be added to other demonstratives; thus, *ji-ai*, *ai-ai*, they, and probably also *ji-pou-ai* (Hroodimayur), they; compare *ai da kapiā a-ai-a-a-ai agā ga re-da*, my father that small house in lives; *ai ai pāa kapiā pāa a-a-da-ai*, that soil from this more good-is, this soil is better than that. *ji-pāa*, or *ka-pāa* thus seems to be a demonstrative pronoun pointing to something in sight. *Basa*, their, only occurs in the list. A pronoun *da*, he, she, it, seems to occur in forms such as *da-ga*, him-to; *da-a*, him-with.

The personal pronouns are combined with the usual case suffixes; thus, *agi-ga*, in, of me; *ba-ai-ai*, of thee; *ja-pāa*, from you, of you, etc. From *ai*, that, he, we find *ai-ga* and *ai-ai*, his.

Demonstrative pronouns are *ai*, this, that; *ka-pā*, that (near); *ji*, *ji*, he, that; *ai*, that; *ai-ai*, that. In the plural *ai* is added; thus, *ai-ai*, those.

There are no relative pronouns. Relative participles are formed by adding the suffix *ai*; thus, *ai-ai-a-a-ai*, younger-being son, the son who was younger.

Demonstrative pronouns are often used as a kind of correlative; thus, *ba da-da-a ai-ai-ga a-pāa ai ai-ai-ai ai*, cloth all these of good-more that taking put on, bring the best cloth and put it on him.

Interrogative pronouns are *jaś*, *sa*, or *sa*, i.e., probably *ai* or *ai*, who? *ba*, *ba*, or *baś*, what? *ba-da*, why? *ai-ai-ai* or *ai-ai-ai*, how much? how many?

Verbs.—Verbs do not change for gender, number, and person.

The usual verb substantive is *da*, *ai*, or *ai*. Compare the corresponding forms in Hindi and connected languages. This verb is frequently used as an auxiliary verb, as is also the case in Dakh, Mird, and Mikma.

Present time.—The root alone is often used without any suffix. Thus, *ai-ai-ai ai*, fish water-in live, fishes live in the water.

ai, *a*, and *i*, all probably different spellings of a verb substantive, are often added; thus, *i da-a* (Hroodimayur), he is; *da ga-ai*, then struck; *ai-ai-ai ai-ai* (Anderson), goat came into, the goat came down. *W'e* is sometimes used instead of *a*; thus, *ai ai-ai-ai ga-ai-ai-ai*, my house's roof rotten-is; *ma-ai ai ai-ai-ai*, birds they fly. I cannot decide whether the *a* is euphonic or whether *ai* is the fuller form. Compare Burmese *i*, Kachin *ai*; Kuki-Chin *a*, *a*, and *ai*; Naga *a* and *ai*, and *ai* and *ai*.

Nā or *sa*, probably another verb substantive, is often used in the same way; thus, *ai gi-ai*, i.e. *ai gi-ai*, I strike; *ai gi-ai*, i.e. *ai gi-ai*, I am striking. *ai* or *a* is sometimes added to this *ai*; thus, *ba ai-ai-ai ba-ai-ai*, thy name what call? what is thy name? *ai ai-ai-ai*, I go.

Many Compound verbs occur, but I have not been able to analyse them. *Chi* or *chi* seems to intensify the meaning; thus, *sho-shi-to-neh*, having gone; *mo-lee-to-ehi-eh*, having been lost. It is perhaps, however, only a suffix of the past.

Ehi is added in many verbs; thus, *sho-shi*, to go; *sho-shi*, to see; *mo-shi-shi*, did not see, and so forth. It does not seem to add anything to the meaning.

Mr. Anderson gives *shé*, i.e. *shé*, to kill, which is a causal of *shé*, to die. It corresponds to Tibetan causals after the type introductory initial *g*, causative *sh*.

There is no Passive voice. *Nah gi-shé*, i.e. *ah gi-shé*, I am struck, literally means my striking-is; *nah singé* has, I shall be struck, seems to be interjection for *ah shé-shé*, me (he) will strike. I do not understand *supé* in *nah gi-shé supé*, I was struck. It probably means 'then'; compare *sho-gé*, when?

The Negative particle is a protracted *ah* or *u*; thus, *ah nah-shé*, I am not struck; *ah-shé*, given-not; *ah-shé*, had. *N* is substituted for *u* in *ah-shé*, had; compare French *ne*.

The Interrogative particles are *ah*, *ah*, *ah*, or *shé*, and *ah*; thus, *ah in shé shé-shé*, thy mind what thinking-is? *ah-shé shé-shé to-neh*, where-from being took, from whom did you buy it? *shé-gé shé shé-shé*, how old how-much, how old is this house? *shé shé-shé-shé*, that what-is? *shé shé-shé*, breakfast ate, have you eaten breakfast? The interrogative particle is often dropped when the sentence contains an interrogative pronoun. Thus, *ah shé-shé shé-shé*, thy name what say, what is your name?

The usual order of words is subject, object, verb.

[Fig. 1]

TIBETO-BURMAN FAMILY. NORTH ASSAM GROUP.

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[illegible][illegible]

Uta dahing, iyah ba-ron ngah sham-joh ba no-tili unge ma-da-ni.
she did, and they-on me to-call them not-proper-is.

Kina-di-nah siyen apen-khiti-ni oho-na, 'he do-dan with-ga
that his/father servants-to said, 'dada off them-much

a-phon sei lai-nah seh, ekji-ni sei gtilah keli, chai
good-more that bringing put-on, his-finger that-on ring put, his-foot

go-doh sitha da-in; iyah chha-do-nah thu-lo-nah si-pen-sip-si-na-ti;
on-also shoes put; now eating drinking merry-do-let-us;

lagini sei sa-lo-nah, seiyah khak-keh chha-nah; sei ma-ha-mo-chi-let,
child this about-having, now again chide-to; he last-being,

chha-da-ti.' Syah sah sib-i-da-hu da-da-ti.

found-again.' Then they to-make-merry began.

Sei nana mo-ken-sei patihai gilih kha-kha-da-ti, Sei i
Then his-on other-thing fields from went. Then he

khawak gah e-then kha-kha-da-ti miah i neta bjiro-dan
come house towards went then he music(?) dancing

di-kha-lai-nah, wiah i apen-ma-na-ma-ri hahin, 'khai ba
hearing, then he poor-man (s servant) called, 'the what

da-eh-kha?' Seleh i da-ga chha, 'wiah he ma-ma-ken sei
to-leave-home?' Then he him-to said, 'there thy brother he

kha-kha-da-ti, ha i na-da-ni ma gahin, Seleh i la-chi-ri-nah
last-come, his/father he rejoicing also gone.' Then he carry-being

si-gah ma-kha-nah; sei kha-lo-nah siyen di-nah kakat-danah
leave-to not-entered; that seeing his-father coming to-enter

ngah-danin. Seleh siyen-ih chi-chuin, 'kha-muah, sah miah ora
entrusted(?). Then, his/father-to said, 'look, I many years

ma-kha-kha-ru rekkin ba mai chon danah ngah-danin, ba miah
not-departing(?) observed then me work do entrusted(?), thy many

minba-nah bah ukhna ma-ma ma-dai-nah. Tam-dah ba mai
year(?) thy command disobey not-did. Nevertheless then me

khid-nah i-dah ma-dai nah ja nai nah sib-i-khah-nah di-kha,
poor-going out-into not-gone to-make-merry.

Iyah ma sei kha-kha-nah ma-dah dan-kha-kaga wiah miah kha,
Now the-on this going done-having then now come,

bah hangin sasih-i dan-da-hin.' Seleh i hahin, 'ma, kee-dan
there found(?) his/father(?) said.' And he said, 'now, always

ba ma-hisi roa, na-ma miah du khid la-let-i-kha; bah
then me-with art, my-properly me-much do that thing; now

ngi-pau du-mah-da-dan ro-dah. Hia-dan? ba-ma si-rinh,
we to-found proper-is. Why? thy-brother died-having,

khak-keh chha-na-ti; ha la-chha-na-ti.
again chide-to; then found-again.'

ABOR-MIRI, AND DAFLĀ.

Abor, Miri, and Daflā are Assamese names for a tribe which inhabits the mountains between the Assam Valley and Tibet. Many of them, especially of the Miri, are now settled within British territory, in Lakhimpur, Sibsagar, and Darrang.

The tribe has a strong Mongolian type, especially the Abors, who have only in late times begun to settle within British territory.

The Abors occupy the mountains to the north of Sadiya, about the Dihang and Dihang rivers. They are apparently a numerous tribe. Mr. Needham remarks that we know of some 20,000, and that we are aware that there are very many more to the north again of those we know of. In British territory there were only some 170 Abors in the Lakhimpur district reported during the preliminary operations of this survey. The corresponding figure at the last Census of 1901 was 137.

The Abors are subdivided into numerous clans or minor tribes. They are at present blockaded by the English, and we have no communication with them.

The Abor dialect is almost identical with Miri. The Pind and Mityaga, two other numerous tribes inhabiting the hills on the right bank of the Dihang, also speak the same language. No separate specimens have been given. A list of standard words and phrases in Abor, so far as this dialect differs from Miri, has been kindly prepared by Mr. J. F. Needham and has been printed after the Miri list.

The Miris occupy the hills to the west of the Abors and extend to about 94° north latitude. They have also been settled in the Assam Valley for a long time. They were pushed down by the Abors, and these Miris are generally believed to have been drawn to that tribe. In the Assam Valley they were conquered by the Abors.

According to Mr. Needham, the Miris who reside on the banks of the Brahmaputra, Dihang, and Dihang rivers, in the neighbourhood of Sadiya, call themselves Mibing, and are of the Sadying, Oiyin, Chatiya, Dimbik, and Shomwing clans, each of which is divided into numerous sub-divisions. *Mt-ahing* means 'a Shing man,' and is identical with *apt-ahing* which name the Daflās use to denote themselves.

The Assamese Miris are now found in Darrang, Nowgong, and, above all, in Sibsagar and Lakhimpur. Their numbers are returned as follows:—

	Census of 1901.	Census of 1911.
Darrang	—	1
Dewang	2,500	3,471
Nowgong	60	1
Sibsagar	14,508	14,552
Lakhimpur	10,000	22,147
Total	17,110	40,172

In Darrang they are found in the eastern part of the district, in villages on the Bhagohi river, and to the east of it. In Sibsagar Miri is spoken in the north-west corner,

opposite Lakhimpur. In Lakhimpur we find the tribe in the north-east corner and on the north bank of the Brahmaputra.

I am indebted to Mr. J. F. Needham for two specimens and a list of standard words and phrases in the dialect spoken by the Shalping abor. With regard to the other abor no specimens have been available. So far as we know, however, all Miri practically speak the same language.

The Daffas occupy the hills to the west of the Miri. Sir William Robinson, in his notes on the Daffas, states that they extend from 92° 50' to about 94° north latitude. They have, in later times, also settled in British territory, in Darrang and Lakhimpur. We find them in the eastern part of the Darrang district, in villages on the Starvell river, and to the east of it, and in the west of Lakhimpur, on the Darrang border, north of the Brahmaputra.

The numbers of Daffas within British territory at the Census of 1881 were as follows:—

Darrang	200
Lakhimpur	770
Total	970

The corresponding total at the last Census of 1901 was 895, of whom 408 were concentrated in Darrang and 486 in Lakhimpur.

The Daffas of Lakhimpur call themselves *Kyising*, i.e., 'King-men.' Mr. Robinson states that the Daffas call themselves *Singud*. The dialect described by him is, according to Mr. Hamilton, probably that spoken at Halam or Retali, in the Darrang district.

The Daffas are subdivided into numerous clans, and several dialects seem to exist. The western form of speech is apparently widely different from that used in the east, but our information is limited to a few words given by Mr. Hamilton as an appendix to his grammar.

The two specimens of Daffa printed below have been taken from Mr. Hamilton's grammar. The list of words is due to Mr. H. H. Colquhoun, I.C.S., but has been altered so as to agree with the forms given by Mr. Hamilton.

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The dialects spoken by the *Mish* and the *Dakhs* are so closely connected that they may be considered as one and the same language. I have therefore made a combined sketch of the grammatical features of both, dealing with them in parallel columns where the difference between them is so great that their description cannot be combined without incurring the risk of obscurity. The materials which I have used are as follows:—

The sketch of *Mish* grammar is based on Mr. Needham's grammar of *Shalpying Mish*. With regard to *Dak*, I have analysed the forms occurring in Mr. Hamilton's hand-book so far as I have been able to do so, and based my sketch on this analysis. I have drawn attention to the instances where the *Dak* dialect described by Mr. Robinson differs. Mr. Hamilton's *Dak* is the dialect spoken beyond British territory to the north of North Lakhimpur town. The dialect described by Mr. Robinson is stated to be spoken in Darrang. For details the student is referred to the grammars just quoted.

Pronunciation.—*Mish* and *Dak* abound in vowels. Thus we find *a*, *e*, *i*, *o*, and *u*, short and long, and besides these *ə*, the sound of *a* in English 'all,' and *ɔ*, the sound of *o* in German 'Mitter.' *Mish* also seems to possess the vowel *ə*, the sound of *ə* in German 'schön,' in the word which Mr. Needham spells *əpəq*, what? The sound of *qu* in *əpəq*, he says, is almost like that of *qu* in English 'quick.' I have therefore written *ə-pəq*.

There is apparently often an interchange between long and short vowels. Thus, we find *Mish* *wa-tə* and *wa-ti*, *manə*; *də-wə*, and *də-wi*, *dark*, etc. Mr. Hamilton remarks that the interchange between long and short vowels largely depends on the cadence of the sentence.

The pronunciation of vowels is apparently sometimes, especially in unaccented syllables, rather indistinct, and there are several instances of interchange between different vowels.

Mish.—

A and *e* are interchangeable in unaccented syllables. Thus we find the locative suffix written *wa* and *we*, and the suffix of the oblique is *lə-bə* and *lə-be*.

Dak.—

A and *e* are sometimes interchanged. Thus, *wa-tə* *wa*, elephant female; *əpəq*, woman, probably from *əp*, a human being; *də-wə* and *də-we*, *in*, etc.

rests on the syllable immediately preceding *an*, and *a* is not dropped.

The *a* of the accusative suffix *an* is often dropped when added to a pronoun ending in a vowel. Thus, *hai-an*, him; *hi-ta-an*, thee; *shu*, this; *shu-an*, that, etc. The form *shu-an* is probably formed from a theme *shu* which occurs in *shu-pi-shu*, therefore, etc., and not directly from *shu*, that.

In other cases the hiatus remains; thus, *shu-shu-an*, the father; *na-na-an*, a woman, etc. In *la-na-shu-shu*, three times, a euphonic *an* is inserted between the two vowels.

Final consonants are sometimes silent; thus, *hi-sh*, high; *hi-shi*, higher; *gah* and *ga*, distinguished; *sh* and *sh*, die; *shu-shu*, brother-in-law; *shu-shu*, sister-in-law. Final *ay* has apparently a rather faint sound and is often dropped; thus, *shu-shu* and *shu-shu*, village; *shu* and *sh*, come, etc. It is apparently freely added after a final long vowel; thus, *shu-shu*, shoe, from Hindi *shu*; *shu-shu* and *shu*, very; *shu-shu*, female slave, but *shu-shu*, male slave; *shu-shu*, a year, but *shu-shu-shu*, two years, etc. In the two last instances *shu-shu* and *shu-shu-shu*, *sh* is perhaps directly derived from *k* before the following *a*, and not merely added after the dropping of *k*.

Hard and soft consonants are sometimes interchanged; thus, *shu-shu-shu-shu*, let him catch, from *shu-shu*, to catch; *shu-shu*, calling, from *shu-shu*, to call; *shu-shu*, was, from *shu-shu*, to be; *shu-shu-shu-shu*, shooting, from *shu-shu*, to shoot; *shu-shu-shu-shu*, fowl male, a male fowl, but *shu-shu-shu-shu*, a he-goat. In each case the interchange between hard and soft consonants is due to a kind of assimilation to the surrounding sounds.

L and *n* are sometimes interchanged; thus, *shu-shu*, saying; *shu-shu-shu-shu*, gathering. The suffixes *hi* and *na* in these instances apparently correspond to Tibetan *ha*, *na*, respectively.

The *a* of the accusative suffix *an* is usually dropped when added to pronouns ending in a vowel. Thus, *shu-an*, that; *shu-shu-an*, the younger brother; *shu-shu-an*, the man, etc.

The consonants seem to be distinctly sounded. In comparing Mr. Robinson's Daffi with that described by Mr. Hamilton, it will, however, be seen that a final consonant has sometimes been dropped. Thus, Hamilton *shu-shu*, Robinson *shu-shu*; Hamilton *shu-shu*, Robinson *shu-shu*; Hamilton *shu-shu*, Robinson *shu-shu*; Hamilton *shu-shu*, Robinson *shu-shu*, etc.

The consonant *k* in Mr. Hamilton's grammar is apparently often very indistinctly sounded. Thus, the suffix of the locative is given as *hi*, but is probably *k*; compare *shu-shu-shu-shu*. The suffix of the nominative is usually *a*, but is also often written *hi*; the numeral 'three' occurs as *shu-shu-shu-shu* and *shu-shu-shu-shu*, etc.

Hard and soft consonants are sometimes interchanged; thus, *shu-shu-shu-shu*, dog male; *shu-shu-shu-shu*, fowl male; *shu-shu-shu-shu* and *shu-shu-shu-shu*, forty, etc.

N and *n* are occasionally interchanged; thus, *shu-shu-shu-shu*, he knows; *shu-shu-shu-shu*, he does not know. There seems to be, in such cases, a kind of assimilation. Daffi *a* often corresponds to Miri *a*; thus, Daffi *shu-shu*, Miri *shu-shu*, man, etc.

L and *n* are occasionally interchanged; thus, *shu-shu-shu-shu*, thinking; *shu-shu-shu-shu*, coming back. Compare however the Tibetan suffixes *ha* and *na*.

B is substituted for *e* in *bé-té-dang*, it is slippery, from *bé-té*, slippery; *té-té*, bone-meat, from *é-gé*, meat, etc. The preceding or following sound is in both cases a hard consonant.

L, *m*, and *n* are often doubled. Thus, *mé-té-é-té*, falling away; *é-m-m*, a woman; *é-p-dé-m*, i.e. *é-p, dé*, and the suffix *m*, etc.

Lg has apparently a sound corresponding to that of *M* in French 'alleum.' This sound is often written *dy* by Mr. Hamilton. Thus, *mé-dé-m-dy*, then wentest not, but *mé-dé-m-dy*, didst thou not go? *té-té-té-té*, tend; *é-p-m*, i.e. perhaps *é-té-p-m*, coming, etc.

The accent usually rests on the penultimate. There are, however, several exceptions. For details the student is referred to the grammars of Mouss, Needham and Hamilton. There is apparently much more change in the accentuation in Daffi than in Miri.

Tones.—Miri is said to abound in tones, but no attempt has ever been made to describe them. We have no information about tones in Daffi.

Prefixes.—Most Miri words consist of two or more syllables. Monosyllables such as *i*, a bow; *té*, a child; *pé*, a night, are comparatively rare. In Daffi monosyllabic words are much more common, though they, in some cases, are only apparently monosyllabic, a final vowel having been dropped, as in *ad* from *a-to*, a father. Miri and Daffi agree in using *é-té* prefixes. The most common prefix of this kind seems to be *a* or *é*, used before nouns and adjectives. Thus, Miri *a-té*, father; *é-m*, mother; *é-té-té*, head; *a-té*, belly; *é-m*, water; *é-pé-té*, all; *é-m*, now; *é-té*, meat, etc.; Daffi *a-to*, father; *a-m*, mother; *é-té*, head; *é-pé*, belly; *é-m*, long; *é-m*, quick. This prefix is connected with the Burmese prefix *a* which is used in the formation of nouns and adjectives, and with the Tibetan prefix *a* in words such as *a-m*, mother; *a-pé-té*, grand-mother; *a-té-té*, beautiful, etc. We may compare the prefix *a* in the Kuki and Naga languages and perhaps the denominative possessive *a* in many Tibeto-Burmese languages.

The same, or a similar, prefix also occurs in the forms *é*, *i*, *a*, and *é* or *é*.

B or *e* occurs in Miri *é-pé*, fish; *é-té*, dog; *é-té-m*, house; *é-pé*, arrow, etc.; Daffi *é-té*, tooth; *é-pé*, potato; *é-m*, cloth, etc.

f or *t* is apparently identical with *a*. Thus, Daffi *t-té*, dog; *té-pé*, pig; *té-té*, water, etc. I have not found any certain instances in Miri.

O is also apparently peculiar to Daffi; thus, *é-pé*, Miri *é-pé*, liquor; *é-pé*, Miri *é-pé*, flower; *é-pé*, Miri *é-pé*, arrow, etc.

U and *é* occur in words such as Miri *é-m*, fire; Daffi *é-m* or *é-m*, fire; *é-té*, bread; *té-té*, firewood, etc.

In most of these cases the prefix is probably the same, the different forms being due to a kind of harmonic sequence.

A prefix *té* or *té* is apparently used before adjectives. Thus, Miri *té-m*, dark; *té-m*, hungry; *té-té*, like; Daffi *té-m*, dark; *té-té*, dirty; *té-té*, hungry, etc. A corresponding prefix *to* or *to* is used in Kachin, Naga, Bodo, and some Kuki-Chin languages.

Several other prefixes probably exist. Thus we find a prefix beginning with *é* in Miri adjectives such as *é-té*, great; *é-té*, many; *é-té*, long; *é-té*, slippery, etc. A prefix *ad* apparently occurs in Miri *ad-té*, best, compare *té-té*, best, etc. In most

cases, however, we are not as yet able to decide whether a word contains an oblique prefix or not.

The oblique prefixes are usually dropped in words which form the first part of a compound. Thus, *Miri d-mā, eye; mā-tāpā, eye-lash; Dāñā a-apt, eye; apt-sāman, eyebrows, etc.*

Articles.—There are no articles. The numeral 'one' is often used as an indefinite article. Thus, *Miri d-mā d-tā, a man; Dāñā āpā d-tāpā, a stick; apt ātt, a man.* Very often the particles *tā* (*Miri*) and *pā* (*Dāñā*) are used alone. Thus, *Miri d-mā-tā, Dāñā apt-pā, a man.* *Tā* and *pā* are probably identical with the so-called Tibetan article *la, lā, or ga.* The Burman generic suffix *a-tā,* which is added to numerals when no special suffix is required, might perhaps also be compared.

Relative clauses and demonstrative pronouns are used in order to convey the idea of definiteness.

Nouns.—Gender.—Gender is only apparent in the case of animate beings. The gender of human beings is distinguished by using different words or by adding suffixes. The usual suffixes are *tā, male, and mā, me* and *mā, female, in Miri, and pā or tā, male, and mā and mā, female, in Dāñā.*

Miri:

Another male suffix *āpā* or *āp* seems to occur in *Miri mā-tāpā* or *mā-tāp*, a male human being. Thus, *d-tā, father; d-mā, mother; tā-tā, grandfather; pā-tā, grandmother; mā-tāpā, man; mā-mā, woman; pā-tā, a male slave; pāp-mā, a female slave; mā-tā-tā, a brother-in-law; mā-mā, a sister-in-law. Mā-tāpā, man, and mā-mā, woman, are also used in order to distinguish gender; thus, tā mā-tāpā, child male, son; mā-mā, daughter.*

Dāñā:

Another male suffix *pā* seems to occur in *Dāñā apt-pā, a male human being.*

Thus, *d-tā, father; d-mā and d-mā, mother; āttā, grandfather; mā, grandmother; apt-pā, man; apt-mā, woman; apt-mā, a slave; pā-mā, a female slave; mā-tā-tā, a brother-in-law. Apt-pā, man, and apt-mā, woman, are also used in order to distinguish gender; thus, tā apt-pā or apt-pā tā, son; tā apt-mā or apt-mā tā, a daughter; apt apt-pā, a man; apt apt-mā, a woman. The two last instances show that apt-pā and apt-mā are compounds consisting of apt and the suffixes pā and mā respectively.*

The gender of animals is distinguished by means of suffixes, before which the noun or its last syllable is repeated. The repetition of the noun must be compared with the use of generic prefixes with numerals. The prefixed syllable is the essential part of the noun.

Miri:

The usual suffixes are *tā, mā, and tā-mā, male, and mā, female. Tā and mā are also prefixed as a kind of male and female*

Dāñā:

The usual suffixes are *pā or pā, and pā, male, and mā, female. Apt-pā, man, and apt-mā, woman, are said to be used to*

¹ The usual forms for 'father' and 'mother' in *Miri* are *tā-tā*, father, and *mā-mā*, mother. The forms *āttā* and *d-mā* are used when children ask questions about their father or mother. The distinction between the two forms is not, however, quite clear. In the words *d-tā*, father is used in the first instance, while afterwards only the form *tā-tā* occurs.

adjective. In this case they are preceded by the prefix *si*, and followed by *tsi*. Thus, *si-tsi ts-tsi*, a dog; *si-tsi ts-ma*, a bitch; *si-tsin tsin-tsi*, a male bear; *si-tsin tsin-ma*, a female bear; *ma-pit tsit-tsin*, a buffalo; *ma-pit tsing-ma*, a she-buffalo; *gwa ts-tsi-tsi*, a bull; *gwa ts-ma-tsi*, a cow.

distinguish the gender of animals as well as of human beings. Thus, *ts-tsi ts-tsi*, a dog; *ts-tsi ts-tsi*, a bitch; *si-tsin tsin-pa*, a he goat; *si-tsin tsin-ma*, a she goat; *tsit tsipa*, a he-monkey; *tsit tsin-pa*, a female monkey; *tsit tsip-tsi*, a dog; *tsit tsip-ma*, a bitch.

Mr. Hamilton mentions some cases in which the last syllable of the noun is slightly altered before the suffix. Thus, *ma ts-tsi*, a bull; *ma ts-ma*, a cow. Mr. Robinson gives *ts-tsi*, a bull, and *ts-ma*, a cow. The base is *ma*.

Number.—When it is necessary to denote the number of a noun, and no numeral is added, some word meaning 'many,' 'all,' and so on, is added. The usual word in *Miri* is *tsi-tsing*. In *Dakia* we find words such as *tsit-tsi*, multitudes, multitudes, *si-tsin-ma*, *si-tsi*, etc., all meaning 'many,' 'all.' Mr. Robinson gives *gung*, all, and *si-tsi*, many. Thus, *Miri si-ma ts-tsing*, men; *Dakia si-tsi tsit-tsi*, men; *si-tsin tsit-tsi*, goods, etc.

Case.—The various functions which a noun performs in a sentence are usually indicated by means of postpositions.

The nominative does not take any suffix. Thus, *Miri tsit-tsi ts-tsi*, the slave said; *Dakia ma si-pa ts-tsi tsit-tsi*, the root potato like is, the root is like a potato. A particle *si* is often added. Thus, *Miri si-tsin tsipa ts-tsi*, dog me hit, a dog hit me; *Dakia si-tsin tsipa-tsi ts-tsi*, we Dakia there go-not, we Dakia do not go there. In *Dakia* *si* is sometimes used instead; thus, *si-tsin tsit-tsi*, a man coming, when a man comes.

The suffix *si* is sometimes added to a noun or adjective as a kind of *copula* or verb substantive. Thus, *Miri si tsit-tsi ts-tsin ts-tsin*, this my father's house-is, this is my father's house; *Dakia si tsipa tsit-tsi-tsi*, this me-concerning old-more-is, he is older than I. *si* is probably originally a verb substantive or a demonstrative pronoun. It is never used when a demonstrative pronoun is added. Thus, *Miri tsit-tsi ts-tsin*, cloth that; *Dakia tsit-tsi ts-tsin*, younger than, the younger.

The nominative is the case of the subject. There is apparently no difference whether the verb is transitive or intransitive.

The accusative is the case of the object. It is often, especially in the case of inanimate nouns, formed without any suffix. Thus, *Miri si-tsin tsipa-tsi tsit-tsi*, I mother-to cloth-gave, I gave a cloth to my mother; *Dakia tsit-tsi tsit-tsi*, fire light, light a fire. The usual suffix is *ma* in *Miri* and *ma* in *Dakia*. It is used to denote not only the direct object, but also the indirect one with verbs meaning 'to give,' 'to say,' and so on. Thus, *Miri si-tsin tsit-tsi tsit-tsi tsit-tsi*, my property-of share give, give me my share of the property; *tsit-tsi tsit-tsi tsit-tsi*, his father-to (he) said; *tsit-tsi tsit-tsi tsit-tsi*, I said young-to give, give the chickens some rice; *Dakia tsit-tsi tsit-tsi tsit-tsi*, make me killing, if a snake bite a man; *si-tsin tsit-tsi*, I mother-to cloth gave. The suffix *ma* or *ma* should probably be compared with the *ma* which is added to the verbs *tsit* and *tsit* in *tsit* in order to form an accusative. It is also used to denote time and circumstances. Thus, *Miri si-tsin tsit-tsi tsit-tsi tsit-tsi*, singing done-

all-not whole-time day will, I will stay until the singing is finished. Compare the use of this suffix in the formation of adverbial participles.

Miri:

The usual suffix of the dative is *no* or *na*. Thus, *Dumai-no* *ti-to-ti*, Dumai-to give; *api* *tsak-no* *pip i-ti*, I God-to sin did. Compare Burmese *ahd*, to, at, in presence of, concerning.

The genitive is often expressed by putting the governed before the governing noun, without any suffix. Thus, *Miri di-tiung* *ti-no*, village-of men, the men of the village; *ti-di* *tsai-ti*, hill-of top-on, on the top of the hill; *Duñi* *api-ti*, man's blood; *tsai-ti* *ti-ti*, an elephant's leg. A suffix *ko* in *Miri*, and *ko* or *go* in *Duñi* is often added, especially in the use of the possessive genitive. Thus, *Miri* *api* *Dumai-ti* *no-a*, I Dumai's son-am; *Duñi* *api-ti* *ti-ti* *ko* (or *ti-go*) *ai-mi*, my father's house. Compare Kachhi and Sherwa *ka*, Tibetan *gi*, Mofchi *gi*, Nepali *ga*, etc. This postposition has originally a genitive and ablative force. Compare Burmese *ka*, from.

Miri:

The suffix of the locative is *ti* or *ti-ti*; thus, *di-api-ti* *no-ti-ti*, man-in post, post is in the man; *ti-tiung-ti* *tiung*, he house-in is; *tsai-ti* *tsai-ti-ti*, rope-in bind, bind him with ropes. Compare the Tibetan dative suffix *ba* which denotes the relation of space in the widest sense. Another suffix *si* occurs in *si-pi*, here, etc.

The ablative is formed by adding *ti*, *ti-ti*, and *ti-ti* to the locative suffix *ti*. The genitive suffix *ko* often precedes the ablative suffix. Thus, *ti-tiung-ti* *ti*, house from; *Dumai-ti* *ti-ti*, from Dumai; *ai-ti* *ai-ti-ti* *ti*, our mother from. *K* and *si-ti* in *ti* and *ti-ti* are identical with the genitive suffix. The use of the genitive before *ti-ti* (*ti-ti*) shows that the locative suffix *ti* is originally a noun. In the locative; compared *api-ti* *ti* *ti-pi* *pi-tiung*, then mine is always art, then art always with me.

The vocative is like the nominative. Thus, *ti-ti*, O father; *no-a*, O son.

Other relations are indicated by means of postpositions. Such are *ti-ti-ti*, inside, within; *ti-ti-ti*, between, under; *tsai-ti* *ti*, among; *tsai-ti*, on the top of; *ti-ti* *pi*, before; *ai-ti* *pi*, behind, etc.

Duñi:

The usual suffix of the dative is *pa* or *bo*, to. Thus, *api-g* *ti-ti*, me-to give; *api* *ti-ti* *ti-ti*, I ti-to give.

Duñi:

The suffixes of the locative are *ti* and *ti-ti*. Thus, *no-a* *ti*, top on; *ti-ti* *ti*, on the rock; *ti-ti*, in a day. Usually, however, *ai* and *ti*, the locatives of the demonstrative pronouns *ai*, this, and *ti*, that, are added. Thus, *ai-ti* *ai*, station this-in, in the station; *ti-ti* *ti*, hand that-on, on the hand.

The ablative is formed by adding *ti* or *ti-ti* to the locative. Thus, *no* *ai-ti*, top from; *ai* *ti-ti* *ti-ti*, ghost's country from, from the dead; *no-a* *ai-ti*, village this-from, from the village; *tsai-ti* *ti-ti*, property that-from, from the property.

The vocative is like the nominative. A particle *ti* is, however, sometimes added; thus, *ti-ti*, O father.

Other relations are indicated by means of postpositions. Such are *ai-ti* *ti-ti*, inside; *ti-pi* *ti* and *ti-ti* *ti-ti*, near; *bo*, to; *ti-ti* *ti*, on account of; *ti-ti* *ti-ti*, behind; *ti-pi* *ti* and *ti-pi* *ti-ti*, with; *ai-ti* *ti-ti*, among, etc.

Adjectives. There is no real difference between adjectives and verbs. When used in order to qualify a noun, the adjectives take the form of relative participles, the suffix *no* being added. Another suffix *hi* or *pa*, corresponding to the Tibetan article *pa*, is often added in Dafil. Sometimes, however, no suffix is used. Adjectives sometimes precede and sometimes follow the noun they qualify. Thus, *Miri ai-na ai-na*, a good woman; *ai-heng ai-na-hi*, a good man; *Dafil apt ai-na*, a good man; *ai haw-hi*, a long boat; *hi-hi pahi*, far country, a distant country.

The suffix of the comparative is *pa*, and the compared noun precedes in the nominative. A particle *pi-sen*, then, is inserted between the compared noun and the comparative in *Miri*. Thus, *Miri apt-ha pa-ai ai-h pa-ai-sen pa-men ai-pa-dai*, my cloth thy cloth than good-more-is; *ai-h-sen pa-men hi-hi-pa-dai*, thine than large-more-is, it is too large for thee; *Dafil men pa for hi men pa hi-hi-sen hi-hi ai-pa-dai*, his brother his sister her-than tall-more-is, his brother is taller than his sister.

In *Miri* *hai-ha hai-hi hai-hi hai-sen hai-hi hi-hi-dai*, his brother his sister from tall-more, his brother is taller than his sister, we have another suffix *dai*, apparently corresponding to Burmese *a-thai*, and to *tai* in some Kuki-Chin languages.

The superlative is expressed by comparing with 'all.'

Miri:

Ai pa-i hi, all from, or *a-pai-hi-ai pa-men*, all-from-considering than, is prefixed to the comparative. Thus, *a-pai-hi ai-pa*, all-from good-more, best; *ai-ha pa-ai a-pai-hi-sen ai-hi*, thy cloth all-from good-is; *hi-pa-ai-ha hi-hi a-pai-hi-sen pi-sen hi-hi-pa*, Daplat's earrings all-from pretty-pretty-more, Daplat's earrings are the prettiest.

Dafil:

Mi-hi-ha, wai-hi-hi-ha, or, according to Mr. Robinson, *paing*, all, is prefixed to the comparative. Thus, *hi ai-na wai-hi-ha ai-pa-sen*, his house all-than good-more; *wai-hi-ha ai-hi ai-pa-sen ai*, all clothes thou-than good-more cloth, the best cloth of all; *paing ai-pa*, all-than higher, highest.

Adverbs are formed by adding the suffix *pa* in *Miri* and *hi* in *Dafil*. Thus, *Miri ai-pa*, well; *ai-mai-pa*, badly; *hi-hi-pa*, highly; *ai-hi-pa*, feebly; *Dafil ai-ha*, well; *ai-mai-ha*, quickly; *hi-hi*, thus; *hi-hi-hi*, why? etc.

Numerals.—The numerals are given in the lists of words. They follow the noun they qualify. The suffix *hi* (*Miri*) or *pa* (*Dafil*) is usually added to the numerals. Compare the Indefinite article. The first six numerals are preceded by the prefix *a*.

The form *a-hi-hi*, one, in *Miri* is only used as a numeral, and not as an indefinite article. Compare Burmese *hau*, pronounced *oi*, one. The *r* in *a-hi-hi* may be compared with the *r* in *Miri a-hi ai-hi*, pig male.

'Four' is *pa* in *Miri* and *pa* or *pa* in *Dafil*. Compare *pa-hi* in Lushai and connected languages.

'Six' is *hai* and *hi* in *Miri*, *hi* in *Dafil*. Compare Burmese *hi-hi*, pronounced *hi-hi*. Mr. Robinson gives the *Dafil* form *ai-hi*.

The numerals 'seven,' 'eight,' and 'nine' are compounds, and the prefix *a* is not used before them. Compare the dropping of prefixes in compound nouns.

'Seven' is *hi-hi* in *Miri*, and *hai-hi* in *Dafil*. Mr. Robinson gives *hai-hi*. The word seems to mean 'two more than five hand.' Compare Burmese *ai-hi*, *hi-hi*, etc.

'Eight' is *gi-apt* in Miri and *gi-ee* in Daffi. Mr. Robinson has *giap-nag*. The word means 'four times two.'

Miri *hi-ang*, Daffi *hi-pi* (Robinson *hi-pi*), *hiin*, must be compared with Tibetan *gi*, Burmese *hi*.

The numerals 11 to 19, 21 to 29, etc., are formed by inserting Miri *hiap*; Daffi *hi*, and, between 'ten,' 'twenty,' etc., and the numerals 'one,' 'two,' etc.

The higher numerals are formed by suffixing the multiplier to the numeral 'ten.' Thus, Miri *i-ang hi-in-hi*, ten three, thirty. In Daffi the ordinary word for 'ten' is not used in this way but a word *chee*, corresponding to *stem* in English and connected languages. Thus, *chee-in-hi*, thirty; *chee-pi-hi*, forty, etc. Daffi *api-hi*, twenty, is formed by prefixing the multiplier to another word for 'ten.' *Kra* must be compared with English *here*, ten.

The numerals are usually preceded by generic prefixes. These are often words with a meaning of their own. Thus, in Miri *i-pai pai-hang-pi*, Daffi *pap pi hi-pi*, eggs six, the prefixes *pai* and *pi* are simply shortened forms of the words for 'egg.' In other cases the generic prefixes have apparently now lost their meaning. They are never used before the numerals 'seven,' 'eight,' and 'nine' in Miri. The prefix *hi* is often used instead both in Miri and Daffi.

Such prefixes are:—

Miri:

hi, for *cupes*; *hi*, for *flat things*; *hi*, for *animals*; *hang*, for *houses*; *gi*, for *birds*; *gi*, for *villages*; *gi*, for *round things*, eggs, months, etc. Thus, *gi-pi-hi*, four; *gi-hi hi-in-hi*, three cloths, etc.

Daffi:

hi, for *twenty*, months, etc.; *hi*, for *leaves of trees*; *hi*, for *animals*; *hi*, for *houses*; *gi*, for *villages*; *pi*, for *eggs*, etc. Thus, *hi hi-pi-hi*, month one-about; *hang pi-in-pi-hi*, four villages, etc.

PERSONAL.—The following are the personal pronouns:—

Miri:

api, I.
apiin, me.
api-in, my, mine.
api-in, we.
hi, thou.
hiin, thee.
hi hi, thy, thine.
hi-hi, you.
hi, he, she.
hiin, him, her.
hi-hi, his, her, hers.
hi-hi, they.

Daffi:

api, I.
apiin, me.
api hi-hi, my, mine.
api-hi, we.
hi, thou.
hiin, thee.
hi hi-hi, thy, thine.
hi-hi, you.
hi, he, she.
hiin, him, her.
hi-pi, *hi-pi*, his, her, hers.
hi-hi, they.

Reflexive pronouns are:—

Miri:

hi-pi, self; accusative *hi-pi*, genitive *hi-hi*. The particles *hi* and *hiin*

Daffi:

hi, self, is only used in the accusative. The particle *hi* or *hi-hi* gives a reflexive

also give a reflexive force to the verb. Thus, *adid it-pi-it pi-mu-adid-di-na*, you why quarrelling-with-each-other-are? Compare the reflexive particle *dy* in Mikir: *s* in Bihing, etc.

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ai and ai-da, this; do and do-da, that; a-da, that person or thing in sight but not near. It and da are indicated by adding the ordinary suffixes. Thus, accusative ai-da and da-da; genitive ai-ha and da-ha; dative ai-ko and da-ko.

A in *a-ds* and *a-is* is apparently an independent process. Compare *a-id*, that is, there; *a-lotta*, therefore. A corresponding process *a* occurs in many other connected dialects.

- *De* is often added to a noun as a kind of definite article; thus, *pá-de glen* *eglen* *de-dé*, cloth that one-to give, give me the cloth.

Te and ke are demonstrative bases common to Miti and Dafa. They are only found in the locative. Thus, Miti *te-te*, Dafa *te-te*, there, up stream; Miti *ke-ke*, Dafa *ke-ke*, there, downstream. Dafa, and perhaps also Miti, apparently also possess a demonstrative pronoun *ke*, that; thus, *ye-ke-ke-ke te-te*, 'I am-comes' that (s) saying, saying that he has come; *te-ye-ke-ke te-te*, 'send' that saying, saying that he should send. Compare Adverbial particles.

There are no native pronouns. Relative participles are used instead, and a demonstrative pronoun is often added as a kind of correlative. The usual suffix of the relative participle is *-na*. Thus, *Miri apen ata pa-ata ata ka-na i-na ta si-tai-pa, wa-to*, this cloth this giving man that dead-is, the man who gave us this cloth is dead; *Daka hi ki-na apen, child bearing woman, a woman who has borne a child*. The suffix *-sin* forms verbal nouns which are used as relative participles, in most cases with a passive meaning. Thus *Miri ap-ha Dham-ma-ta-ta-sin pōd da pi-hat*, my Dharmā-sin-from buying cow that lost-was, the cow which I bought from Phandam was lost; *Daki-om si-tai-pa apt, poison striking man, a man who has been touched by poison*; *mota ai-nan apt hi na, gun firing man that this, this is the man who fired the gun.*

Instances such as *Mihl Bhadrām ha is dā long ā dem*, Bhadrām's said-being day on, on the day which Bhadrām mentions, where the verb substantive *dā* is used as a relative participle, make it probable that the suffix *sa* is also originally a verb substantive.

We often also find relative clauses rendered by means of two co-ordinate sentences, after the pattern: "I saw a man, he is here"

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at, this; he, that; did, that person or thing is such but not more.

Si and Su take the forms of si and su, respectively, when prefixed to a noun, to a preposition, or to a suffix beginning with a consonant. Thus, positive si and su-su, si and su-su; but negative sio and sio, sio. Mr. Robinson gives the forms so and sio, sio, and si-si, that. Instances of the use of these pronouns are: si sio-si, at this woman this; si si si, that man that; si su-si, that country that-in. The nominative of su is su and si. Su is very commonly added to nouns as a kind of definite article. Thus, si su, we that, the we

The interrogative pronouns are:—

Miri:

ai-hi, who? *ai-hai* and *ai-hi*, what? *hi-ga*, what? what matter? *a-dai-hi*, how much? how many? *hi-ga*, how? *hi-gi-hi*, why?

The indefinite particles *ai* and *hi* make interrogative pronouns indefinite. Thus, *ai-hi-ai*, somebody; *ai-hi-hi* *hi-ai*, anybody exists-not, nobody.

Verbs.—Verbs do not vary for gender, number, or person. The different tenses are formed by adding suffixes.

The usual verb substantive is *dang* in *Miri* and *dang* or *da* in *Dali*. It probably corresponds to Tibetan 'a-dag-pa, to be, to exist, *Mikir* do, to stay, to abide, etc. This verb is commonly added to other verbs as a kind of auxiliary. Compare the corresponding use of 'a-dag-pa in Tibetan. Other forms of the verb substantive will be mentioned below.

Miri:

The verb *dang*, to be, occurs in several slightly different forms such as *dang*, *da*, *di*, *dan*, *di*, *dang*. It is possible that two different roots are combined in these forms. They are, however, used promiscuously.

The forms *dang*, *dai*, etc., are used for the present, and sometimes also for the past time. Thus, *aga dang* or *dai*, I am; *ai-ai-ga gi-d-dai*, a man has come.

The past tense is usually formed by adding the suffix *ai*, probably another form of the verb substantive. Compare *ai* in Kachin, and *i* in some Kuki-Chin and Nigh languages. Thus, *aga dang-ai* or *dai-ai*, I was.

The nominative suffix *a* seems to belong to the same root. Compare *aga hui ai-hi-ga-a*, I him to-me-wishing am, I wish to see him.

The Present tense is formed by adding the verb substantive to the root. Thus, *Miri* *aga hi-dang* or *hi-dai*, I see; *aga-hi di-dai*, we drink; *Dali* *aga hi-ga-dai*, I happen to see; *aga di-hi ai-hi-dai*, my leg aches.

Miri:

The form *di* is often used before the particle *ai* denoting vague probability.

Dali:

hi, who? *aga*, what? *aga-ga*, how much? how many? *aga-hi*, how? *aga-hi*, why?

The indefinite particles *ai* and *ga* make interrogative pronouns indefinite. Thus, *aga-ga*, something; *aga-hi*, anything, etc.

Dali:

The form *dang*, to be, is given by Mr. Robinson. Mr. Hamilton gives *da*, which is often abbreviated to *da* and *d*. The present tense is *da-da* or *da-d-a*, the latter form containing the abbreviated verb *d*, and the suffix *aa*, probably another verb substantive. Mr. Robinson gives *dang-ga* in the present and *dang-gai* in the past. *Da* is, in other respects, conjugated as an ordinary verb.

The nominative suffix *a* seems to be another verb substantive. Thus, *ai* *aga-hi-ga-a*, he me-than young-man-is, he is younger than I. Compare nominative, above.

Dali:

The usual suffix of the present tense is *aa* or *ai*, probably a verb substantive.

Thus, *pô-dôg s-dô-dô*, rain falling-is-possibly, can it be raining?

Compare *Kangma Nôgô* *le* or *ed*, *Soma* *dô*, etc. The suffix of the relative participle is perhaps identical. *Dô*, the shortest form of the verb *dô*, is usually prefixed to *na* and *ed*. *Doma* is often substituted for *dna*. The *e* in *dema* can be considered as a kind of *arambikiiti*. Thus, *apô-dô s-t-ô*, we go; *apô dô-dna* or *dô-ded*, I am; *dôg-a dên-dna*, the Abors know; *apô* is *dô-dô* and *dô-dema*, we arrive-in police *pô*, we police our arrival.

Past time.—The suffixes used in *Miri* and *Dadi* differ widely. Only one suffix seems to be common to both, *Miri* *dô*, and *Dadi* *t*. Compare *Miri* *dôg*, to finish, the suffix *dô* in many Kuki-Chin languages, etc.

Miri:

The present tense is sometimes used to denote the past. Thus, *Dhominin-ka* *hê-ma* *gîdôg*, *Dhominin's* sister came.

The usual suffix of the past time is *dô*. The suffix *ed* is often added, and *dô* is then changed to *dâ*. Thus, *hêi tâ-dô*, he said; *apô dâ-dâ-ed*, I ate.

The suffix *dô* or *dôg*, usually denotes a distant past, but is also used in the same way as *dâ*. Thus, *pô-dôg*, it is lost; *s-ô-dô s-tô-dôg*, water-in fallen-has, it has fallen into the water.

The suffix *ed* seems to be added to *dô* in *pô-dô pôt-dô*, the cow was lost.

The suffix *dâ* which is often added, is merely an assertive particle. Thus, *hêi gî-dôg-dâ*, he has departed. Compare *apô s-ô-dô dâ-dô-ed s-t-dâ-dâ*, I saw-a new thing-indeed, this is the new I saw.

Dadi:

The suffix *t*, mentioned above, is often inserted before the various suffixes of the past time.

Lô seldom occurs alone, *t* being usually prefixed. *Tô* is often changed to *têlê* and *dôg*. *Lô* must be compared with *August*, *Soma*, and *Kangma* *dô*, *Miri* *dô*, etc. Compare also the suffix of the conjunctive participle. Instances of its use are *pôt-tô*, he has killed; *pê-t-tô*, he divided-gave; *mî-pên-tôlê*, he wanted; *dô s-ôg-tô dâ-dôg*, now two were, there were two men.

The most usual suffix of the past time is *ama*, *ama-ma*, or *ama-ma*, probably a past tense of the root *ma* or *ed* mentioned above. The real suffix is probably *ma*. Compare *ma* in *Bayk* and other languages of the *Boko* group.

The interchange between *ama* and *ama-ma* is analogous to that between *dna* and *dema*, *ita* and *têlê*. Thus, *apô dâ-ama*, I saw; *ma fôch-ama-ma*, he asked; *dâ-ama-ma*, it was good. *Ma* is apparently sometimes used instead of *ama*; thus, *s-ama*, he went; *apô-dâ-ama*, he was lost; *ed dâ-ma*, you have eaten. These forms are probably only present tenses used to denote the past.

t and *p* are sometimes inserted before the suffix *nan*. Thus, *apd ipi-t-nan-na*, I have worked; *apd it t-nan-na*, I gave; *apd id-pit-nan-na*, I happened to see; *na ip-nan-na*, he has given, etc.

The *p* which is inserted in forms such as *ip-p-nan-na*, is also used alone as a suffix of the past time, in the form *pit* or *id*, to which *t* and *n* or *na* are usually prefixed. Thus, *na pit dawg na-n-pit*, the tiger was killed-his; *apd pit-t-id*, I have slept; *id-na t-n-id*, they have gone; *pit-wagw dig-w-id*, a splinter pricked (him), etc. Mr. Robinson gives *pond* as the usual suffix of the past. We may compare Tibetan *pa-yin*, *pon*, and *pin*.

The suffix *pit* is often used to form a perfect. Compare the instances above. A kind of perfect is also formed by adding *apd*, to finish. Thus, *na id pit-na pond-pit-id-pit-his-na-apd*, now young fat kill-give-intend-da-own-finished, you have killed the fatted calf and given it to him.

A Present definite is formed by adding *n-na-na*; thus, *apd id-n-na-na*, I am seeing. The usual form, however, is identical with the present tense.

An Imperfect is formed by adding *id-na-na* to the participles in *i*. Thus, *apd id-i id-na-na*, I was seeing.

The suffix of the Future is *na-pd*, *na-pit*, or *n-pd*, i.e. *pd* added to *na* or *na*. Thus, *apd id-id-na-pd*, I will see; *na pit-na-pd*, he will give. The syllable *id* in *id-id-na-pd* occurs in various forms such as *id*, *id-pd*, *ipd*, etc. It is probably a verb meaning 'to be occupied with,' 'to be,' and seems to convey the idea of an action which is not yet finished. Compare the participles *id-ip-id-id*, while returning; *id-id-id-id*, having returned.

A kind of periphrastic future is formed by adding *id* to the root. *Id* is probably a verb meaning 'to intend.' Compare *apd id-id-na*, I to-go-intend; *apd ipid id-id*

A Present definite is formed by adding *dang* or *id* to the root or to the participle in *id*. Thus, *id id-na-dang*, he feeds, or, is feeding; *id id gid-id-dang*, child that sleeping is.

An Imperfect is formed by adding *dang-na* or *id-na* to the root. Thus, *apd id-id-na*, I was seeing.

Future.—The usual suffixes are *pit*, *pd*, and *pe-pd*; thus, *pit-dang id-pd*, will kill-will; *apd id-pd*, I may-will; *id-na id-na id-pd-pd*, they were good-be-will, they were will get well.

The particle *id* denoting vague probability is often added to *pit*; thus, *id pit-id*, he will probably come.

The particle *na*, probably identical with the assertive suffix *na*, is often added to *pit*; thus, *id-id-na id-na id-pd-id*, say you this-will.

gō-tō d-oo, I am going shoot-hunting-
now, I will go out shooting; and *hō-tō-tō-
oo*, I will say. *Tō* is often abbreviated to
t before *lgi*; thus, *apō hō-tō-tōoo*, I will
see; *apō-tō dō-tō-tōoo*, we will eat.

Mr. Robinson gives *hō*, which is identi-
cal with *pō*, as the suffix of the future.

The suffix *pō* in *Miri* and *Dafil* is probably identical with *Mikir pō*, which denotes
an action beginning now and continuing in the future. *Miri pō* perhaps corresponds to
Mikir ji, which denotes an action beginning later on.

The suffix of the Imperative is *hō*, to
which *to*, *tō-t*, or *tōp* is usually prefixed.
Thus, *hō-hō*, give; *pō-tō-hō*, strike; *hō-tō-
t-hō*, see; *hō-tōp-hō*, see. The suffix *to-
hō* implies that the action should be per-
formed once, while *hō-tōp-hō* means 'see,
as a rule.' *Tō-t-hō* probably contains the
verb *t*, to do.

The imperative of the first person plural
is formed by adding *hō-jō*; thus, *d-ver-hō-
jō*, let us make merry. *Jō* is probably
identical with the future suffix *pō*.

The suffix of the Negative Imperative is *pō*, to which in *Miri* the suffix *hō* is
added. Thus, *Miri hō-pō-hō*, *Dafil hō-pō*, do not see. *Tō* is probably a verb meaning
'to cease,' 'to desist.' The usual negative *ad*, with the suffix *hō*, is sometimes used as a
prohibitive suffix in *Dafil*; thus, *hō-ad-hō*, do not look.

An infinitive or verbal noun is formed by adding the suffix *adō*. Thus, *Miri
dōm-dōm-dō-adō-oo* *tō-tō*, drum-beating (he) heard; *Dafil hō-adō*, seeing; *dō-adō*,
eating, food. The root alone is used in the same way in *Dafil*, and sometimes, when
followed by postpositions, also in *Miri*. Thus, *Miri ad-hō gō-roōn*, your going-after;
dō-ad-tōp-hō-roōn, cutting-all-delaying-all after, when he had waited all; *Dafil ad-
mō dōm-mō tōpō-tōhō*, dancing sound-making heard, he heard the sound of dancing;
pō-tō-tō, cutting-in, while cutting. Compare Adverbial participles.

The suffix of the Infinitive of purpose is *pō* in *Miri* and *hō* in *Dafil*.
Mr. Robinson gives *hō* for *Dafil*. This suffix is identical with the future suffix, and
probably also with the *Dafil* postposition *hō*, to, for. The purpose is also sometimes
expressed in a periphrastic way by means of the participle 'saying' preceded by a future
or an imperative. Thus, *Miri apōm hō-pō ad-ad hōm-tō-tō-pō*, me to 'give-will' saying
hōm-tō-tō? didst thou bring it in order to give it to me? *Dafil dōpō hō-tōpō-tō hō* *hō-tō-
tō-tō-tō*, 'pipe tend' that saying-went, he sent him in order to tend pipe.

The suffixes *pō* and *hō* are usually preceded by other elements.

Miri:

hō is usually prefixed to *pō*; thus,
ad-pō tō-tō-pō, work to do, in order to

Dafil:

hō is usually added to *dō* or *d*, i. e.
the short form of *hō*, to be, or to do, to

work. *Pu* is, however, also used alone and the form is then identical with the future. Thus, *apd go-pu mai-ding*, I going-for (or go-will) wish, I wish to go.

Intend. The latter form is the usual relative of purpose, the former being often used as a verbal noun. Thus, *ai-hi-b do-it-do-to eat-it*, belly-does-for eat-away-to wished, he wished to eat his full; *pat har-p-to-die iyt-dar-pa*, mouth one-to-go he-will, it is a man's journey; *ayt-a and ai-hi-hi i-lyta*, man poison take-to-come, when the man comes in order to take the poison.

Participles.—The relative participles have been dealt with under Relative Pronouns.

Different kinds of adverbial participles are formed by adding prepositions to the verbal noun. Thus, the conditional mood is formed by suffixing *ma* in *Miri* and *api* in *Dala*, and then adding the locative suffix. Compare *Miri apd hi-mai-hi*, if I see; *Dala hi-pi-api-hi*, if I happen to see. The suffix *ma* or *ma*, which is usually added to the sensitive, is used in the formation of several participles.

Miri:

hi-hi-hi and *ai-dia* are common suffixes. Both contain the suffix *ma*, preceded by a pronoun *hi* or *ai*, that. *hi-hi* and *ai* are forms of the verb substantive. Thus, *ha-hi-hi-hi*, though I see; *i-hi-hi-hi*, though doing, but; *hi-hi i-ma-dia-dia* *hi-ma-ma* or *i-ai-hi-hi* *ding-ai*, they merry-being-that-in almost now fields-to was, while they were tending the almost now was in the fields. These forms consist of a finite verb with a demonstrative pronoun added as a correlative. *hi-hi i-ma-dia-dia*, is *hi*, 'they tended, that-in.'

Dala:

ma is added to the pronoun *hi* or to the root. Thus, *hi-i-pi-hi-ma*, when thirty; *i-lyta*, when coming, *ai-lyta*, when killing.

The locative suffixes *hi* and *hi* are used in a similar way. Thus, *i-pi-hi*, in the act of going; *ai-i-hi-hi-hi*, while living; *hi-i-hi*, though having seen, etc.

The suffix *to*, which forms adverbs, is also added to adverbial participles. Thus, *apd har-pi-pi-ma-to hi-ma-to ai-lyta-ai-lyta*, I to-eat-get-more-not-as hunger-with dying-he-will, I shall probably die with hunger, not getting anything to eat. A whole sentence may be turned into an adverb by adding *to*. Thus, *ai apd-ai-lyta iyt-dia-to iyt-to-to-to*, thy servant many work-as work-makes, let me work like thy servant.

The suffix of the conjunctive participle is *hi* or *ai*; thus, *Miri ai-ai-hi-hi hi-hi*, dividing give, divide and give; *ma ai-ma-pa ma-ai hi-hi*, then good-do-will saying gave, I gave it to you in order to do you good; *Dala ha-hi-hi-hi hi-hi*, when, when recovering he said; *comp-hi-hi-hi i-hi-ma hi-pi-hi-hi*, fields-from returned-having (he) heard.

hi is often shortened to *i* in *Dala*, and *i*, *to*, and *pa* are very commonly prefixed. Thus, *ai-i-hi*, having been; *i-i-hi-hi*, having returned; *ma-pi-hi-hi*, having spent; *ai-hi-pa-to*, having finished. *hi* is sometimes substituted for *to*; thus, *ai-hi-hi*, having taken away. Compare the corresponding forms in the present and past tenses.

There is no **Passive voice**. 'I am struck' must be translated 'somebody struck me.'

Compound verbs are freely formed in order to modify the meaning. Thus:—

Miri:

gi-d to-go-out, to come; *hi-hen*, to-hear-know, to understand; *hi-hi*, to-explain, to explain; *gi-hi*, to-wear-measure, to try on clothes; *hi-hi*, to-shoot-kill, to shoot to death, etc.

Daghi:

hi-hen, to-take-come-out, to take out; *hi-hen*, to-sing-sing, to finish singing; *hi-hi*, to-see-know, to recognize; *gi-hi*, to-wear-see, to try on clothes, etc. The different members of a compound may be separated by intervening words. Thus, *hi hi hi hen hen hi hi hi hi hi hi*, then father that came-out 'enter-now' *hi*, then the father came out and asked him to enter. *hen* and *hi* here form a kind of compound. In this way all co-ordinate verbs may be treated, it being unnecessary to add the tense suffixes more than once in a sentence.

Cause are formed by infixing the root 'to do,' *Miri* *hi*, *Daghi* *hi* or *hi*. Thus, *Miri* *gi-hi-hi*, to-wear-cause; *Daghi* *hi-hi-hi*, to-govern-cause. The verb *hi* or *hi* is also used alone, and sometimes also used as the first component of a compound. Thus, *Miri* *hi-hi-hi-hi-hi-hi-hi-hi-hi*, this what-from make? what is this made of? *hi-hi-hi-hi-hi-hi-hi-hi-hi*, to-do-learn, to learn; *Daghi* *hi-hi-hi-hi-hi-hi-hi-hi-hi*, to waste; *hi-hi-hi-hi-hi-hi-hi-hi-hi*, to him.

Exclamatives are formed by adding *hi* or *hi-hi* in *Miri*, and *hi* in *Daghi*. Thus, *Miri* *hi-hi-hi-hi-hi-hi-hi-hi-hi*, I water drink-wish-ann, I wish to drink water; *Daghi* *hi-hi-hi-hi-hi-hi-hi-hi-hi*, I wish to see. The verb *hi*, to wish, is preceded by the infinitive. See Indicative of purpose above.

The suffix of potentiality is *hi*. Thus, *Miri* *hi-hi-hi-hi-hi-hi-hi-hi-hi*, I can see; *hi-hi-hi-hi-hi-hi-hi-hi-hi*, they could tell; *Daghi* *hi-hi-hi-hi-hi-hi-hi-hi-hi*, I to-hear-able-ann. *Miri* also possesses another suffix *hi*; thus, *hi-hi-hi-hi-hi-hi-hi-hi-hi*, I can see.

Other words added in order to form compound verbs are:—

Miri:

hi and *hi*, all, completely; *hi*, perhaps, probably; *gi*, quickly; *hi-hi*, nearly; *hi*, back, again; *gi-hi*, out-away; *gi*, first; *hi-hi*, always, etc. Thus, *hi-hi-hi-hi-hi-hi-hi-hi-hi*, to-out-all-drink-all, to waste; *hi-hi-hi-hi-hi-hi-hi-hi-hi*, dying-nearly-Bring-nearly-ann, I am on the point of death; *hi-hi-hi-hi-hi-hi-hi-hi-hi*, I brought back; *gi-hi-hi-hi-hi-hi-hi-hi-hi-hi*, to put away, to transgress; *hi-hi-hi-hi-hi-hi-hi-hi-hi*, he saw first; *gi-hi-hi-hi-hi-hi-hi-hi-hi-hi*, now going-always-ann, the now used to go.

Daghi:

hi giving an intensive force to the compound; *hi*, first; *hi* and *gi-hi*, forming frequentatives; *hi*, back, again; *hi*, away; *hi-hi*, entirely; *hi-hi*, together; *hi-hi*, wrongly; *hi*, towards, etc. Thus, *hi-hi-hi-hi-hi-hi-hi-hi-hi*, to sit down; *gi-hi-hi-hi-hi-hi-hi-hi-hi-hi*, the bird is always flying; *gi-hi-hi-hi-hi-hi-hi-hi-hi-hi*, I found again; *hi-hi-hi-hi-hi-hi-hi-hi-hi*, foolishness die-nearly-hi-hi, all the foolishness died; *hi-hi-hi-hi-hi-hi-hi-hi-hi*, dancing-together-for, in order to hunt; *gi-hi-hi-hi-hi-hi-hi-hi-hi-hi*, I dig-

wrongly, I sneered; *he* *then* *he* *came*, *he* *said* *to* *words*, *he* *answered*.

The Negative particle is *na*, in *Miri* also *naing*. It may be put before or after the main suffixes. These latter suffixes are, however, usually dropped in the negative form. Thus,

Ngai:

ai-na, good-not-being, bad; *api* *ai-na* *ai-naing-na*, I *say* *did* *not*, I *did* *not* *say*; *api* *ai-na* *ai-naing-na*, I *beat* *in* *was* *not*; *api* *ai-na* *ai-naing-na*, I *transgressed* *not*; *hai* *ai-naing*, *he* *did* *not* *say*, etc.

The suffix *ga* is substituted for *ga* before the negative particle in the future; thus, *hai* *api* *ga* *ga-na*, *he* *will* *not* *strike* *will* *not*, *he* *will* *not* *strike* *me*. The same suffix *ga* occasionally also occurs in other forms. Thus, *ga* *ga-na* *ai-na*, *go*; *ai-na* *ga-na* *ai-na* *ai-na*, *let* *me* *make* *happy*, *let* *me* *not* *make* *happy*.

Na is substituted for *naing*, to be, in the negative form. Thus, *ai-na* *ai-na* *ai-na* *ai-na*, *river* *in* *fish* *is* *not*, *there* *is* *no* *fish* *in* *the* *river*.

The Interrogative particles are *na*, *ai*, *ga*, and *naing*. After the future is *ga* only *ai* is used. *Na* is a disjunctive particle, and *naing* is the negative interrogative. Thus, *ai-na* *ai-na* *ai-na* *ai-na*, *house* *where* *is*? *where* *is* *the* *house*? *ai* *api* *ai-na* *ai-na*, *then* *me* *to* *give* *will*? *will* *you* *give* *it* *to* *me*? *ai-na* *ai-na* *ai-na* *ai-na*, *is* *the* *water* *deep* (*or* *not*)? *ai* *ga-na* *ai-na* *ai-na*, *did* *they* *not* *go*?

Other words are freely used as verbs. Thus, *Miri* *ai-na* *ai-na* *ai-na* *ai-na*, *great* *very*, *being* *famine* *more*; *ai-na* *ai-na*, *it* *will* *get* *dark*; *Na* *ai* *ai-na* *ai-na* *ai-na*, *this* *elephant* *male* *is*? *is* *this* *a* *male* *elephant*? *api* *Na* *ai-na* *ai-na*, *I* *Point's* *man*; *ai* *api* *ai-na* *ai-na*, *this* *man* *this* *tall* *is*.

Order of words.—The usual order of words is subject, object, verb. The direct object precedes the indirect one in *Miri*, but follows it in *Na*. In interrogative sentences *Miri* agrees with *Na*.

[No. 2.]

TIBETO-BURMAN FAMILY. NORTH ASSAM GROUP.

DAFLA.

SPECIMEN I.

(R. C. Hamilton, Esq., I.C.S., 1900.)

Lok nyl ak dā-tha, ki a-nyl-gā dā-thya. A-nyl-yā-a dā
Once man one was, was two were. Young-man father
 him banna, 'dā-d, nyl-ga darib hek agh p nanna d-jā jibba.'
he-to said, 'father, our property from me-to share now give.'
 Hā dā ha bāi-ba darib him pan-jā-dā. Hā kā-kā
Then father he then-to property the divided-gave. That after
 a-nyl-gā ha ā-pā-gā dā-tha māga darib mālī-jā him nū-dā-ēn
young-man the days-few staying his property all that gathering
 ā-dā gālī-ba ā-nā. Hā gālī ha nyel-nyet-nā-nā-lā darib-pāch
for country-to west. That country that-is marry-making property
 mālīngān mā-yim-bāla. Hā mā-yim-bāla dā-dā-lā lā gāda
all wanted. Then wanted-having remaining-while that country
 hā dā-dā dā-dā ā-dā, māg āi hā-dā dā-pā-mā-tha. Hā hā
that-is great female area, his belly that-for ā-dā-pā-mā. Then that
 gālī-ga nyl ā-ga dā hā ā-dā. Hā nyl hā māgh-lā
country-of man one-of province that-is west. That man that fields-in,
 'Hāi kī-l-yā-dā' hā hā-dā ā-m-bāla. Hāi dā-nā dā-nā nāi hek
'figs food' that saying go-made. Figs eaten eaten words that-from
 āi hā-dā dā-dā-lā mā-thā; nyl ā-dā mā-khān hā nyl him
belly the-for eat-full-to mātā; man one was that man that-to
 hā-jā jī-mā. Hā-dā-lā hā banna, agh ā-ga nyarri-āchān hā
saying gave-not. Son-in-law-recovering he said, my father's servants they
 gālī aghā dā-dā kī-pā-lā, dā-dā dā-dā dā-dā kī-pā-lā, agh
head enough mātā found, area superfluous remain-to found, I
 ā-pā-yā-mā-hā kī-rā-lā ā-lā-lā-lā. Nyl ā-dā ā-ga dā
to-go-far-not-as imper-with ā-dā-mā-lā. I here-from father's province
 hā ā-lā-lā-lā hā-lā-lā, "ā, nāi hā ā-dā hā hā ā-dā-lā agh
he-is go-will say-will, 'father, there-to and God to and you-two-to I
 lyi-mā-lā; nā hā hā lyi-pā-lā-mā. Nā hā nyarri-āchān
dā-mā; they son as dā-mā-not. He they servants
 lyi-lā-lā hā lyi-mā-lā." Hā mā-lā-lā hā hā mā ā-ga
work-as work-made." Then thought-having that-from his father's

dik-ha t-oh. Otia hā t-ū-nām ih ha kē-pē-tella
promise-to want. But far-off coming father the pre-happening
 al-t-ā-pē-lā pē-ē-lā lāpā gē-gūh-lā mē-pth-tella. E-a beama, 'ah,
putting reaching-towards next embracing kind. Son said, 'father,
 nām lā tē-ēh hām lā mē-nām ngē lē-mā-tella; nā kē kē
there-to and God to and you-towards I did-coming; thy too as
 lēyū-kē-mā. Otia hā ha nyerē-mōhām hām beama, 'ngē mēlīja, mē
did-more-not. But father the servants the-to said, 'my all garments
 hām ā-pē-mē mē hām s-ū-ha mē-lā-gūllā. ām
then post-more-bring garment the quickly taking-out-bringing him
 kē-m-tā, t-lā kē tē lēlōhā gē-m-tā, al hā kēllā tē gē-m-tā, m
put-on-let, hand on also ring put, foot on also also put, one
 hām kē jē-nām sē hē-l-gūl-lā pākē-tā, ngē dē-thān t-lā
female young failed here bringing still, we entered heart-to
 kēlām-dā, hōg-ha kē lē-lēlōhā? ngē kē al tē mēk lē
content-to. Why then do-shall? my too this great country from
 tē-l-lē-ly-k-mē kē-ly-tā, kē-pē-gē-kē; nyām, kē-pē-gē-kē. Hōhā
risen-not-down-again-also like, (I)-now-again; last, (I)-now-again. Then
 hūllā mē-mē-dā lē-rēh-nām.
they dance-together-to began.

Otia kē s-lā ha rough kē ly-tā, Bāgē hōhā t-l-mē mē
But son older that fails to worked. Fields from returning house
 t-gūm-kē t-ly-kē-lā dām-dām tēl tēppā mē lā mēlā lā
near coming-back down, equal place playing and dancing and
 hōm-mām tē-pē-tella. Hā nyerē tēk-gē gē-tā tēh-nām, 'hā
sound-making heard. Then around one calling asked, 'that
 tēlām ha hōg mē-dā? Nyerē ha beama, 'nā hō ha
said that what makes? Around the said, 'thy younger-brother that
 t-t-lā, nā hā sē hōm hōm hōm hōm hōm hōm hōm hōm
come-back-coming, thy father thy younger-brother will returned
 kē pē-kē-lā mē kē jēnā hām pākē-lā. Hām tēlā hō-hō-tā
now-again-coming one young fat that killed. This hearing angry being
 nām hā t-l-mē-lā. Hā hā ha mēlā mēlā hōk hōk hōk
house there entered-not. Then father the house inside from come-out,
 't-lā, hōhā. Otia hā hā hām hōm hōm hōm hōm hōm hōm hōm
'come-inside,' said. But is father the-to answered, 'how, how,
 hōhā ngē tēlā mēlā mēlā nā hōm hām tēlā-tēlā-lā
so-many years days-in time on-half-of thy word that stopped-coming-and
 ly-t-nām, ōhā ngē t-l-mē-lā hōhā dē-tā-lā mē-mē-dā nā tēlā
worked, but my friends with eating-for flouting-for thou put
 dē-g hōm jē-mē; ōhā nā kē hā nā hā dēh-pākē mē-lā-lā
one even present-not; but thy son that thy properly taking-away

nyem lag-ha al-li-pah ō-d-kū-n hēm m kh pīnēm
 women with feared-loving returning that-to one young failed
 pah-β-i-khēm-nyā. kē la 'toom, 'kh, m agh lag-ha
 did-pier-men-didat. Father the said, 'not, then me with
 di-kī-si-lā, xgh dūth-pūth mīlā-n al-kā mī-kā hī-gā? Ōlā lag-ha
 remained-always, up properly all-this thing not-if whom? But why
 hā lya-mā-hān? Nā hō hā ō-lā, tū-dh-dh; nyem-tān.
 thus do-not-shall? This younger-brother this died-loving, alive-to; but-being.
 hā-pā-pā-kā.
 found-again-to.

[No. 3.]

TIBETO-BURMAN FAMILY. NORTH ASSAM GROUP.

DAILÄ.

SPECIMEN II.

(E. G. Stevenson, Esq., L.C.S., 1900.)

Ngh-lu N's	Nyi-sing-a Dajlis	Opä-lä arrow-ee	oni poison	Ap-sün-a. pat.	Oni Poison	Sik place	Sil-lu up-to
halyi plate	nang village	sika here-from	la and	pol man	harg-ba one-about	ä-dä go-to	lyi-d-ne-pä, N's
Nyi-sing-a Dajlis	lä there	ä-l-mä, go-not.	Ällag-a there	oni poison	nä-l bringing	pä-dä. supply.	Oni tree
stn-a tree	hah this	lyi-dä. is.	Oni-a Poison	sin tree	mere root	hä is	ä-d-dä. is.
Mem Real	apla potato	hah this	lyi-dä. is.				
Kad Digged	hokka from	dä-l digging	nä-dä. take.	Sin Tree	la the	jelyt marody-ground	hä is:
lin eat	ä-pün-lä near	dä-dä; is;	hä that	ä-pün-lä near	dür summer	dür winter	happä-ne more
ä-d-dä. is.	Käp-lu Blackish	li and	chaypi poison	hah like	lyi-dä; are;	ä-l testä	hah three (jagars)
Tak-a Snake	nyam man	ä-l-lyäm, biting.	ä-dä. die.	Ny-te Nen	oni poison	nä-tä-lu bring-to	ä-lyam coming
hokka from	tab-a snake	pä-lä dropping	ny-am man	ä-dä. like.	Nyi Man	nikhä heavily	hokka from
jab-a snake	ä-dä. bite.	Oppe Edgar	parh snake	ä-l pipe	ah without	ä does	h-lä offering
ä-l God	päm-l-lyäm appeared-not	nyadong-a rain	hah falls;	ti-lä water	dam-coming poison	ä-l see-coming;	ä-l see-coming;
nyl man	malling-a eat.	ä-dä. die.	Oni-a Poison	ä-lä body-is	ä-l striking	ä-l quintly	ä-l die.
ä-l striking	hah-lä slowly	ä-dä. die.	Ällag-a there	ä-dä. antidote	ä-l know,	ä-l see-not.	ä-l see-not.
Oni Poison	ä-l struck	nyl man	hah that	ä-l still	hah hearing	nyam-a woman	hah-lä-lyäm slipping-over
ä-l become-nyam	ä-l say;	nyl man's	ä-l head	hah that	ä-l water	ä-l mixing	ä-l drinking
ä-l become-nyam	ä-l say.						

FREE TRANSLATION OF THE FOREGOING.

We Daffis tip our arrows with poison. The place where it is obtained is a month's journey from the plains. We Daffis do not go there, the Abors bring it down. The tree yielding the poison is like a tea tree; the poison is in the root, which is like a potato and is dug out of the earth. The bushes grow on level ground near a great rock, round which snow lies all the year round. On the top of it are many snakes, the largest being as big round as a man's leg. They are black and yellow, with both three fingers' breadth in length. If one bites a man, he dies. When men come to dig for the poison, the snakes drop down from the top of the rock and bite them; out of twenty they bite five or ten.

The men offer up liquor, fowl, pigs, mithuns, and cows in order to appease God. If they do not, rain falls and the floods cover the poison place, and many men are killed.

A man struck on the body with a poisoned arrow dies at once; but if struck on the arm he dies after a few hours. The Abors know of an antidote; we do not.

But they say that if a woman who has just borne a child steps over the wounded man he recovers, also if he drinks human blood mixed with water.

[No. 4.]

TIBETO-BURMAN FAMILY. NORTH ASSAM GROUP.

MILL.

SPECIMEN I.

(F. J. Sneatham, Esq., 1896.)

(DORANT LAKHIMPUR.)

Ami tho bui-ka an' angth dangal. Ami-na' na-da bui-ka khō-am
Has a-certain him-of now too visited. The-visitor now-to his father-to
 thā, 'bibi, agh-ka khir kōng-am pī-kā' Dāi bui kō-kim
 said, 'father, my af-(my)-property share give-(me).' Then he them-to
 khir-am oonh-lā V-lā. An āngthā-dā' nī-ka khim-lā kōng biye dā.
the-property dividing gave. Then small-the his-own house-at days many stay-
making. But-ka khir apidam kōng-kim-lā' nōt-am āng khōn-lā
did-not. His property all collecting-together a-for country some-to
 gl-lā nī-ka khir āngth-am oonh-lā-kā-pī' khim-āngthā-lā?
 (to)-went-away-(and) his-own property all finally wanted.
 Bui-ka khir āngth-am oonh-lā-kā-pī khim-āngthā roim dā da lā
His property all to-unfashionable-manner working after country that in
 hōn-rō-na khā'-'ā; bui-ka' dā-nam nā khā-māng. Dāi bui dā dāp-ka
a-mighty famine-occurred; his food even he-had-not. Then he that country-of
 And khōn-lā āng-ī-kā-pī' gl-kāng; Ami dā buim āng-īā ōk
was a-certain-with work-to went; was that him the-field-into and
 āng-bi-kā-pī malik-lā. Bui kōn-rū'-dāngal. Bāp-lā ōk āngth-am bui
to-field and. He' hungry-very-much. Therefore the-plate made he
 dā-lā-dāngal; khā-dākhim¹ dānam bi-na khimāng.
to-and-whisking-was; although-did-not-(of food) food piece there-was-not.

¹ had two men to assist him 'two men visited'; biim is genitive of bui, he.

² na is the diminutive of a relative particle.

³ da is merely the demonstrative pronoun and here for emphasis and negation; an-angthā-da meaning 'the visitor not in question.'

⁴ āng-thā-dā is a compound verb meaning 'to collect, gather together.'

⁵ khim is bui, khim-pī is khir. pī is the adverbial suffix.

⁶ If like (like the Assamese) have no word equivalent to our word 'want' and we wish to express 'desire (thing),'

'Wanted his substance in return (thing)' would be rendered *hāi khāi pōl-lā* (said he) *plā-lā* in Assamese and it is the same in Miao, etc., *khāi-khāi-pōl-lā* or *khāi-pōl* (he said) *he* and *he* took everything.

⁷ khim is the Assamese word for *house*. *khim* here no word.

⁸ buim dānam an *abundant* means *fit*. 'The food very abundant only' (i.e., he had not even food).

⁹ *khim* dānam = *man abundance*.

¹⁰ *āng-thā-dā* pī is a compound verb denoting 'to work'. *gl-pī* is the sign of the infinitive of purpose.

¹¹ This is the only construction possible to make the particle of 'the particle corresponding to that.'

¹² This *gl* is a superlative particle, for instance *an, good; āng, very good; hāi, big, large; khim, better, very large.*

¹³ adverbial particle; *khāi-khāi* here means 'although.'

gôg-lâ bô-kh-m âpîn-em-dâ-mô-dông.¹ Dôlâ âbôl-em su da
having-called-(sg other) them feeding-h. Then elder you the
 âgî-lâ ôlâm ôlâ-lâ gî-pô-mô-mông. Bôl-ka hîlâ gî-lâm-lâ bôlâm
angering the-accuse with-to go-with-visited-acc. His father going-out him
 kâm-lâ gîk-lâ âbôl-em su da m-ka hîlâ-em bô-lâ, 'm-ka âpêr
and-coming called. Elder you the his-em father-to with, 'm-ka
 dânlâ hâj-bông-ka lôk-ka ngh i-dông. Lâkâm m-ka âpîn-em ngh
your many from I am-coming. Any-time your orders I
 m-ô-pâk-bi-mông. M-ô-pâk-mông-hem nh ngâm âpîn-hîlông dâ-mô-hâ-jô
disregarded-here-not. Not-disregarding-through you me-to (sg) friends to-lead
 sâgôl-ka su sîn lîkâm bî-mông. Nh-ka âpîl-em su bôl m-ka
a-good-of the-going you over gone-not. Your younger you he your
 âlâm-em dânlâ-jô dânlâm-côngm-tô-vông. lîkâm nh bôlâm hâj
property in-a-fish-like-manner has-wanted-completely. But you him a-fish
 bi-dông.' Bôl-ka hîlâ lô-lâ, 'su, nh ngh-ka-lâ âgî-pô dông; ngh-ka
are-going. His father said, 'su, you we-with always are; my
 dânlâ âpîn-em m-ka; m-ka bôlâm m-lâ, tîr-dông-bô;
property all (to)you; your brother being-dead, has-returned-to life-again;
 yag-lâ, pô-dông-kâ; dâ-jô-lâ ngh-lâ hâp hânlâm.
being-lead, has-been-found-again; therefore we happy ought-to-be.'

¹ *âp* is an American word. *âlâm* here is used for *lâm*.

[No. 5.]

TIBETO-BURMAN FAMILY. NORTH ASSAM GROUP.

MIRI.

STANDARD DIALLECT.

SPECIMEN I.

(F. J. Nootham, Esq., 1893.)

(Dialect Lakshimpur.)

Si	gi-tō	ā'	maim.	Ngā	hai-ka	shim	dāpō-kā-pā'	gi-māng.
This	was	this	to-fate.	I	at-to	have	to-went	did-not-go.
Agim	sim-pā	dāng.		Ngā-ka	morning		Dhauirān	kā-ka
Words	this-mine	are.		My	last-year		Dhauirān	from
reān	gi-tō	da	yō-kai.	Gōt	da	dadān	si-pā	ngā
purchased	was	it	was-bought.	Our	it	house	well	I
reān-ka	shim-ā	gi-tō-k-dāngā;		dāyā	le-oyt	kan-kā-kā	ngā	gi-lā
master's	house-to	going-always-are;		therefore	twice	three-times	I	going
bōn-to-kā.	Dhauirān-ka	kā-kā	kāng-dān	ngā	dāyā-nā	reān	hai-ka	shim
drove-it-back.	Dhauirān	said	dāyā	I	was-not	after	his	house
lā	si-ka	pōn	ma-kā-pā	gi-kā.	Ngā	hai-ka	hāi	ānā
to	my-own	own	several-for	west.	I	his	compared	through
kā-kā	gi-gō-kā-dān		Dhauirān-ka	baime	ma-kā-kā	lā		
the	strutting-about-at-the-time-of		Dhauirān's	after	the-prime-up-own	water		
kā-kā	bōn-ā	gi-dāng.	Dā	kā-kā-kāng;	but	ngān	hāi	pā
pitcher	bringing	coming-in.	Then	it-was-fact;	she	me	gi-tō	like
ngān-ā.	Dā	hai-ka	shim	kā-kā-kāng'	lāng	Dhauirān	gi-lā-kā	ngān
around.	Then	her	house	people	and	Dhauirān	coming-out	me
gi-gā,	gi-gā		lā-kā	'rā	ma-kā-kā	sim	dāpō-kā-pā	
said,	coming	(or	having	visited	me)	said	'you	young-girl
gi-dāng.	sim	ngān	sim	Dhauirān	pōn-own	lā-kā,	being	reān-pā
are-coming.	This	day	this	Dhauirān	pōn-to	tōtā,	but	afterwards
ānā	lā	hai	ānā-pā	lā-kā.	But	dā	lā-kā	ngā
Court	to	be	differently	said.	He	then	said	I
dāngā,	Mānā	ngān	wāng	lā-kā	lā-kā-pā.			
was,	Mānā	me	was	in	one-first-did.			

* The word ā is used for anywhere.

* Maime is an adjective used as a verb.

* Si-pā-kā-pā is the infinitive of pa-pā; si-pā is the root of the verb.

* Kāng is the sign of the plural.

* Dāng (dā-kā) means 'to go to'.

FREE TRANSLATION OF THE FOREGOING.

This case is false. I did not go to steal anything at his house. The facts are these. I missed my cow which I had bought from Dhanidien a year ago. The cow though carefully kept by me used to visit her former owner's house very often, and I had to go and fetch her several times. On the day referred to by Dhanirien I went to his house to see if my cow had gone there. That was after sunset. I walked through his compound as usual to see whether my cow was sleeping there. It so happened that at the time his sister MILKAI, a grown-up girl of 18 years, came to the compound with a water-pot in her hand. It was then nearly dark. She saw me unexpectedly going towards her though I myself had not noticed her. She got frightened and screamed as if she thought I was a ghost. The people of the house, including Dhanidien, came and seized me, saying that I had come there to visit the girl. That was the story Dhanirien told to the Police, but in the Court, in order to hide the shame of the sister, he gives out that I was stealing his mangoes and that MILKAI saw me first on the tree.

MISHMIL

The Mishmils inhabit the mountains lying north of the Lama Valley from the Dihang River in the west to about the Lama valley or Dnyul, a sub-prefecture of Lhasa, in the east. They have been found in settlements as far south as the Noring River, an affluent of the Irrawaddy, and their colonies sweep round to the east of the great mountains called the Dapha Rhun, and then up the Beshnapura proper to the confines of Tibet.

The Mishmil villages to the south of the Beshnapura are scattered and mixed up with Khamti and Singpho settlements. To the north and west we find the tribe in possession of the whole country.

'The Mishmils,' says Lieutenant G. L. R. Ward, 'are small, active, wiry men, with very high cheek bones, flat noses and a general Mongolian cast of feature.'

Their country is rugged and difficult of access. There has, therefore, been little intercourse between them and the British. Only 250 Mishmils have been returned for this Survey as living within British territory. They are found in the north-east of Lakhimpur, on the south side of the Beshnapura. At the last Census of 1901 only 71 speakers were returned.

There are four main divisions of the Mishmils, each sub-divided into numerous minor clans. The four divisions are Chalkhiti, Behajya, Digira, and Mija.

The Chalkhiti Mishmils are settled on both banks of the Dihang River and, to the east of it, so far as the Digira River. Some of the larger and richer villages are situated at the Dihang north of Kaladai towards Tibet. They are the most numerous tribe of the Mishmils.

The name Chalkhiti is used by the Assamese in order to denote the tribe. It means 'crop-haired' and is used because the Chalkhitis crop their front hair on the forehead. They call themselves *Mila*, or, according to Mr. Robinson, *Naka*.

Our knowledge of the dialect of this tribe is based on a list of standard words and phrases in Sir George Campbell's *Specimens*, which has been repeated below.

The Behajyas or eastern Mishmils occupy the valleys of the Lihun River and its tributaries, between the Chalkhitis and the Digiras. The Lihun is a tributary of the Dihang River which it joins at Kaladai village (about 28° 25' north latitude). The Behajyas extend towards the high ranges of the Southern Tibet border on the north, and on the south they are bordered by the Chalkhitis. Behajya is an Assamese name; they call themselves *Milhan*.

The Behajya dialect is said to be almost identical with Chalkhiti. The two tribes also agree in appearance and dress, and they cut their hair in the same manner. They do not, however, intermarry.

The Digiras are settled in the mountains between the Digira River and the Beshnapura. They are also called Thak, Tala or Teying, and Homa Mishmils.

Their language has been dealt with by Mr. Robinson. A list of words has been printed by Sir George Campbell, and another one by Mr. J. E. Needham. I have printed a list based on Messrs. Robinson and Needham.

The Majas or Mijas are settled to the east of the Digira and extend towards the Lama valley or Dnyul, a sub-prefecture of Lhasa. Their language is known from

accounts written by Messrs. Robinson and Needham. The list of standard words and phrases printed below has been accepted from both.

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The language spoken by the Mikul is split up into dialects, but all these seem to agree in several points. The remark made by the Rev. N. Brown that Mikul possesses several very peculiar tones, probably applies to all dialects. We are not, however, informed of the nature of these tones. They perhaps correspond to those expressed in Tibetan.

CHULIKATA.

The Chulikata dialect is apparently closely related to Diglra Mikul. The list of standard words and phrases published by Sir George Campbell, which is all we know of this dialect, contains several misprints, and it is not sufficient to serve as the basis of a grammatical sketch. It is not possible to do more than to draw attention to a few facts.

A prefix *ā* or *a* plays a great rôle in the formation of nouns and adjectives; thus, *a-khān*, hand; *a-mān*, fire; *a-bān*, ear; *a-ka*, wife; *a-romā*, water, etc. *ā*, *a*, and *u* are used in the same way. Thus, *a-wān*, nose; *a-bāp*, eye; *a-khān*, head; *appa*, slave; *ā-mā*, son; *ā-kā*, dog; *a-kā*, house, etc. Corresponding prefixes are used in Dula, Miri, and the other Mikul dialects.

The prefix *u* in *u-ji*, water, is also found in Diglra *uā-āi*, water, etc. *ā* is used as a prefix in the words *ā-āi*, father, and *ā-ai*, mother, corresponding to Diglra *uā-āi* and *uā-ai* respectively. *ā* in *uā-ai* corresponds to Miri and Dula *a-a*, mother.

NUMERALS.—Some of the suffixes used to denote gender are identical in Chulikata and Diglra. The word for woman is *āi* in Chulikata which is identical with *ai* in Diglra *uā-ai*, woman. This latter form occurs in Chulikata *a-ai-pa*, child female, daughter, corresponding to Diglra *uā-ai* *ā*. The female suffix *a-ai* in Chulikata corresponds to Diglra *ā-ai*, and the female suffix *āi* to Diglra *āi*.

The plural is formed in the usual way by adding words meaning 'many,' 'all,' etc. Most of the plural forms enumerated in the list are difficult to analyse, and different words are used in each case. *Dā* in *a-āi dā*, dogs, corresponds to Diglra *āi*, many. In *uā-ai a-ai*, fathers, *a-ai* perhaps means 'all'; compare *āi* and *ja*, all, in Lushai and

connected languages. The plural suffix *la-mbe* in *pa-ti la-mbe*, good men, and other forms, seems to occur in the personal pronoun *aga-ta-mbe*, I, and is probably an honorific or intensifying suffix.

I have not been able to analyse the case suffixes. *Je* seems to mean 'to,' or 'from'; *ja-i* *be*, at; *ta-pa-je* *ji* and *pa-ja-i* *be*, from, etc. The genitive is apparently expressed in the same way as in Diglra by simply putting the governed before the governing noun. Thus, *na-m* *at-be* *a*, thy father's son.

Adjectives.—The word for 'good' is *pa* or *pa-i* corresponding to Diglra *pa-i*. The form *pa-i-be*, good, seems to contain a suffix *be* corresponding to Dafa *da*, and the Tibetan article *pa*. The final *do* in *ru-m* *do*, high, is perhaps the verb substantive; compare Dafa *da-i* and Mirl *da*, Diglra *di*.

The adjectives seem to precede the nouns they qualify. The same is, however, the case in Sir George Campbell's Diglra, while Menca, Robinson and Neillham state that the adjective always follows the noun in this dialect.

There is apparently no suffix of the comparative. Thus, *ru-m* *do* *ji* *ru-m* *do*, high from high, higher; *ta-pa-m* *ji* *ru-m* *do*, all from high, highest. *Ta-pa-m* *pa-i* *be*, all good, best, may be compared with *pa-m* *ca-je*, all high-men, highest, in Mr. Robinson's Dafa.

Numerals.—The first five numerals agree with those occurring in Diglra. We may note the prefix *la* in the numerals *la-i*, one; *la-ak*, three; and *la-pi*, four. Compare the prefix *g* in the corresponding Tibetan numerals. *Da*, eight, corresponds to Diglra *da-m*; *la-i* *la*, also, probably means 'one from ten.' Compare Diglra *ka-pa-m*, Mirl *la-i* *da-m*. 'Ten' is *ka-m*, but another form *ka*, corresponding to Diglra *la-i* *ka-m*, occurs in *ma-aga-ka*, fifty. The higher numerals are formed as in Diglra by prefixing the multiplier to the numeral 'ten.' Thus, *a-ri* *ka-m*, twenty; *ma-aga-ka*, fifty.

Pronouns.—The personal pronouns will be found in the list of words. Some of them are very puzzling. *Ngia-la-mbe*, I, is probably an honorific form. A short form *aga* occurs in *ma* *a* *aga* *ma* *la-i* *pa-i*, his son I much beaten-him, I have beaten his son with many stripes. This form corresponds to *aga* in Dafa and Mirl. *Ngia*, then, is probably miswritten for *aga*, and *ma*, thy, is probably identical. The forms for the third person apparently contain many misunderstandings. *Ngia* *aga*, he, seems to mean something like 'thy companion'; compare Singpho *a-pa-m*, friend; Burmese *pa-m*, to keep company. *Ma* and *ma-m*, his, seem to correspond to Diglra *ma-i*, he, and *be* *ma*, they, contains the pronoun *be* which means 'he' in Diglra and 'that' in Dafa. The same pronoun also occurs in *aga*, this. In *ma-m*, to-day, we apparently have another demonstrative pronoun *ma*; compare Diglra *ta-m* *da-m*, to-day.

The interrogative pronouns are *a-aga* and *ma*, who? *ma*, what? *pa-i* *da-m*, how much? how many? Diglra has *da*, who? and *a-je*, what?

The conjugation of *Weyka* cannot be explained from the materials at our disposal. The imperative *la-m*, go, seems to correspond to Diglra *la-m*, go, while forms such as *ji* *la*, sit; *la-i*, die; *la-i*, give, etc., contain a suffix *la* which is used in the same way in Dafa. Most forms, however, are not clear to me.

The preceding remarks on Chulikata grammar show the close connection between this dialect and Diglra, and there can be no doubt that they are merely dialects of the same language.

DIGĀRA.

Digara Mishni has been dealt with in a short grammatical sketch by Mr. Robinson. The remarks on Digara grammar which follow are based on this sketch and on the list of words published by Mr. Needham. The spelling is, as far as possible, that of Mr. Needham.

Prefixa.—The most usual prefixa are *ni* and *ni*, often abbreviated to *n* and *a*, perhaps corresponding to the prefixa *ni* and *a* which form nouns and adjectives in Kachin.

Ni occurs in words such as *ni-pi*, buffalo; *ni-dra*, cow; *ni-sing*, tree; *ni-rit*, water; *ni-si*, sword; *ni-si*, claw; *ni-pi*, stone; *ni-dang*, poor; *ni-si*, what? and so on.

Ni is usually prefixed to nouns denoting relationship. Thus, *ni-sa*, father; *ni-ma*, mother; *ni-pi*, older brother, etc. This *ni* is perhaps originally the possessive pronoun of the second person. The same, or a similar, prefix is, however, also used before other nouns. Thus, *ni-sing*, fire; *ni-hat*, dog; *ni-pi*, man, etc. Compare *n'* in Kachin.

A prefix *hi* seems to occur in words such as *hi-pi*, field; *hi-ra*, rain; *hi-rit*, net; *hi-ma-si*, dark; *hi-ra*, quickly. Compare the prefix *hi* or *pe* in the Kachin, Bodo, and Kibi languages.

The prefix *d* or *a* occurs in words such as *d-hi*, bear; *d-pi*, arm; *d-rai*, snow; *a-shi*, sickness, etc. It does not appear to be used in the same way as the prefix *a* in Kachin and Burmese, in order to form nouns from verbs.

Gender.—Gender is only apparent in the case of animate nouns. The gender of human beings is distinguished by using different words. Thus, *ni-sa*, father; *ni-ma*, mother; *pi-ma*, brother; *ni-si*, sister; *ni-si*, man; *ni-pi*, woman. In other cases, the words *ni-si*, male, and *ni-pi*, female, are added in order to denote the gender; thus, *ni-si* *a*, male child, son; *ni-pi* *a*, daughter; *ni-pe* *ni-si*, a male slave; *ni-pe* *ni-pi*, a female slave. *Ni-si* is probably derived from *ni-si*, and *ni-pi* from *ni-pi*, *ni* meaning 'human being' and the root suffixes being *ni* and *pi*. Compare *ni-si*, son, and *ni-pi*, daughter, in Mr. Robinson's vocabulary. Compare the male suffix *ni* in Kachin.

The usual suffixes in the case of animals are *hi-si* (Needham) or *hi-si* (Robinson), male, and *hi-pi* (Needham) or *hi-si* (Robinson), female. Thus, *ni-pi* *hi-si*, a male dog; *ni-pi* *hi-pi*, a bitch; *ni-si* *hi-si*, a bull; *ni-si* *hi-si*, a cow. Other suffixes are *ri*, male, and *hi-si*, female; thus, *hi-si* *ri*, a male monkey; *hi-si* *hi-si*, a female monkey. In *ni-si*, cock, we have apparently a male suffix *hi*, identical with the corresponding suffix in Kachin. 'A hen' is *ni-si* (Needham) or *ni-si* (Robinson).

Number.—When it is necessary to distinguish the number of a noun, a numeral or some word meaning 'all,' 'many,' etc., is added. Thus, *ni-pi* *ni-si*, dog all, dogs.

Case.—The nominative and the accusative do not take any suffix. The genitive is expressed by putting the governed before the governing word; thus, *ni-si* *ni-si*, the buffalo's horn. Other relations are indicated by means of postpositions such as *hi-si* or *hi*, in; *hi-si* or *hi*, with; *hi-si* and *hi-si*, from, etc. Thus, *ni-si* *hi-si* *ni-si*, water in place, put it in the water; *hi-si* *ni-si* *ni-si* *ni-si*, depends, he has with dog kill-will, he will kill the dog with his dog; *ni-si* *ni-si* *ni-si* *ni-si*, wood, jungle from being, etc.

Adjectives.—Adjectives follow the nouns they qualify. Thus, *ni-si* *ni-si*, water deep; *ni-si* *ni-si*, buffalo large; *ni-pi* *ni-si*, a small dog.

There are no suffixes of the comparative. Mr. Robinson mentions that the adjective may get a prolonged or shortened pronunciation in order to denote a high or low degree. Thus, *hə-təp*, long, may be pronounced with a lengthening out of the sound. It then means 'very long.' In a similar way *hə-təp*, short, may be pronounced with a short and abrupt sound in order to convey the idea of 'very short.'

Numerals.—The numerals are given in the list of words. They follow the noun they qualify. Thus, *s'pət hə-pət*, dog four, four dogs.

The numerals 11-19 are formed by adding the numerals 'ten,' 'two,' etc., to 'ten'; thus, *hət*, or *hə-təp*, *hə-təp*, ten two, eleven; *hət-təp* or *hət-tə-təp*, thirteen, etc. *hə* in *tə-təp* (Robinson) probably means 'and'; compare *hə* in *Dəh* and *Miri*. The numerals 20-99 are formed by prefixing 'two,' 'three,' etc., to *hə-təp*, ten. Thus, *hət-təp* *hət-təp*, three ten, thirty; *hət-pət* *hət-təp*, forty, etc.

Pronouns.—The following are the personal pronouns,—*hət* or *hət*, I; *s'pət*, thou; *hət*, *s'*, or *s'hət*, he. The plural is, according to Mr. Robinson, formed by adding *həp*, before which *hət* becomes *həp*. Thus, *həp-təp*, we; *s'pət-təp*, you; *s'hət-təp*, they. Compare the corresponding suffix in *Miri* and *Dəh*. Mr. Needham gives *təp-təp*, we. The possessive pronouns are the same as the personal ones. Thus, *hət s'pət* *gə*, my coat (is) good; *s'pət s'pət* *hət*, your house (is) in your house (is)? Sir George Campbell also gives the form *as*, thy; thus, *as s'pət*, thy father; *as s'pət*, behind them.

The demonstrative pronouns are *s'-hət* or *s'-hət* this, and *s'hət* or *hət*, that.

The interrogative pronouns are *hət* (Needham) or *hət-hət* (Robinson), who? and *s'hət* (Needham) or *s'hət-hət* (Robinson), what?

There are no relative pronouns. We are not, however, informed how relative clauses are expressed. It seems that they are usually formed after the pattern 'I saw a man, he has come,' instead of 'the man whom I saw has come.'

Verbs.—Verbs do not vary for gender, number, or person.

The Present tense is formed without any suffix. Thus, *hət* *st*, I sit; *s'pət* *hət*, then sat; *hət* *st*, he runs. The verb *st*, to sit, to be, is sometimes suffixed as a kind of auxiliary verb. Thus, *hət t'ət* *hət* *hət-st*, I Michael language know, I can speak Michael. Compare *Kachin* *st*, *Miri* and *Dəh* *st*.

The suffixed *st* in the last instance is an affirmative particle and no tense suffix.

The suffix of the Past tense is *gə* (Needham) or *s* (Robinson). Thus, *hət t'ət* *hət* *gə*, I to-day came, I came to-day; *hət t'ət* *hət* *gə*, I finger cut-here, I have cut my finger. Compare the corresponding use of *gə*, to finish, in *Khamti*, and of *gə*, *gət*, *gə*, and *gə*, to finish, in many *Kuki-Chin* dialects. A corresponding suffix *gə* occurs in Southern *Kachin*.

The suffix of the Future is *s'-hət*. Thus, *hət* *hət* *s'-hət*, I *hət* *gə* will, I am going to *hət*; *hət t'ət* *hət* *s'-hət*, I cooked rice and will; *s'pət* *st* *s'-hət*, then will sit. Compare the suffix *as* in Southern *Kachin*.

The suffix of the Imperative is *s'*. Thus, *hət-təp* *st* *s'*, wood bring; *hət s'pət* *hət* *s'*, my coat give, give me my coat.

An imperative of the first person plural is formed by adding *hət* or *gə*; thus, *gə* *hət* or *gə* *hət*, let us go; *hət* *hət* or *hət* *hət*, let us eat; *gə* *hət* or *gə* *hət*, let us stay. Compare Indicatives of purpose, and also the suffix *gə* of the negative future in *Miri*.

wa, m, run t.

The suffix of the negative imperative is *ga*, to which *i* is usually prefixed. Thus *ward-t-ga*, don't laugh; *di-t-ga*, don't sit; *di-t-ga*, don't smoke.

The root *ahen* is used as a verbal noun. Mr. Robinson gives the sentence *ai'ti tolu hri no*, he likes to-buy wishes, he wants to buy rice. *Ait-so* may as well, in this instance, be considered as a compound verb. In *ai'ti no-ahen to*, he likes to-sell rice, he out-does the tree to sell it, the root seems to be used as an infinitive of purpose.

Mr. Robinson mentions a suffix *ga* which is used in order to denote purpose. Thus, *ai'ti tolu hri-ga tolu-ga tolu*, girls those to-dance to-sing go-will, those girls will go to sing and to dance. In Mr. Needham's Dighra this sentence would run *ai't-ga i h-ai'ti ai't-ga to-ai't-ga h-ai'ti*, women young those 'let us dance,' 'let us sing' go-will. It will be seen from this instance that the suffix *ga* is a suffix of the future, that tense being used to denote the purpose in Dighra as in other connected languages.

Participles.—No instances are given by Messrs. Robinson and Needham, and I am unable to explain the forms in Sir George Campbell's specimens. But in *ai'ti ai't-ga di't-di-tai*, I cooked rice *ai't-i*, is perhaps the suffix of an adverbial participle.

Compound verbs seem to be formed by simply putting two verbs together. There are no certain instances of *Connectives*. They are perhaps formed by suffixing *ga* (Needham) or *h-ai* (Robinson). Thus, *ai*, die; *ai-ga* or *ai-h-ai*, kill. *Devidah-ai* seems to be formed by adding *ai*; thus, according to Mr. Robinson, *ai tolu h-ai*, I paddy to-buy-wish, Compare *Bedā ai*. *Potentiality* is indicated by adding *ahen* (Needham) or *h-ai* (Robinson). Thus, *ai'ti i-ti-ai-ti-ai-h-ai*, I to-do-able-am-affirmative-participle, I can do it; *ai'ti h-ai-ti-ai-ti-ai-h-ai*, he to-go-able-he-will, he can go. Note the future in the last instance.

The **Negative particle** is a suffixed *ai* (Needham) or *pa*, *you* (Robinson). Thus, *ai'ti ai-ti-ai*, I am not afraid; *di't ai-ti-ai*, many are not, there are not many; *ai'ti ai'ti ai-ti-ai-ai*, he does to-strike-wishes-not, he does not wish to strike you. Mr. Robinson states that *h-ai* is added in the negative future and in the potential mood. Thus, *ai'ti-ai-ai*, I shall not take it; *ai'ti-ai-ai-ai*, say-able-not, I cannot speak. Both forms are apparently future tenses, all Mr. Robinson's instances of the potential mood being in the future. There is, therefore, probably a future suffix *ai*, or *h-ai*, which is used before the negative.

The usual tense suffixes are sometimes dropped before the negative. Thus, *ai'ti ai-ti-ai* *ai'ti-ai* *ai'ti-ai* *ai'ti-ai*, I to-day monkey saw-not, I did not see a monkey to-day.

The **Interrogative particle** is *ga*. Thus, *ai'ti h-ai*, fish are? see there any fish? *ai'ti ai-ti-ga*, then afraid-not? not then afraid? *ai'ti ai'ti i-ti-ga*, thy brother is? but then a brother? *ai'ti ai-ti-ai-ti-ga*, do you understand? The particle of disjunctive questions seems to be *ai*; thus, *ai'ti ai-ti ai-ti ai-ti*, are there (any) or are there not? The interrogative particle seems to be dropped when the sentence contains an interrogative pronoun. Thus, *ai-ti ai-ti*, whom is (it)?

Order of words.—The usual order of words is subject, object, verb.

MIJU.

The remarks on Miju grammar which follow are based on the grammatical sketch given by Mr. Robinson and on Mr. Needham's vocabulary. The spelling of the latter has been followed so far as possible.

Prefixes.—The most common Chinese prefixes are *ku*, *se*, and *sa*.

Ku or *kü* occurs in nouns such as *ku-mai*, woman; *ku-p'ien*, flower, etc. It is often dropped in compounds. Thus, *se-mai*, sister; *se-mai*, young woman. Another prefix, *kü*, occurs before nouns of relationship; thus, *kü-pai*, father; *kü-mai*, mother; *kü-k'ang*, grandfather, etc. This *kü* is perhaps originally the possessive pronoun of the first person. The prefix *se* is commonly used in the formation of adjectives. Thus, *se-mai*, new; *ku-tai*, large; *ku-k'ü*, new; *ku-tang*, deep; *ku-sü*, good, etc. Compare the corresponding prefix *ku* or *pa* in Kachin, Noko, and Nigi languages.

Kü is used before nouns. Thus, *kü-sai*, mouth; *kü-tai*, tongue; *kü-sau*, slow; *kü-p'ü*, coat; *kü-k'ü*, house; *ku-p'ü*, lightning. Compare Kachin *ku*.

Se is prefixed to nouns such as *sa-apa*, fish; *se-mai*, tail; *se-ming*, sun; *se-mang*, name. Compare the *r*-suffix in forms such as Hingchi *ku-ming*, Hailien *ku-ming*, name. Mr. Robinson gives *apa*, fish; *se-wai*, sun; and *kü-mang*, name. It is possible that different prefixes are represented in the words quoted.

A prefix *ku* seems to occur in words such as *ku-k'ü*, bow; *ku-k'ü*, buffalo; *ku-mang*, fire-place; *ku-ming*, salt, etc.

In *kü-sai*, pot-lent; *ku-k'ü*, star; *kü-k'ü*, belly; *kü-k'ang*, village, etc., we have a prefix *ku* corresponding to Digha and Kachin *k'*.

Nouns.—The Gender of human beings is distinguished by using different words, or by adding *ku-mai*, male, and *ku-mai*, or *mai*, female. Thus, *kü-pai*, father; *kü-mai* (Northern) or *mai* (Robinson), mother; *ku-k'ang*, grandfather; *kü-mai*, grandmother; *ku-k'ü*, brother; *kü-mai*, sister; *ku-mai* *ku-mai*, a male slave; *ku-mai* *ku-mai*, a female slave.

The usual suffixes in the case of animals are *kü-k'ü*, *ku-k'ü*, *ku-k'ü*, *ku-k'ü*, and *ku-k'ü*, male, and *ku-k'ü*, female. Thus, *kü-k'ü*, pig male; *kü-k'ü*, pig female; *ku-k'ü*, a male monkey; *ku-k'ü*, a female monkey; *ku-k'ü*, a dog; *ku-k'ü*, a bitch; *ku-k'ü*, a cock; *ku-k'ü*, a hen; *ku-k'ü*, a horse; *ku-k'ü*, a cow. Mr. Robinson gives *kü-k'ü*, a dog; *kü-k'ü*, a hen; *kü-k'ü*, a cow.

Number.—Number is, when necessary, indicated by adding a numeral or *ku-mai* meaning 'many,' 'all,' etc. Thus, *ku-k'ü*, dog eight, eight dogs; *ku-k'ü*, flower all, all the flowers.

Case.—The nominative and the accusative do not take any suffix. The genitive is expressed by simply putting the governed before the governing noun. Thus, *ku-k'ü*, bamboo leaf, the leaf of the bamboo; *ku-k'ü*, child hand, the child's hand. Other relations are indicated by means of postpositions. I have not been able to trace other postpositions than *ku* and *kü*, *ku*, *ku*.

Adjectives.—Adjectives usually follow the noun they qualify. Thus, *ku-k'ü*, new black, a black cow; *ku-k'ü*, a long horn.

The comparative degree is expressed by simply putting the compared noun before the adjective. Thus, *ku-k'ü* *ku-k'ü* *ku-k'ü*, I this man here, I am taller than this man; *ku-k'ü* *ku-k'ü* *ku-k'ü*, he there more has, he has more than there.

Numerals.—The numerals are given in the list of words. They follow the noun they qualify. The numerals 11-19 are formed by inserting *ku*, and, between *ku*, ten, and the numerals 'one,' 'two,' etc. A suffix *ku*, corresponding to *ku*, in Hindi and *pa* in Dakh is added in Mr. Needham's list. Thus, *ku-k'ü* *ku-k'ü*, eleven; *ku-k'ü* *ku-k'ü*, twelve.

elections. 'Twenty' is *tsai-tai-mat* (Needham), or *tsai-tap* (Robinson). *Sang-gyep*, thirty (Robinson), is formed by prefixing *sang*, i.e., the numeral *tsai-sam*, three, without the prefix *tsai*, to *gyep*, another word for 'ten.' *Sai-sai*, forty, in the same way contains *tsai*, the base of *tsai-tai*, four, prefixed to *ai*, ten. *Nyetai-sai*, fifty, seems to contain another word for 'five,' again.

Pronouns.—The personal pronouns are *tsi*, I; *tsi-tshai*, we; *ap* or *ad*, thou; *ad-tshai* or *ad-ad-tshai*, you; *ai*, he, she; *ai-tshai* or *ai-tshai*, they. Mr. Needham, who does not mention any plural forms, gives *tsaphai*, he.

Demonstrative pronouns are *tsu*, this; *tsi* (Needham), *phai-tshai* (Robinson), that.

The interrogative pronouns are *ap* (Needham) or *(tsai)-ai* (Robinson), who? *shie* (Needham) or *shai-tshai* (Robinson), what? Thus, *tsu tsang-shie ai phai-tshai*, this spear who given-has? who has given you this spear?

Relative clauses are formed in the same way as in English. We have no information as to how relative participles are formed.

Verbs.—Verbs do not differ for gender, number and person.

The root alone is used in order to denote the Present time; thus, *tsi ai-tai*, I call; *ap tsai*, thou shootest; *ai phai-tshai*, he runs. The suffix *tsang*, probably a verb substantive, is sometimes added. Thus, *ai tsai-tsang*, he shoots, or, is shooting.

The usual suffixes of Past time are *phai* and *tsang*; compare *tsai tsai* and *tsai-phai*. *Kang* is often used to denote a remote past, and may be translated as a perfect. Thus, *tsang-tshai tsai-tshie tsai-tshai tsai-phai*, yesterday wild-bog one killed, yesterday I killed a wild hog; *tsai-tshai tsai-tshie*, Hsuan said (it); *tsai-tshai tsai-tshie*, where have-(they-) gone?

The suffix of the Future is *phai* or *tsang*; thus, *tsai-tshai-phai*, I will eat; *ai tsai-tsang*, he will shoot.

The suffix of the Imperative is *tsai*. Thus, *tsai-tshai-tshai*, sing; *Chakha tsai-tshai*, Chakha with (-you) bring; *tsai-tshie tsai-tshie-tshai*, water-glass water fetch, fetch some water from the water glass. The root alone is often used; thus, *tsai*, come.

The negative imperative is expressed by prefixing *ai* to the verb. Thus, *ai-tshai*, don't eat; *ai-tshai*, don't sleep; *ai-tshai*, don't go.

The root alone is used as a verbal noun. Thus, *tsai tsai* and *tsai tsai-tshai*, I dance not yet. The same form is apparently also used as an infinitive of purpose. Thus, *ai-tshai tsai-tshie ai-tshai tsai-tshie*, they salt well bought, they have bought the salt in order to salt it; *ai tsai-tshie tsai*, this one come, come and see this; *tsai-tshai tsai-tshie-tshie*, bear kill want, they have gone in order to kill a bear.

There are no materials available for showing the formation of participles.

Compound verbs.—We are only informed about the formation of the compounds denoting potentiality, in which *tsai-tshie*, able, is added to the root of the principal verb. Thus, *ap tsai-tshie-tshie*, thou sing-cannot.

The Negative particle is a prefixed *ai*. Thus, *tsai-tshai-tshie-tshie*, the-bog not-able-will; *ai-tshie tsai-tshie-tshie*, village in men not-are, there are no men in the village. The vowel of the negative is sometimes shortened or changed in other ways. Thus, Needham *tsai-tshie*, Robinson *ai-tshie*, had.

The Interrogative particle is *tsai*; compare English *is*. Thus, *ai tsai-tsang*, *tsai-tshie*, the-birds are-singing, hear-not? the birds are singing, do you not hear? *ai-tshie* *tsai*

124. *house into come?* will you come into the house? The interrogative particle is dropped after an interrogative pronoun. Thus, *do you bring, this whose cloth? whose cloth is this?* *do peng-pai M-long, my how who taken-has? who has taken my how?*

Order of words.—The usual order of words is subject, object, verb.

LIST OF STANDARD WORDS AND PHRASES

English	Ala. (Shawnee)	Indian (Ala.) (Shawnee)	Ala. (Shawnee)	Ala. (Shawnee)
1. One	ah	ah-hah	ah-hah	ah-hah, ah-hah
2. Two	kah	ah-pi	ah-l	ah-pi-lah
3. Three	ku	ah-m	ah-m	ah-m-lah
4. Four	fi-lah	ah-pl	ah-pl	ah-pl-lah
5. Five	fi-m	ah-ng	ah-ng	ah-ng-lah
6. Six	fi-h	ah-ty	ah-ty	ah-ty-lah
7. Seven	fi-h	ah-ty	ah-ty	ah-ty-lah
8. Eight	fi-h	ah-ty	ah-ty	ah-ty-lah
9. Nine	fi-h, ah-h	ah-ty	ah-ty	ah-ty-lah
10. Ten	fi-h	ah-ty	ah-ty	ah-ty-lah
11. Twenty	fi-h	ah-ty-lah	ah-ty-lah	ah-ty-lah-lah
12. Fifty	fi-m-m	ah-ty-lah	ah-ty-lah	ah-ty-lah-lah
13. Hundred	fi-m-m, fi-m-m	ah-ty-lah	ah-ty-lah	ah-ty-lah-lah
14. I	fi-m, fi-m, ah	ah-ty	ah-ty	ah-ty
15. Of me	fi-m, ah	ah-ty-lah, ah-ty	ah-ty	ah-ty-lah
16. Mine	fi-m-lah	ah-ty-lah	ah-ty-lah	ah-ty-lah
17. We	fi	ah-ty-lah	ah-ty-lah	ah-ty-lah
18. Of us	fi-lah, fi-m	ah-ty-lah, fi-m	ah-ty-lah	ah-ty-lah-lah
19. Our	fi-lah	ah-ty-lah	ah-ty-lah	ah-ty-lah-lah
20. Them	fi	ah	ah	ah
21. Of them	fi-m-lah	ah-ty-lah, ah	ah-ty	ah-ty-lah
22. Their	fi-m-lah	ah-ty-lah	ah-ty-lah	ah-ty-lah-lah
23. You	fi-h, fi-m	ah-ty	ah-ty	ah-ty
24. Of you	fi-m-lah	ah-ty-lah	ah-ty-lah	ah-ty-lah-lah
25. Your	fi-m-lah	ah-ty-lah	ah-ty-lah	ah-ty-lah-lah

IN THE DIALECTS OF THE NORTH ASSAM GROUP.

Form (when different from NFA)	Orthography (English phonetic)	English (without <i>ch</i> and <i>th</i> and <i>sh</i>)	Notes (without <i>ch</i> and <i>th</i> and <i>sh</i>)	English
10000	hwa	hwa	hwa	1. One
10000	hwa	hwa	hwa	2. Two
10000	hwa	hwa	hwa	3. Three
10000	hwa	hwa	hwa	4. Four
10000	hwa	hwa	hwa	5. Five
10000	hwa	hwa	hwa	6. Six
10000	hwa	hwa	hwa	7. Seven
10000	hwa	hwa	hwa	8. Eight
10000	hwa	hwa	hwa	9. Nine
10000	hwa	hwa	hwa	10. Ten
10000	hwa	hwa	hwa	11. Twenty
10000	hwa	hwa	hwa	12. Fifty
10000	hwa	hwa	hwa	13. Hundred
10000	hwa	hwa	hwa	14. I
10000	hwa	hwa	hwa	15. Of me
10000	hwa	hwa	hwa	16. What
10000	hwa	hwa	hwa	17. Wh
10000	hwa	hwa	hwa	18. Of us
10000	hwa	hwa	hwa	19. One
10000	hwa	hwa	hwa	20. Two
10000	hwa	hwa	hwa	21. Three
10000	hwa	hwa	hwa	22. Four
10000	hwa	hwa	hwa	23. Five
10000	hwa	hwa	hwa	24. Of you
10000	hwa	hwa	hwa	25. Ten

English.	Sho (German).	Native Sho (Shan).	Sho (Shan).	Sho.
30. He . . .	T . . .	Ma . . .	Ma . . .	Shi . . .
31. Of him . . .	Isakhi-ga . . .	Ma-ga . . .	Ma-g . . .	Shi-in . . .
32. His . . .	Isakhi, Shi . . .	Ma-ga . . .	Ma-g . . .	Shi-in . . .
33. They . . .	Ega, na . . .	Ma . . .	Ma . . .	Shi . . .
34. Of them . . .	Ega-ga . . .	Ma-ga, Shi . . .	Ma-ga . . .	Shi-in . . .
35. Their . . .	Ma . . .	Ma-ga, Shi . . .	Ma-ga . . .	Shi-in . . .
36. Hand . . .	Ma, ga . . .	Ma . . .	Ma . . .	Shi . . .
37. Feet . . .	Ma . . .	Ma . . .	Ma . . .	Shi . . .
38. Bone . . .	Ma, shi . . .	Ma . . .	Ma . . .	Shi . . .
39. Eye . . .	Ma . . .	Ma . . .	Ma . . .	Shi . . .
40. Mouth . . .	Ma, na . . .	Ma . . .	Ma . . .	Shi . . .
41. Tooth . . .	Ma . . .	Ma . . .	Ma . . .	Shi . . .
42. Ear . . .	Ma . . .	Ma . . .	Ma . . .	Shi . . .
43. Hair . . .	Ma, shi . . .	Ma . . .	Ma . . .	Shi . . .
44. Head . . .	Ma . . .	Ma . . .	Ma . . .	Shi . . .
45. Tongue . . .	Ma . . .	Ma . . .	Ma . . .	Shi . . .
46. Body . . .	Ma . . .	Ma . . .	Ma . . .	Shi . . .
47. Short . . .	Ma . . .	Ma . . .	Ma . . .	Shi . . .
48. Long . . .	Ma . . .	Ma . . .	Ma . . .	Shi . . .
49. Cold . . .	Ma, shi . . .	Ma . . .	Ma . . .	Shi . . .
50. Silver . . .	Ma, shi . . .	Ma . . .	Ma . . .	Shi . . .
51. Father . . .	Ma . . .	Ma . . .	Ma . . .	Shi . . .
52. Mother . . .	Ma, shi . . .	Ma . . .	Ma . . .	Shi . . .
53. Brother . . .	Ma, shi . . .	Ma . . .	Ma . . .	Shi . . .
54. Sister . . .	Ma, shi . . .	Ma . . .	Ma . . .	Shi . . .
55. Man . . .	Ma, shi . . .	Ma . . .	Ma . . .	Shi . . .
56. Woman . . .	Ma, shi . . .	Ma . . .	Ma . . .	Shi . . .

English.	Ann (Burmes).	Indian (Burmese).	Burm (Prome).	Ann
31. Wren . . .	El-phaw, gel . . .	Ky-kh ³	Mig-ah-hing . . .	Myung
32. Chaff . . .	Ang-ah	Ek	Angk	Ek
33. Hen	San	Ki-nyang	Kee	Ki-ah-hang (chick male), to-ah-hang
34. Doves . . .	San	Ki-nyang	Moan-ka	Ki-nyang (chick female), to-ah
35. Dove . . .	Shan-ah	Myet	—	Pyi-ah-mah, Shan-ah female
36. Catwren . .	Vah-ah	Pyi-han	—	Kang-ah-ah-ah-ah
37. Starling . .	Kah-mah-ah . . .	/	—	—
38. Owl	Shah-gan	Oh	Oye	—
39. Dove . . .	San	—	—	—
40. Hen	Ja	Oh-ye	Dahl	Ek-ye
41. Hen	Kah-ah	Pa	Pa	Pa
42. Hen	Lah	Tah-ah	Vah	Vah
43. Pigeon . . .	Ho, ah	Da	Ann	Thi
44. Water . . .	Ek	ah	Ek	Ek
45. Wren . . .	Nay, ah	Kan	—	Kan
46. Dove . . .	Pa-ye	Kan	Om	—
47. Dove . . .	Shah-ah	Pa	Pa	—
48. Pigeon . . .	Shah, ah	La	Ek	Ek
49. Dove . . .	Shah, ah	La	Ek	—
50. Dove . . .	Shah, ah	La	Ek	—
51. Dove . . .	Shah, ah	La	Ek	—
52. Dove . . .	Shah, ah	La	Ek	—
53. Dove . . .	Shah, ah	La	Ek	—
54. Dove . . .	Shah, ah	La	Ek	—
55. Dove . . .	Shah, ah	La	Ek	—
56. Dove . . .	Shah, ah	La	Ek	—
57. Dove . . .	Shah, ah	La	Ek	—
58. Dove . . .	Shah, ah	La	Ek	—
59. Dove . . .	Shah, ah	La	Ek	—
60. Dove . . .	Shah, ah	La	Ek	—
61. Dove . . .	Shah, ah	La	Ek	—
62. Dove . . .	Shah, ah	La	Ek	—
63. Dove . . .	Shah, ah	La	Ek	—
64. Dove . . .	Shah, ah	La	Ek	—
65. Dove . . .	Shah, ah	La	Ek	—
66. Dove . . .	Shah, ah	La	Ek	—
67. Dove . . .	Shah, ah	La	Ek	—
68. Dove . . .	Shah, ah	La	Ek	—
69. Dove . . .	Shah, ah	La	Ek	—
70. Dove . . .	Shah, ah	La	Ek	—
71. Dove . . .	Shah, ah	La	Ek	—
72. Dove . . .	Shah, ah	La	Ek	—
73. Dove . . .	Shah, ah	La	Ek	—
74. Dove . . .	Shah, ah	La	Ek	—
75. Dove . . .	Shah, ah	La	Ek	—
76. Dove . . .	Shah, ah	La	Ek	—
77. Dove . . .	Shah, ah	La	Ek	—
78. Dove . . .	Shah, ah	La	Ek	—
79. Dove . . .	Shah, ah	La	Ek	—
80. Dove . . .	Shah, ah	La	Ek	—
81. Dove . . .	Shah, ah	La	Ek	—
82. Dove . . .	Shah, ah	La	Ek	—
83. Dove . . .	Shah, ah	La	Ek	—
84. Dove . . .	Shah, ah	La	Ek	—
85. Dove . . .	Shah, ah	La	Ek	—
86. Dove . . .	Shah, ah	La	Ek	—
87. Dove . . .	Shah, ah	La	Ek	—
88. Dove . . .	Shah, ah	La	Ek	—
89. Dove . . .	Shah, ah	La	Ek	—
90. Dove . . .	Shah, ah	La	Ek	—
91. Dove . . .	Shah, ah	La	Ek	—
92. Dove . . .	Shah, ah	La	Ek	—
93. Dove . . .	Shah, ah	La	Ek	—
94. Dove . . .	Shah, ah	La	Ek	—
95. Dove . . .	Shah, ah	La	Ek	—
96. Dove . . .	Shah, ah	La	Ek	—
97. Dove . . .	Shah, ah	La	Ek	—
98. Dove . . .	Shah, ah	La	Ek	—
99. Dove . . .	Shah, ah	La	Ek	—
100. Dove . . .	Shah, ah	La	Ek	—

Other Names Different from This	Chinese or Sino-Japanese	Native Names (Chinese and Sino-Japanese)	Native Names (Chinese and Sino-Japanese)	English
10000	Shen	Shen, shen	Shen	81. Shen
10001	Shen	Shen, shen	Shen	82. Shen
10002	Shen	Shen, shen	Shen	83. Shen
10003	Shen	Shen, shen	Shen	84. Shen
10004	Shen	Shen, shen	Shen	85. Shen
10005	Shen	Shen, shen	Shen	86. Shen
10006	Shen	Shen, shen	Shen	87. Shen
10007	Shen	Shen, shen	Shen	88. Shen
10008	Shen	Shen, shen	Shen	89. Shen
10009	Shen	Shen, shen	Shen	90. Shen
10010	Shen	Shen, shen	Shen	91. Shen
10011	Shen	Shen, shen	Shen	92. Shen
10012	Shen	Shen, shen	Shen	93. Shen
10013	Shen	Shen, shen	Shen	94. Shen
10014	Shen	Shen, shen	Shen	95. Shen
10015	Shen	Shen, shen	Shen	96. Shen
10016	Shen	Shen, shen	Shen	97. Shen
10017	Shen	Shen, shen	Shen	98. Shen
10018	Shen	Shen, shen	Shen	99. Shen
10019	Shen	Shen, shen	Shen	100. Shen
10020	Shen	Shen, shen	Shen	101. Shen
10021	Shen	Shen, shen	Shen	102. Shen
10022	Shen	Shen, shen	Shen	103. Shen
10023	Shen	Shen, shen	Shen	104. Shen
10024	Shen	Shen, shen	Shen	105. Shen
10025	Shen	Shen, shen	Shen	106. Shen
10026	Shen	Shen, shen	Shen	107. Shen
10027	Shen	Shen, shen	Shen	108. Shen
10028	Shen	Shen, shen	Shen	109. Shen
10029	Shen	Shen, shen	Shen	110. Shen
10030	Shen	Shen, shen	Shen	111. Shen
10031	Shen	Shen, shen	Shen	112. Shen
10032	Shen	Shen, shen	Shen	113. Shen
10033	Shen	Shen, shen	Shen	114. Shen
10034	Shen	Shen, shen	Shen	115. Shen
10035	Shen	Shen, shen	Shen	116. Shen
10036	Shen	Shen, shen	Shen	117. Shen
10037	Shen	Shen, shen	Shen	118. Shen
10038	Shen	Shen, shen	Shen	119. Shen
10039	Shen	Shen, shen	Shen	120. Shen
10040	Shen	Shen, shen	Shen	121. Shen
10041	Shen	Shen, shen	Shen	122. Shen
10042	Shen	Shen, shen	Shen	123. Shen
10043	Shen	Shen, shen	Shen	124. Shen
10044	Shen	Shen, shen	Shen	125. Shen
10045	Shen	Shen, shen	Shen	126. Shen
10046	Shen	Shen, shen	Shen	127. Shen
10047	Shen	Shen, shen	Shen	128. Shen
10048	Shen	Shen, shen	Shen	129. Shen
10049	Shen	Shen, shen	Shen	130. Shen
10050	Shen	Shen, shen	Shen	131. Shen
10051	Shen	Shen, shen	Shen	132. Shen
10052	Shen	Shen, shen	Shen	133. Shen
10053	Shen	Shen, shen	Shen	134. Shen
10054	Shen	Shen, shen	Shen	135. Shen
10055	Shen	Shen, shen	Shen	136. Shen
10056	Shen	Shen, shen	Shen	137. Shen
10057	Shen	Shen, shen	Shen	138. Shen
10058	Shen	Shen, shen	Shen	139. Shen
10059	Shen	Shen, shen	Shen	140. Shen
10060	Shen	Shen, shen	Shen	141. Shen
10061	Shen	Shen, shen	Shen	142. Shen
10062	Shen	Shen, shen	Shen	143. Shen
10063	Shen	Shen, shen	Shen	144. Shen
10064	Shen	Shen, shen	Shen	145. Shen
10065	Shen	Shen, shen	Shen	146. Shen
10066	Shen	Shen, shen	Shen	147. Shen
10067	Shen	Shen, shen	Shen	148. Shen
10068	Shen	Shen, shen	Shen	149. Shen
10069	Shen	Shen, shen	Shen	150. Shen
10070	Shen	Shen, shen	Shen	151. Shen
10071	Shen	Shen, shen	Shen	152. Shen
10072	Shen	Shen, shen	Shen	153. Shen
10073	Shen	Shen, shen	Shen	154. Shen
10074	Shen	Shen, shen	Shen	155. Shen
10075	Shen	Shen, shen	Shen	156. Shen
10076	Shen	Shen, shen	Shen	157. Shen
10077	Shen	Shen, shen	Shen	158. Shen
10078	Shen	Shen, shen	Shen	159. Shen
10079	Shen	Shen, shen	Shen	160. Shen
10080	Shen	Shen, shen	Shen	161. Shen
10081	Shen	Shen, shen	Shen	162. Shen
10082	Shen	Shen, shen	Shen	163. Shen
10083	Shen	Shen, shen	Shen	164. Shen
10084	Shen	Shen, shen	Shen	165. Shen
10085	Shen	Shen, shen	Shen	166. Shen
10086	Shen	Shen, shen	Shen	167. Shen
10087	Shen	Shen, shen	Shen	168. Shen
10088	Shen	Shen, shen	Shen	169. Shen
10089	Shen	Shen, shen	Shen	170. Shen
10090	Shen	Shen, shen	Shen	171. Shen
10091	Shen	Shen, shen	Shen	172. Shen
10092	Shen	Shen, shen	Shen	173. Shen
10093	Shen	Shen, shen	Shen	174. Shen
10094	Shen	Shen, shen	Shen	175. Shen
10095	Shen	Shen, shen	Shen	176. Shen
10096	Shen	Shen, shen	Shen	177. Shen
10097	Shen	Shen, shen	Shen	178. Shen
10098	Shen	Shen, shen	Shen	179. Shen
10099	Shen	Shen, shen	Shen	180. Shen

English.	Latin (Nouns).	Native (Verb, (Qualities).	Latin (Adjectives).	Mean.
80. One	Agē, āgēs	Ūm	Agē-āgēs	Gr-ā-tūm
81. Two	Agēs, āgēs	M-ā	Agēs	Gr-ā-tūm
82. Good	Agēs, āgēs	Ūm	Agēs	Gr-ā-tūm
83. Five	Agēs, āgēs	Ūm	Agēs	Gr-ā-tūm
84. Six	Agēs, āgēs	Ūm	Agēs	Gr-ā-tūm
85. Ten	Agēs, āgēs	Ūm	Agēs	Gr-ā-tūm
86. Up	Agēs, āgēs	Ūm	Agēs	Gr-ā-tūm
87. War	Agēs, āgēs	Ūm	Agēs	Gr-ā-tūm
88. Down	Agēs, āgēs	Ūm	Agēs	Gr-ā-tūm
89. For	Agēs, āgēs	Ūm	Agēs	Gr-ā-tūm
90. Before	Agēs, āgēs	Ūm	Agēs	Gr-ā-tūm
91. Behind	Agēs, āgēs	Ūm	Agēs	Gr-ā-tūm
92. Who	Agēs, āgēs	Ūm	Agēs	Gr-ā-tūm
93. What	Agēs, āgēs	Ūm	Agēs	Gr-ā-tūm
94. Why	Agēs, āgēs	Ūm	Agēs	Gr-ā-tūm
95. And	Agēs, āgēs	Ūm	Agēs	Gr-ā-tūm
96. But	Agēs, āgēs	Ūm	Agēs	Gr-ā-tūm
97. If	Agēs, āgēs	Ūm	Agēs	Gr-ā-tūm
98. You	Agēs, āgēs	Ūm	Agēs	Gr-ā-tūm
99. He	Agēs, āgēs	Ūm	Agēs	Gr-ā-tūm
100. She	Agēs, āgēs	Ūm	Agēs	Gr-ā-tūm
101. It	Agēs, āgēs	Ūm	Agēs	Gr-ā-tūm
102. A father	Agēs, āgēs	Ūm	Agēs	Gr-ā-tūm
103. Of a father	Agēs, āgēs	Ūm	Agēs	Gr-ā-tūm
104. To a father	Agēs, āgēs	Ūm	Agēs	Gr-ā-tūm
105. From a father	Agēs, āgēs	Ūm	Agēs	Gr-ā-tūm
106. Two fathers	Agēs, āgēs	Ūm	Agēs	Gr-ā-tūm
107. Father's	Agēs, āgēs	Ūm	Agēs	Gr-ā-tūm

[illegible]

English.	Idia (Pronoun)	Native Idia (Qualities)	Idia (Adjective)	Idia
107. Of fathers	Ja go-ŋ	Ja hoŋ-ŋ	—	Ja hoŋ-ŋ
108. Of fathers	Ja ho ŋi	Ja hoŋ-ŋ	—	Ja hoŋ-ŋ
109. From fathers	Ja hoŋ-ŋ	Ja hoŋ-ŋ	—	Ja hoŋ-ŋ
110. A daughter	Ho-ŋ	Hoŋ-ŋ	—	Ho ŋi
111. Of a daughter	Ho-ŋ	Hoŋ-ŋ	—	Ho ŋi
112. To a daughter	Ho-ŋ	Hoŋ-ŋ	—	Ho ŋi
113. From a daughter	Ho-ŋ	Hoŋ-ŋ	—	Ho ŋi
114. Two daughters	Ho-ŋ	Hoŋ-ŋ	—	Ho ŋi
115. Daughters	Ho-ŋ	Hoŋ-ŋ	—	Ho ŋi
116. Of daughters	Ho-ŋ	Hoŋ-ŋ	—	Ho ŋi
117. To daughters	Ho-ŋ	Hoŋ-ŋ	—	Ho ŋi
118. From daughters	Ho-ŋ	Hoŋ-ŋ	—	Ho ŋi
119. A good man	Ho-ŋ	Hoŋ-ŋ	—	Ho ŋi
120. Of a good man	Ho-ŋ	Hoŋ-ŋ	—	Ho ŋi
121. To a good man	Ho-ŋ	Hoŋ-ŋ	—	Ho ŋi
122. From a good man	Ho-ŋ	Hoŋ-ŋ	—	Ho ŋi
123. Two good men	Ho-ŋ	Hoŋ-ŋ	—	Ho ŋi
124. Good men	Ho-ŋ	Hoŋ-ŋ	—	Ho ŋi
125. Of good men	Ho-ŋ	Hoŋ-ŋ	—	Ho ŋi
126. To good men	Ho-ŋ	Hoŋ-ŋ	—	Ho ŋi
127. From good men	Ho-ŋ	Hoŋ-ŋ	—	Ho ŋi
128. A good woman	Ho-ŋ	Hoŋ-ŋ	—	Ho ŋi
129. A bad boy	Ho-ŋ	Hoŋ-ŋ	—	Ho ŋi
130. Good women	Ho-ŋ	Hoŋ-ŋ	—	Ho ŋi
131. A bad girl	Ho-ŋ	Hoŋ-ŋ	—	Ho ŋi
132. Good	Ho-ŋ	Hoŋ-ŋ	—	Ho ŋi
133. Better	Ho-ŋ	Hoŋ-ŋ	—	Ho ŋi

How (Form different from How)	Childish or Young (Childish)	Native English (Children and Young)	High English (Children and Young)	English
100 000	Wife (to be)	100 000	100 000	100. Of fathers.
100 000	Wife (to be)	100 000	100 000	100. To fathers.
100 000	Wife (to be)	100 000	100 000	100. From fathers.
100 000	Wife (to be)	100 000	100 000	100. A daughter.
100 000	Wife (to be)	100 000	100 000	100. Of a daughter.
100 000	Wife (to be)	100 000	100 000	100. To a daughter.
100 000	Wife (to be)	100 000	100 000	100. From a daughter.
100 000	Wife (to be)	100 000	100 000	100. Two daughters.
100 000	Wife (to be)	100 000	100 000	100. Daughters.
100 000	Wife (to be)	100 000	100 000	100. Of daughters.
100 000	Wife (to be)	100 000	100 000	100. To daughters.
100 000	Wife (to be)	100 000	100 000	100. From daughters.
100 000	Wife (to be)	100 000	100 000	100. A good man.
100 000	Wife (to be)	100 000	100 000	100. Of a good man.
100 000	Wife (to be)	100 000	100 000	100. To a good man.
100 000	Wife (to be)	100 000	100 000	100. From a good man.
100 000	Wife (to be)	100 000	100 000	100. Two good men.
100 000	Wife (to be)	100 000	100 000	100. Good men.
100 000	Wife (to be)	100 000	100 000	100. Of good men.
100 000	Wife (to be)	100 000	100 000	100. To good men.
100 000	Wife (to be)	100 000	100 000	100. From good men.
100 000	Wife (to be)	100 000	100 000	100. A good woman.
100 000	Wife (to be)	100 000	100 000	100. A bad boy.
100 000	Wife (to be)	100 000	100 000	100. Good woman.
100 000	Wife (to be)	100 000	100 000	100. A bad girl.
100 000	Wife (to be)	100 000	100 000	100. Good.
100 000	Wife (to be)	100 000	100 000	100. Rejoice

English	Abn. (French)	Korean (Holl. Pronounced)	Malay (Holl. Pronounced)	Latn.
124. Heat	En-ten-ten	En-ten-ten en-ye-eh	Ping en-ye-eh	En-ye-eh en-ye-eh (En-ye-eh)
125. High	U-gu-n, a-pah	Au-ah	En-ye-eh	En-ye-eh
126. Higher	U-gu-n-pah-pah	Au-ye-eh	En-ye-eh	En-ye-eh
127. Highest	Da-da-n a-pah-pah	En-ye-eh en-ye-eh	Ping en-ye-eh	En-ye-eh en-ye-eh
128. A house	Ping-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
129. A man	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
130. A woman	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
131. A man	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
132. A tree	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
133. A tree	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
134. A tree	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
135. A tree	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
136. A tree	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
137. A tree	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
138. A tree	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
139. A tree	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
140. A tree	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
141. A tree	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
142. A tree	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
143. A tree	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
144. A tree	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
145. A tree	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
146. A tree	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
147. A tree	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
148. A tree	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
149. A tree	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
150. A tree	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
151. A tree	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
152. A tree	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
153. A tree	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
154. A tree	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
155. A tree	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
156. A tree	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
157. A tree	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
158. A tree	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
159. A tree	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh
160. A tree	Ping-ye-eh en-ye-eh	En-ye-eh	En-ye-eh	En-ye-eh

English.	Idio (Chinese).	Native Idio (Standard).	Idio (Chinese).	Idio.
101. They are . . .	He de-shang . . .	Hei de-shang . . .	. . .	Hei de-shang . . .
102. I was . . .	Wo a-de-shang, ai de-shang	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang (or shang, and de-shang-shang).
103. They were . . .	Hei-de-shang-de-shang-shang . . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .
104. He was . . .	He de-shang-de-shang . . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .
105. We were . . .	Wo de-shang . . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .
106. You were . . .	He de-shang . . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .
107. They were . . .	He de-shang . . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .
108. He . . .	. . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .
109. To be . . .	. . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .
110. Being . . .	. . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .
111. Having been . . .	. . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .
112. I may be . . .	. . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .
113. I shall be . . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .
114. I should be . . .	. . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .
115. Good . . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .
116. To look . . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .
117. Looking . . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .
118. Looking back . . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .
119. I look . . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .
120. They looked . . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .
121. He looks . . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .
122. We look . . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .
123. You look . . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .
124. They look . . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .
125. I look (Past Tense)	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .
126. They looked (Past Tense)	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .
127. We look (Past Tense)	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .	Xi de-shang . . .

Star (from different form star).	Condition or Tense (from star).	Signs (from different form star).	High (from different form star).	Depth
100-101	Star in 3 (1st)	100-101	100-101	101. They are.
100-102	Star in 3 (1st)	100-102	100-102	102. I am.
100-103	Star in 3 (1st)	100-103	100-103	103. They are.
100-104	Star in 3 (1st)	100-104	100-104	104. He is.
100-105	Star in 3 (1st)	100-105	100-105	105. We are.
100-106	Star in 3 (1st)	100-106	100-106	106. You are.
100-107	Star in 3 (1st)	100-107	100-107	107. They are.
100-108	Star in 3 (1st)	100-108	100-108	108. He is.
100-109	Star in 3 (1st)	100-109	100-109	109. You is.
100-110	Star in 3 (1st)	100-110	100-110	110. They.
100-111	Star in 3 (1st)	100-111	100-111	111. Having been.
100-112	Star in 3 (1st)	100-112	100-112	112. I am in.
100-113	Star in 3 (1st)	100-113	100-113	113. I shall be.
100-114	Star in 3 (1st)	100-114	100-114	114. I should be.
100-115	Star in 3 (1st)	100-115	100-115	115. Be.
100-116	Star in 3 (1st)	100-116	100-116	116. To be.
100-117	Star in 3 (1st)	100-117	100-117	117. Being.
100-118	Star in 3 (1st)	100-118	100-118	118. Having been.
100-119	Star in 3 (1st)	100-119	100-119	119. I am.
100-120	Star in 3 (1st)	100-120	100-120	120. They are.
100-121	Star in 3 (1st)	100-121	100-121	121. He is.
100-122	Star in 3 (1st)	100-122	100-122	122. We are.
100-123	Star in 3 (1st)	100-123	100-123	123. You are.
100-124	Star in 3 (1st)	100-124	100-124	124. They are.
100-125	Star in 3 (1st)	100-125	100-125	125. I am (Past Tense).
100-126	Star in 3 (1st)	100-126	100-126	126. They are (Past Tense).
100-127	Star in 3 (1st)	100-127	100-127	127. He is (Past Tense).

Idem (when different from above)	Orthography or T'ung K'ien (Shanghai)	Spelling (Pinyin) (Orthography and Reading)	Spelling (Pinyin) (Orthography and Reading)	English
...	...	...	...	189. We have (Past Tense).
...	...	...	...	190. You have (Past Tense).
...	...	...	...	191. They have (Past Tense).
...	Ep'ien-shen wei'li lyih	...	(P) H' peng peng	192. I am leaving.
...	Ep'ien-shen t'ien shen	...	...	193. I am leaving.
...	Ep'ien-shen t'ien shen lyih	...	...	194. I had leave.
...	Ep'ien-shen p'ien-shen	...	...	195. I am leaving.
...	Ep'ien-shen t'ien shen	H' h' h' h'	(P) H' peng peng	196. I shall leave.
...	...	...	...	197. They will leave.
...	...	...	...	198. We will leave.
...	...	...	...	199. We will leave.
...	...	...	...	200. We will leave.
...	...	...	...	201. They will leave.
...	Ep'ien-shen shen p'ien (P) p'ien	...	...	202. I shall leave.
...	Ep'ien-shen t'ien shen	...	...	203. I am leaving.
...	Ep'ien-shen t'ien shen (P) p'ien lyih	...	...	204. I am leaving.
...	Ep'ien-shen shen t'ien shen	...	...	205. I shall be leaving.
Ep'ien-shen shen p'ien	Ep'ien-shen shen p'ien lyih	H' h'	(P) H' p'ien	206. I go.
...	Ep'ien shen shen	...	...	207. They go.
...	Ep'ien shen shen	...	...	208. We go.
...	...	...	...	209. We go.
...	...	...	...	210. They go.
...	Ep'ien-shen shen lyih	H' h' h'	(P) H' p'ien	211. I am.
...	Ep'ien shen shen (P) lyih	...	...	212. They are.
...	Ep'ien-shen shen shen	...	...	213. We are.
...	...	...	...	214. We are.

English.	Latin (Dering).	Italian (Bell).	French (Dering).	Port.
112. You went . . .	Ich binam . . .	Ich binam . . .	Ich binam-pendi . . .	Ich bin . . .
113. They went . . .	Si binam . . .	Si binam . . .	Si binam-pendi . . .	Si bin . . .
114. Go . . .	Ich bin . . .	Ich bin . . .	Ich bin . . .	Ich bin . . .
115. Go . . .	Ich bin . . .	Ich bin . . .	Ich bin . . .	Ich bin . . .
116. Go . . .	Ich bin . . .	Ich bin . . .	Ich bin . . .	Ich bin . . .
117. What is your name?	Ich binam . . .	Ich binam . . .	Ich binam . . .	Ich bin . . .
118. How old is this house?	Ich binam . . .	Ich binam . . .	Ich binam . . .	Ich bin . . .
119. How far is it from here to London?	Ich binam . . .	Ich binam . . .	Ich binam . . .	Ich bin . . .
120. How many men are there in your father's house?	Ich binam . . .	Ich binam . . .	Ich binam . . .	Ich bin . . .
121. I have visited a long way today.	Ich binam . . .	Ich binam . . .	Ich binam . . .	Ich bin . . .
122. The son of my uncle is married to his niece.	Ich binam . . .	Ich binam . . .	Ich binam . . .	Ich bin . . .
123. In the house is the middle of the whole town.	Ich binam . . .	Ich binam . . .	Ich binam . . .	Ich bin . . .
124. Put the middle upon his head.	Ich binam . . .	Ich binam . . .	Ich binam . . .	Ich bin . . .
125. I have beaten his son with many stripes.	Ich binam . . .	Ich binam . . .	Ich binam . . .	Ich bin . . .
126. He is grazing children on top of the hill.	Ich binam . . .	Ich binam . . .	Ich binam . . .	Ich bin . . .
127. He is sitting on a horse under this tree.	Ich binam . . .	Ich binam . . .	Ich binam . . .	Ich bin . . .
128. That mountain is taller than this valley.	Ich binam . . .	Ich binam . . .	Ich binam . . .	Ich bin . . .
129. The point of that is two miles east of here.	Ich binam . . .	Ich binam . . .	Ich binam . . .	Ich bin . . .

Idg. (when different from No.)	Shikani or Taping Idg. (Shikani)	Ngila Idg. (Lushai and Shikani)	Ngila Idg. (Lushai and Shikani)	English
114				114. You work.
115				115. They work.
116	En huij or huihau	En hui	En huihau	116. Go.
117	Huuhau			117. Today.
118	Huihau (F huih)			118. Soon.
119	How ahluah huih F			119. What's your name?
120	Huih gauh may phihia F			120. How old is this house?
121	Phihia hu huihau huih may phihia F			121. How far is it from here to Huihau?
122	How ahlu ah huih F			122. How many sons are there in your father's house?
123	Huih ahlu huih gauh huih hu huih.			123. I have walked a long way today.
124	Huih ahlu ahlu ahlu huih gauh.			124. The son of my uncle is married to his sister.
125	Huih huih (F huih) huih huih gauh huih huih huih.			125. In the house is the mother of the white house.
126	Huih huih huih huih huih huih.			126. Put the saddle upon his back.
127	Huih huih huih huih huih huih.			127. I have broken his arm with many weapons.
128	F huih hu huih gauh huih huih.			128. He is going south on the top of his hill.
129	Huih huih huih huih huih huih gauh hu huih.			129. He is sitting on a horse under that tree.
130	Ah huih huih huih huih huih huih.			130. His brother is taller than his sister.
131	Huih huih huih huih huih huih huih.			131. The price of that horse is more than a bull.

English.	am (Javanese).	amara loka (Kandian).	amā (Javanese).	Mal.
223. My father lives in that small house.	Kali ia, kupa rumah-ku sagaya raba.	Ngaliha lalalan ayaŕi la li-lan.	...	...
224. Give this sugar to him.	Takupa saŕi iya .	Si-lan sin-lan jik .	...	Si-lan sin-lan sin-lan This sugar this here-to bring.
225. Take these sugar from him.	Apa takupa saŕi la-lan-ku.	Si-lan sin-lan sin-lan .	...	Dan sin-lan sin-lan Then sugar this sin. bring from him.
226. Has this well and yield him with sugar.	U di-ku, gajah saŕi lalalan saŕi.	Si-lan, apa jik si-lan laŕi lalalan .	...	Si-lan apa jik si-lan la This well having sugar with bring.
227. Does water from the well.	Kira-gajah laŕi laŕi .	Tak-lalalan la-lan .	...	Is water for "well."
228. Walk before me.	Si-lan laŕi .	Si-lan laŕi .	...	Si-lan laŕi laŕi Walk from before me.
229. Where buy some food for you?	Si-lan laŕi, si-lan laŕi si-lan laŕi?	Si-lan laŕi, si-lan laŕi si-lan laŕi?	...	Si-lan laŕi laŕi You where where you buy?
230. From where did you buy that?	Si-lan laŕi, si-lan laŕi si-lan laŕi?	Si-lan laŕi, si-lan laŕi si-lan laŕi?	...	Si-lan laŕi, si-lan laŕi From where from buy?
231. From a shopkeeper of the village.	Si-lan laŕi, si-lan laŕi si-lan laŕi.	Si-lan laŕi, si-lan laŕi si-lan laŕi.	...	Si-lan laŕi, si-lan laŕi Village shopkeeper from.

Other (as far different from Thai).	Orthography or Thai (as written in Bangkok).	Native Script (Burmese and Siam).	Other Script (Siam and Burmese).	English.
.....	Myi mhih mhih hi mwa Myi.	.....	.....	131. My father lives in that small house.
.....	Myi mwa mwa hi mwa	.....	.....	132. Give this rope to him.
.....	Alahai hi (yawa) mwa mhih mwa mwa.	.....	.....	133. Take those ropes from him.
.....	Myi mwa mwa mwa mwa mwa mwa.	.....	.....	134. Beat him well and bind him with ropes.
.....	Myi mwa mwa mwa mwa	.....	.....	135. Throw water from the wall.
.....	Myi mwa mwa	.....	.....	136. Walk before me.
.....	Myi mwa mwa mwa mwa?	.....	.....	137. Where has money be- come from?
.....	Myi mwa mwa mwa mwa mwa mwa?	138. From whom did you buy that?
.....	Myi mwa mwa mwa mwa mwa mwa.	139. From a shopkeeper of the village.

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